PĀḶI VYĀKARAṆA SAṅGAHA

MANUAL OF PĀḶI GRAMMAR

PART I.II: Pāḷi Nouns - Case-endings

PART I.II: Basic Pāḷi Reader Of Nouns

By

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KEY ROMAN NUMERAL TABLES
(1-100)

1 = i	26 = xxvi	51 = li	76 = lxxvi
2 = ii	27 = xxvii	52 = lii	77 = lxxvii
3 = iii	28 = xxviii	53 = liii	78 = lxxviii
4 = iv	29 = xxix	54 = liv	79 = lxxix
5 = v	30 = xxx	55 = lv	80 = lxxx
6 = vi	31 = xxxi	56 = lvi	81 = lxxxi
7 = vii	32 = xxxii	57 = lvii	82 = lxxxii
8 = viii	33 = xxxiii	58 = lviii	83 = lxxxiii
9 = ix	34 = xxxiv	59 = lix	84 = lxxxiv
10 = x	35 = xxxv	60 = lx	85 = lxxxv
11 = xi	36 = xxxvi	61 = lxi	86 = lxxxvi
12 = xii	37 = xxxvii	62 = lxii	87 = lxxxvii
13 = xiii	38 = xxxviii	63 = lxiii	88 = lxxxviii
14 = xiv	39 = xxxix	64 = lxiv	89 = lxxxix
15 = xv	40 = xl	65 = lxv	90 = xc
16 = xvi	41 = xli	66 = lxvi	91 = xci
17 = xvii	42 = xlii	67 = lxvii	92 = xcii
18 = xviii	43 = xliii	68 = lxviii	93 = xciii
19 = xix	44 = xliv	69 = lxix	94 = xciv
20 = xx	45 = xlv	70 = lxx	95 = xcv
21 = xxi	46 = xlvi	71 = lxxi	96 = xcvi
22 = xxii	47 = xlvii	72 = lxxii	97 = xcvii
23 = xxiii	48 = xlviii	73 = lxxiii	98 = xcviii
24 = xxiv	49 = xlix	74 = lxxiv	99 = xcix
25 = xxv	50 = l	75 = lxxv	100 = c

DEDICATION

This book is dedicated, in utmost
respect and humility, to

Sakyamuni Sabbaññū Buddha

whose perfect enlightenment, perfect
holiness of the spirit and conduct,
infinite compassion,
infinite goodwill,
analytical teachings
arising from fathomless wisdom
have guided countless beings
on their journey to attain
the enlightenment, purity, holiness,
enduring peace, bliss and
eternal liberation
from the endless suffering.

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- **amutra**-at such and such place 557
- **254.6.ind^{loc}.(amutra).** 557
- **aññatra**-(a) somewhere else, at other place 557
- **254.7.ind^{loc}.(aññatra).** 557
- **kutra**-where 557
- **254.8.ind^{loc}.(kutra).** 557

- **THA**-suffixed words 558
- **sabbattha**-in all places, everywhere 558
- **255.1.ind^{loc}.(sabbattha).** 558
- **yattha**-wherever; where; when; in which & 558
- **tattha**-there; in that place; when; in which 558
- **255.2.ind^{loc}.(yattha).re.** & 558
- **255.3.ind^{loc}.(tattha).** 558
- **ettha**-here; in this place; in this case; in this regard 558
- **255.4.ind^{loc}.(ettha).de.** 558
- **attha**-here; in this place; in this case; in this regard 558
- **255.5.ind^{loc}.(attha).de.** 558
- **aññattha**-somewhere else, at other place 559
- **255.6.ind^{loc}.(aññattha).adv.** 559
- **kattha**-where 559
- **255.7.ind^{loc}.(kattha).in.** 559
- **kuttha**-where 559
- **255.8.ind^{loc}.(kuttha).in.** 559

- **DHI-**suffixed word 559
- **sabbadhi**-at all places, in everything, everywhere, in all things/respects 559
- **256.1.ind^{loc}.(sabbadhi).** 559

- **VA-**suffixed word 559
- **kva**-where 559
- **257.ind^{loc}.(kva).in.** 559

- **HIṂ**-suffixed word 561
  - **yahiṃ**-where; wherever & 561
  - **tahiṃ**-at that place, there 561
  - **258.1.ind^{loc}.(yahiṃ).re.** & 561
  - **258.2.ind^{loc}.(tahiṃ).re.** 561
  - **kuhiṃ**-where 561
  - **258.3.ind^{loc}.(kuhiṃ).in.** 561

- **HAṂ-**suffixed words 561
  - **yahaṃ**-where, wherever & 561
  - **tahaṃ**-there; in that place 561
  - **259.1.ind^{loc}.(yahaṃ).re.** & 561
  - **259.2.ind^{loc}.(tahaṃ).re.** 561
  - **kuhaṃ**-where 561
  - **259.3.ind^{loc}.(kuhaṃ).in.** 561
  - **kahaṃ**-where 561
  - **259.4.ind^{loc}.(kahaṃ).in.** 561

- **HIÑCANAṂ**-suffixed word 561
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  - **260.1.ind^{loc}.(kuhiñcanaṃ).in.** 561

- **HA, DHA**-suffixed words 561
  - **iha**-here 561
  - **261.1.ind^{loc}.(iha).** 561
  - **idha**-here 561
  - **261.2.ind^{loc}.(idha).** 561

- Suffixes Of Time 562
- **DĀ**-sufixed words 562
  - **sabbadā**-always, at all times 562
  - **262.1.ind^{time}.(sabbadā).** 562
  - **sadā**-always, at all times 562
  - **262.2.ind^{time}.(sadā).** 562
  - **yadā**-at the time, when, whenever 562
  - **262.3.ind^{time}.(yadā).re.** 562
  - **tadā**-at that time, then 562
  - **262.4.ind^{time}.(tadā).re.** 562

- **kadā**-when, what time 564
- **263.5.ind^{time}.(kadā).in.** 564
- **kudā**-when, what time 564
- **263.6.ind^{time}.(kudā).in.** 564
- **Kudāssu**-when?, oh when!? 564
- **263.7.ind^{time}.(kudāssu).in.** 564
- **aññadā**-at other time 564
- **263.8.ind^{time}.(aññadā).in.** 564
- **ekadā**-at one time, sometimes, once, occasionally 565
- **263.9.ind^{time}.(ekadā).in.** 565

- **DĀCANAṂ**-suffixed word 565
- **kudācanaṃ**-in no time, never 565
- **264.1.ind^{time}.(kudācanaṃ).** 565

- **DĀNI**-suffixed word 566
- **idāni**-just now, at this time 566
- **265.1.ind^{time}.(idāni).** 566
- **dāni**-now; immediately 566
- **265.2.ind^{time}.(dāni).** 566
- **tadāni**-at that time, then 566
- **265.3.ind^{time}.(tadāni).** 566

- **RAHI & DHUNĀ**-suffixed word 567
- **Etarahi**-now, nowadays, at this time, on this occasion 567
- **266.1.ind^{time}.(etarahi).** 567
- **Adhunā**-now, at this time, recently 567
- **266.2.ind^{time}.(adhunā).** 567

- Suffixes Expressive Of Time Of The Day 568
- **JJA**-sufixed word 568
- **ajja**-today 568
- **267.1.ind$^{time\ of\ day}$.(ajja).** 568
- **sajja**-at spontaneous time, at the same time, immediately 569
- **267.2.ind$^{time\ of\ day}$.(sajja).** 569
- **aparajja**-the other day 569
- **267.3.ind$^{time\ of\ day}$.(aparajja).** 569

- **"TANA"** (a *taddhita*-suffix) added 569
- **ajjatana**-today 569
- **268.1.ind$^{time\ of\ day}$.(ajjatana).** 569
- **ajjatanāya**-for today 569
- **268.2.ind$^{time\ of\ day}$.(ajjatanāya).** 569

- **JJU**-suffixed word (time of the day) 570
- **ajju**-today 570
- **269.1.ind$^{time\ of\ day}$.(ajju).** 570
- **sajju**-immediately, at the same time, at once 570
- **269.2.ind$^{time\ of\ day}$.(sajju).** 570
- **aparajju**-the other day 570
- **269.3.ind$^{time\ of\ day}$.(aparajju).** 570

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- **sabbathā**-in all manner, in every way/respect, wholly 571
- **270.1.ind^{manner}.(sabbathā).** 571
- **yathā**-as, in such a way that, in order that (purpose), like & ... 571
- **tathā**-in that way, similarly. 571
- **270.2.ind^{manner}.(yathā).re.** & 571
- **270.3.ind^{manner}.(tathā).re.** 571
- **itarathā**-in other way, otherwise, or else 573
- **270.4.ind^{manner}.(itarathā).** 573
- **aññathā**-in another manner/way, otherwise, or else 574
- **270.5.ind^{manner}.(aññathā).** 574
- **sabbathā**-in all manner, in all ways, by all means, in all aspects, completely 574
- **270.6.ind^{manner}.(sabbathā).** 574

- **THATTĀ**-suffixed words (quite seldom) 575
- **271.ind^{manner}.(-THATTĀ).** 575

- **THAṂ**-suffixed word 575
- **kathaṃ**-how 575
- **272.1.ind^{manner}.(kathaṃ).in.** 575
- **itthaṃ**-thus, in this way 575
- **272.2.ind^{manner}.(itthaṃ).** 575

- **DHĀ**-suffixed words (distributive).. 576
  - **ekadhā**-in one portion, in one kind, in one category........ 576
  - **273.1.ind[distributive].(ekdhā).**.. 576
  - **dvidhā**-in two kinds 576
  - **273.2.ind[distributive].(dvidhā).**.. 576
  - **tidhā**-in three kinds 576
  - **273.3.ind[distributive].(tidhā).**.. 576
  - **catudhā**-in four kinds 576
  - **273.4.ind[distributive].(catudhā).**.. 576
  - **pañcadhā**-in five kinds.. 576
  - **273.5.ind[distributive].(pañcadhā).**.. 576
  - **chadhā**-in six kinds... 577
  - **273.6.ind[distributive].(chadhā).**... 577
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  - **273.8.ind[distributive].(aṭṭhadhā).**.. 577
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  - **273.9.ind[distributive].(navadhā).**... 577
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  - **273.11.ind[multiplicative](bahudhā*).**...................................... 578
  - **anekadhā**-in various segments, in many kinds 578
  - **273.12.ind[multiplicative](anekadhā*).**.................................... 578

- **KHATTUṂ**-suffixed words (distributive).. 579
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  - **274.1.ind[multiplicative, time](dvikhattuṃ).**.. 579
  - **tikhattuṃ**-three times 579
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  - **catukhattuṃ**-four times.. 579
  - **274.3.ind[multiplicative, time](catukhattuṃ)**...................................... 579
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- **274.5-6*.ind** multiplicative, time **(khattuṃ->GUṆA)** **580**
  - **dviguṇaṃ**-two times........580
  - **274.5*.ind** multiplicative, time **(dviguṇa)** **580**
- Another replacement suffixed word **VĀRA** -> **KHATTUṂ**........580
- **274.6*.ind** multiplicative, time **(khattuṃ->VARE)** **580**
  - **vāra**-times........580

- **JJHAṂ**-suffixed words (whole)........580
  - **ekajjhaṃ**-together as one, as a whole........580
  - **275.ind** collective whole **(ekajjhaṃ)**........ **580**

- **SO**-suffixed word (in the respect of, in terms of, ...)........581
  - **sabbaso**-by all aspect, in every way, totally........581
  - **276.1.ind** in the respect, totally **(sabbaso)**........ **581**
  - **yoniso**-by the right way of, rightly (*adj*)........581
  - **276.2.ind** right way, rightly **(yoniso)**........ **581**
  - **dīghaso**-in terms of length........581
  - **276.3.ind** in terms of length **(dīghaso)**........ **581**
  - **oraso**-in terms of measurement from this side........582
  - **276.4.ind** measure from (this side) **(oraso)**........ **582**
  - **ṭhānaso**-by main reason........582
  - **276.5.ind** by main (reason) **(ṭhānaso)**........ **582**
  - **hetuso**-by supporting reason........582
  - **276.6.ind** by supporting (reason) **(hetuso)**........ **582**
  - **suttaso**-in view of Sutta........582
  - **276.7.ind** in view of **(suttaso)**........ **582**
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PĀḶI VYĀKARAṆA SAṄGAHA

MANUAL OF PĀḶI GRAMMAR

PART I.II:

PĀḶI NOUNS - CASE-ENDINGS

1. PREFACE

There is manifestly some sort of complex aspect of every language in the world for any learner of a new language. The purpose of a grammar is to make that complex aspect of language as much simple and less complicated as possible for the learner thus serving its principal purpose of being an effective learning tool for the study of a specific language. Since I started translating Kaccāyana's Pāḷi grammar text in 2008, I felt a strongly-felt urgent need in my mind that there should also be an easy-to-understand, hands-on practical book which can be used by contemporary learners of ancient Pāḷi language. It can be said that this book, in fact, is a manifestation of that thought.

There are reasons for having such a book. **Firstly**, Kaccāyana Pāḷi Grammar was written in ancient times for people of those ancient days. It was relevant in its time and served its purpose then and now for a few hard-working, dedicated students with keen interest. **Secondly**, its style and main mode of presentation is focused on the rules of word-formation and examples. Even the rules called *Suttas* are not thematically arranged, thus making learning of Pāḷi through the use of such an ancient Grammar text a very challenging task for most beginners and seasoned learners as well in these contemporary times.

Like its cousin Sanskrit Grammars, Kaccāyana's Pāḷi Grammar follows the same pattern and mode of presentation found in the Sanskrit Grammars. Both Sanskrit and Pāḷi Grammars mainly explain about word-formation and the relevant rules or Sutta in ways which are quite different from the method and mode used in the English Grammars. Learners of today usually seek more practically efficient and easy mode of learning through a coherently and systematically arranged learning tool which reflects the contemporary learning trends and efficient learning practices.

This is the main important reason why this book has come to be prepared with so much effort and written to fulfill that long-felt need. I have mainly intended this book as a companion book to be used alongside Kaccāyana's Pāḷi Grammar. The structural pattern of words shown in each noun group are briefly explained from the perspective of structural morphology specified in the Kaccāyana and other Pāḷi Grammar texts so that it becomes more clear and simply easy to understand for all learners regarding various word-types, word-formation and their structures. One should not expect learning of Pāḷi to be easily done by moving from one lesson to the next lesson only through studying ready-made sentences without having some basic knowledge of how a word is formed by being based on its role in a sentence structure. Having some degree of basic knowledge of word-formation greatly helps a student to easily figure out both the meaning and the structure of the word. It can also quicken the progress of learning pace in the long term. However, in the initial phase of learning and studying Pāḷi, one may find it a bit difficult as in learning of most foreign languages. If one persistently follows each lesson without omitting any relevant explanation, I can say that one will surely make a steady progress within a fair amount of less time eventually.

In preparing this book, I have made every effort to be concise, coherent, thematically well-organized and easily understandable for modern learner as much as possible. Thus making all the nuances and knotty points of both the grammar and language less complicated and well-explained in simple terms. It is not an easy task to write an academic book on such ancient language as Pāḷi which has inherently complex structural aspects of words. Some traditionally taught and used essential modes of teaching which I have been quite familiar with in my early learning stages, are included in a more brief, coherent and progressively modified way. Thus I expect to meet the needs of today's learners who always expect something clear, simple and subject-wise well-presented guide.

1.1. THIS BOOK IS ARRANGED IN TWO PARTS:

(a) **The first part** explains how each nouns are grouped together based on their (a) gender, (b) base-ending and (c) commonly shared structural patterns so that a student can easily learn each noun-group without confusion or any unnecessary difficulty. Knowing where one is moving ahead in learning such an ancient language with inherent structural intricacy and making that intricacy as a matter of simple morphological process is greatly beneficial for the student. The study of morphological changes of a word is often neglected or even unheard of nowadays among both academia and learners of Pāḷi. Unbeknownst to most people except a few devout scholars of grammar, morphological study is what makes learning Pāḷi more effective and effortless in understanding various structural types and patterns. All Pāḷi Grammar texts mainly explain morphological aspect of words by using various rules and a variety of methods known as *nirutti-naya* which means "ways of grammar". In other words, the grammar texts explain how words are formed from the grammatical perspective. If this fundamental part of learning is ignored, the learning of Pāḷi will be like an uphill climb and will be ineffectual. The grammatical methods of explaining word-formation are explained in some brief detail in the introductory section of this book for the benefit of all keen students.

To help students get more proficiency in learning Pāḷi, I have integrated some relevant morphological notes, necessary explanation in normal-sized fonts inside the bracket regarding the structure of a certain word and **SMP** (abbreviated form of **S**uttas for **M**orphological **P**rocedure). This extraordinary arrangement is intentionally done for broadening and deepening both grammatical insight and word-building skill of students. **SMP** is also an important feature for a keen student to employ and explore in order to practically see oneself and compare the structure of a word with the rule of relevant Sutta. Learning Pāḷi needs to have the correct approach which is totally different from learning of other languages. **The first step** is to familiarize with words, their structural patterns and the relevant rules which dictates that structure. This step may seem a bit difficult but it will become an easy guess-work after patiently and repeatedly familiarizing with it and getting used to it. **The second step** is to be able to read the Pāḷi sentences with the words one had familiarized.

For the ease and convenience of keen learners, the numbers of relevant Suttas, or the structural rules, are shown and frequently referred to by a number found in the Kaccāyana text wherever necessary. This will conveniently help students to strengthen their grammatical knowledge on how the rule and word-structures are mutually relevant and matched with each other. Sometimes, one may notice that not only the rule and function of a main Sutta is applied in the morphological procedure but some component parts of a Sutta such as **ca**, **vā**, **ādi** etc. and Sutta's structural feature such as **tta** (abstract-noun structural feature called *bhāva*. Re: Sutta No. 211 to clarify this procedure), **su** (plural-case feature. Re: Sutta No. 151) etc. are also used in this procedure to complete a word. This kind of practice is called *split-sutta* function applied by the grammarians. Sometimes, morphological procedure is performed by invoking the function of one of the all-purpose great Suttas in cases of words where a certain function of morphological procedure is neither clearly defined nor explained in any specific Sutta. Such various method of morphological procedures found in completing a word is the usual grammatical norm found in various Grammar texts. This study of morphological process of words, is like digging deeper into the structure of each word and building it from the scratch till it becomes a finished word. If one patiently pays attention to what is arranged in each lesson, learning Pāḷi will be quite fun and interesting thus leading to gradual progress and develop a well-grounded proficiency of Pāḷi in one's learning journey.

(b) **The second part** is the practical Pāḷi reading lessons arranged for each noun-group one have had studied. This will greatly help students learn how each completed word is correctly and practically used in a Pāḷi sentence. Most sentences are quite simple and easy to understand for a beginner. In addition to literal direct translation of words, meaning of the whole sentence, structural explanation and word-breakdown of some seemingly complex words in the sentence are included wherever necessary for the ease and convenience of learners. The students need to read repeatedly so that one can practically immerse and familiarize with the usage and expression of the words one had learned. Learning a language would not be complete nor effective without practical reading exercises.

It is recommended that: (1) students study the first part of each noun group initially by focusing on the oral drills and some similar words and then study the relevant Pāḷi reader of that noun-group. (2) Only after both noun-group study and reading of the relevant Pāḷi readers are completed to one's satisfaction, one should proceed to the next noun-group following the same mode of combining the word-study and the Pāḷi reader alongside each other. There is no need to rush in order to move faster in one's study unless one is satisfied and quite well-familiarized with each noun-group one had studied. (3) If possible, once the study becomes more progressive with development of some noticeable capacity to roughly understand the meaning of words and sentences on one's own, one should then try to interpret the sentence by oneself without looking at the literal translation of the sentence. If one finds that it becomes much easier and quick in understanding the sentence, then it can be said that one is slowly progressing along the course of one's study.

Unlike English, studying Pāḷi is a very different process because one cannot make real progress and remarkable headway if one superficially tries to go through from one lesson to the next lesson of Pāḷi sentences without any knowledge of the base structure and structural evolution of Pāḷi words. However, this does not mean that one cannot make progress in the conventional learning mode used in the study of other contemporary languages. A few exceptional learners gifted with talent and high memory may make progress but it will rather be a laborious process. Some students even fall back and quit after a while as my experience with teaching Pāḷi to various students have shown it. I have found that those with some degree of knowledge on how Pāḷi words are structured can make progress quite easily. Such learners can start being able to read and understand short Pāḷi texts to longer ones gradually on their own. It is in fact not necessary to have a complete understanding of morphological process of words but having some amount of it proves to be an effective mode of learning. It helps students to have a firmly grounded grasp of words, their meaning and correct usage in a sentence thus providing a good foundation and an effortless learning in their study.

If a student studies all lessons explained in this book by following the recommended steps one by one in a dedicated but relaxed manner, I hope that the learning journey of Pāḷi will be smooth and progressive within a short time. For this purpose, I have tried to make all lessons as simple and easy as possible by including relevant notes and explanation throughout all lessons.

1.2. CASUAL STUDY VERSUS SERIOUS STUDY

There will be an added impetus if a student studies Pāḷi with a strong sense of inspiration, dedication and determination to learn Pāḷi, which is the spoken language of Buddha, instead of studying with a casual interest. Having inspiration to understand the beautiful words of profound wisdom said by Buddha with unwavering dedication and unflinching interest to keenly and systematically study all lessons in the graduated steps is sure to make significant progress. Casual study of Pāḷi with casual interest will only trudge along the learning path of such an ancient language as Pāḷi because it needs a student to patiently delve into the structure of words, rather than learning the meaning of words by rote. There will be not much difficulty to understand the meaning of words if a student has some basic knowledge of the relevant structural aspect of words. Every familiar Pāḷi word will become alive and vibrant with its meaning eventually for any hardworking student.

1.3. MAJOR AREAS OF PĀḶI STUDY

In the study of ordinary modern-day languages, four skills such as understanding, reading, writing and speaking skills can be easily developed. For Pāḷi students, developing the understanding skill is not limited only to knowing the meaning of a word, but it also includes: **(a) word-identification**, *i.e.* being able to identify a word such as noun, verb etc. **(b) knowing the structural aspect of word**, *i.e.* having basic understanding on how it is structured. **(c) word-multiplication**, being able to create various kinds of similar words. Such multi-faceted understanding skill is quite essential and helpful for development of the mastery of language.

To develop these skills, there are **nine major areas** of Pāḷi study where a keen student should carefully focus his attention to develop the relevant grammatical knowledge and proficiency of the language.

They are:
(1) **plain nouns**, (2) **ākhyāta**-verbs, (3) ***kita***-verbs and ***kita***-nouns, (4) **compound nouns**, (5) ***taddhita*** nouns, (6) ***sandhi***, combining of various words into a single structure used by ancient people for smooth flow of the spoken language. (7) the meaning and usage of prefixes called **upasagga-particles**, (8) the meaning and usage of **nipāta-particles**, (9) the **roots** their applicable meanings without prefixes and a variety of changed meanings when prefixed with various prefixes.

For all students to follow more simple and easy learning model of these major areas, here is a general guidance:

(1) **Plain Nouns**

These nouns are shown in each lesson of this book in some detail. They are to be studied as explained by focusing on the basic structural evolution and morphological process of change as per their base-ending, noun groups and case-ending. One needs to try on one's own to inflect other similar nouns shown in the verses following oral drills in various case-endings so that word-building and word-multiplication skill slowly develops. Note that, as a matter of fact, detailed knowledge of morphology of a word is not required though it can be very beneficial and helpful in making steady progress.

(2) **Ākhyāta verbs**

Ākhyāta verbs are the main verbs of Pāḷi language. They should be learned by focusing on the basic structural pattern of root, affix, verb-ending and brief morphological process according to the verb-group, verb-ending and verb-mode. The students should try to multiply similar verb-forms of various roots belonging to the same verb-group. With practice and familiarity, one will easily progress in learning these *ākhyāta*-verbs even though it may seem a bit difficult in the beginning.

(3) **Kita verbs and nouns**

Kita-words are in fact multi-use words in Pāḷi language. Some *kita*-words with specific suffixes can be used either as verbs or as adjective or as adverbial nouns while majority of words with specific suffixes can only be used as the plain nouns. Therefore, the use of *Kita*-words are by far more extensive in Pāḷi language than *ākhyāta*-verbs because *ākhyāta*-verbs can only be used as verbs even though a few are sometimes contextually used as an indicative verbal nouns.

By understanding such multiple roles *kita*-words play in the language, one should clearly know that kita-words also form an important part of a comprehensive Pāḷi study. Without studying *kita*-words along with their structural pattern and use, one will not develop a complete and thorough understanding of Pāḷi. Kita-words should be learned by focusing on the structural component and some basic morphological process based on the suffixes and relevant word-group.

(4) **Compound nouns**

The compound nouns (***samāsa***) are combination of multiple words such as (a) nouns with various noun or (b) ***upasagga*** or ***nipāta*** particles with noun combinations. They should be learned by focusing on the combined structural component and brief morphological process according to a specific compound-noun group. It will be quite easy to study compound-nouns if the preceding plain nouns section had been thoroughly studied. In fact, majority of compound nouns are mostly structured with ordinary nouns though some compound-nouns are structured with *kita*-nouns, *taddhita*-nouns, *upasagga* particles and *nipāta* particles too.

(5) ***Taddhita*** **nouns or nouns with meaning-enhancing suffixes**

Taddhita nouns are the kinds of nouns with a specific suffix fixed after them. This feature of having either visible trace of suffix or non-visible suffix enhances their meaning in a wide variety of subtle ways. To simply put, nouns appended with meaning-enhancing suffixes are called *taddhita*-nouns.

Taddhita-nouns are classified according to their suffixes and commonly shared structural patterns. Learning and understanding these nouns is also inevitably important as they also form an integral part of the language and need to be studied by any serious learner. They should be learned by focusing on the basic structural component and basic morphological process according to a specific *taddhita*-noun group.

(6) **Sandhi** - liaison

Sandhi is one peculiar aspect mainly found in both Sanskrit and Pāḷi. It seems quite challenging for some learners in the initial phase of learning. Understanding the relevant rules and fixed pattern of sandhi process is quite essential in making sandhi easily understandable. Sandhi is in fact a sort of combining or contracting two or more different independent complete words either into a sentence or in a single word-structure for purpose of smooth flow of the spoken or written language used by the ancient people.

There should be no need for any confusion between a compound noun (*samāsa*) and a *sandhi* because there is indeed some noticeable difference in the way a compound noun is combined and a sandhi is contracted. (a) **A compound noun** (*samāsa*) combines two or more not-yet-completed words into a single noun and later completed by applying necessary morphological procedure and having a single case-ending. (b) **Sandhi**, on the other hand, is combining two or more independent words with their own case-endings still intact into a contracted or shortened structure and can be separated into their own original pre-*sandhi* word-structure. Such kind of sandhi is called an **external sandhi** in the grammatical parlance because it is a combination of unrelated words.

In light of this explanation, it should be noted that there is also another kind of *sandhi* which is called **internal sandhi**. In most cases, this kind of internal sandhi is an homogeneous combination of *upasagga*-particles into a single word-structure which usually occurs in the especially prefixed words such as (a) **samāpajjati**-he attains (**saṃ+ā+pajjati**), (b) **samādhi**-concentration (**saṃ+ā+dhi**), (c) **upādānaṃ**-clinging, strong attachment (**upa+ā+dānaṃ**) etc.

Sandhi should be learned by focusing on the structural separation and due morphological process of combining into sandhi as per the relevant sandhi-group.

(7) **The prefixes or Upasagga-particles**

Upasagga means being fixed closely [**upa**-closely, √**saja**-to attach, to tie up, **+ṇa**-suffix which means an act of]. As the term itself implies, most *upasagga*-particles are used as prefixes which are prefixed to various roots of Pāḷi verbs or *kita*-words. Knowing and understanding their uses and meanings accordingly is an essential necessity for a keen student in order to develop necessary skill and the mastery of Pāḷi. In some cases, *upasagga*-particles can even alter the original meaning of the roots of verbs or words thus having a noticeable impact on the words prefixed with them. *Upasagga*-particles, therefore, should be part of a comprehensive Pāḷi study for a serious student. For some basic information regarding *upasagga*-particles, please refer to Sutta 221, Kaccāyana Pāḷi Grammar, English Translation, Vol II.

(8) **Nipāta particles**

Nipāta particle should be learned as per their various uses. There is a wide variety of *nipāta*-particles and their uses found in the Pāḷi texts. They are mostly used in the sentences by being placed in various positions of a sentence in a variety of ways. Please note that there are two kinds of *nipāta*-particles. They are:

(1) Some *nipāta*-particles are meant for mere additive of a sentence without any significant meaning. Such particles are called *padapūraṇa* which mean an additive word. [**pada**-word, +***pūraṇa***-additive]. In Sanskrit, it is rather called ***vākyabhūsana*** which means sentence-decorative. [**vākya**-sentence, +**bhūsana**-decorative].

(2) Some have specific meanings based on the context or contextual position. The meaning of *nipāta*-particles are widely varied and diverse based on the context and position. For example, some *nipāta*-particles such as **ce**, **sace** and **atha** are used as conjunctions in a conditional sentence while some particles such as **hi** are used as an affirmative of a statement. Some particles such as **eva** are used as restrictive and **evaṃ** is used as either indicative or a comparative recap of a simile. The way *nipāta*-particles are used is quite fascinating and interesting for a keen student. The study of *nipāta*-particles is to be done by going through various sample sentences through practically studying and browsing wider areas of Pāḷi texts.

(9) The **roots**

The roots are to be studied through applicable verb-grouping of each root based on the meaning and structural patterns. This will be explained in the verbs section. Some roots have only one limited meaning whereas some may have a few more meanings. In addition to this, when a specific *upasagga*-particle is prefixed to the roots, the original meaning of root may become either opposite of the original meaning or it may enhance the original meaning of the root. Some *upasagga*-particles, however, may not change the meaning of the root at all thus serving as mere additive.

Moreover, the **roots,** like the plain nouns, **generally used to belong to a particular verb-group** based on (a) their commonly shared structural pattern and affix (b) and a specific meaning. Knowing this fact makes the study of Pāḷi verbs less cumbersome and much easier for the students.

These are required areas of a comprehensive study for anyone wishing to develop more firmly grounded knowledge and the skill to gradually progress in the study of Pāḷi. However, a student may not be able to learn or know all of these major areas within a short span of time. Making necessary effort to having some basic familiarity in these areas will broaden not only the grammatical knowledge but will also help develop the proficiency of Pāḷi in the long term.

1.4. THE IMPORTANT ROLE OF *PACCAYA* OR ADDITIVES

When studying Pāḷi, one should also know the important role of additives known as paccaya in the grammatical nomenclature. **Pāḷi words, as a matter of grammatical fact, are formed out of two components: (a) the base and (b) the additive**. When these two components are combined, a specific kind of word starts to form. In order for it to become a complete finished word, certain rules formally known as Suttas come into play to modify and complete it. This is what the grammatical texts elaborate and explain about.

1.4.1. What are the Paccayas?

(a) All **14 case-endings** of nouns shown in Sutta 55, **(b)** all ***taddhita*-suffixes** shown in the relevant Suttas in *taddhita*-chapter, **(c)** all **96 *ākhyāta*-verb endings** shown in Suttas 423, 424, 425, 426, 427, 428, 429, 430 and all ***ākhyāta*-affixes** shown in Suttas 433, 434, 435, 436, 437, 438, 439, 440, 445, 446, 447, 448, 449, 450, 451, 452 **(d)** all ***kita*-suffixes** shown in Suttas 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 538, 540, 541, 542, 547, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570 are called *paccaya*.

1.4.2. Why it is called *paccaya*?

They are called **paccaya** because they inform what the full meaning of a word is by being based on the applied paccaya of a word [paccaya=pati√ i-to know+ṇa, the root **i** changed to **e** and it further changed to **aya** per vuddhi and follow-up procedure. **ti** of pati changed to **c** and augmented> paccaya]. Rūpasiddhi Grammar has it aptly said regarding this fact in the Sutta 362: (a) **paṭicca etasmā attho etī'ti paccayo.** (b) **patīyanti anena atthā'ti vā paccayo.** *[Translation]* It is called paccaya (a) as the meaning comes from it, or (b) due to the reason that the meaning of word is known by means of it. This explanation by itself is quite clear. When studying Pāḷi, trying to understand the meaning of Pāḷi words will not be a laborious process if one has a clear understanding of word-structure. Knowing the meaning of a word is a spontaneous process of progress in the learning journey without making a laborious endeavor which involves learning by rote. Any keen student will find it somewhat easier to figure out the meaning of a word if its basic structure or the structural components are understood.

3.43. How these additives are applied after the base?

Here is a brief explanation:

(1) For Nouns and Compound-nouns:

Fourteen noun case-endings are applied after most masculine and neuter gender nouns and compound nouns. Note that the base is not to be counted as additive.

Exception: In feminine gender nouns, there will be one more additional additive such as **ā**, **ī**, **inī** to signify the feminine gender. Here is the structural formula:

(a) For masculine and neuter gender nouns:
base+noun case-ending. (1)

(b) For feminine gender nouns:
base+**ā** or **ī** or **inī**+noun case-ending. (2)

(2) For *Taddhita*-nouns:

Taddhita-suffixes and fourteen noun case-endings are applied after *taddhita*-nouns. (two additives).

Here is the structural formula: base+*taddhita*-affix+noun case-ending. (2)

(3) For *ākhyāta*-verbs:

Ninety-six verb-endings and *ākhyāta*-affixes are applicable in *ākhyāta* verbs. There are two additives, but in the case of causative verbs of passive voice structure, it is usually found to have three additives.

Here is the structural formula:

(a) root+ākhyāta-affix+verb-ending (for all active and passive voice of plain and causative verbs, two additives).

(b) root+kārita-affix+ya-affix+verb-ending (for causative passive voice verbs, three additives).

(4) For *kita*-nouns:

All kita-suffixes and fourteen noun case-endings are applicable for kita-words. Two additives, but in the case of words in a causative structure, there may be one more additive.

Here is the structural formula:

(a) root + *kita*-suffix + noun case-ending (for all active and passive voice verbs, two additives).

(b) root + *kārita*-affix + *kita*-affix + noun case-ending (for causative, passive voice verbs, three additives).

Note: Kārita means causative or the prompter. The causative suffixes are one of four affixes applicable by Sutta 438. Note that **the root serves as the base for all ākhyāta-verbs** and **kita-words** while **the crude word-form without any case-ending serves as the base of nouns**.

Please note that the **base (root) is not counted** as additive. **All words mentioned in the *Uṇādi*- chapter of Kaccāyana Pāḷi Grammar text are to be assumed as kita-words** and treated accordingly as they are structurally similar to *kita*-words in all aspects. See the accompanying tables to clarify this explanation regarding the role of bases and additives in the formation of various kinds of Pāḷi words. Some brief detailed explanations regarding how the example words are completed by applying the relevant rules is clearly shown alongside. Knowing this will make the study of Pāḷi much easier and effortless in making substantial progress for any patient and hard-working learner leading to gradual development of mastery of the language in the long term study.

Formation of Nouns

Plain Noun	Base	Additive	Example
Masculine Gender	Purisa	si	**Puriso**-man
Neuter Gender	Citta	si	**Cittaṃ**-mind
Feminine Gender	Kañña	ā+si	**Kaññā**-girl
	Nada	ī+si	**Nadī**-river
	Yakkha	inī+si	**Yakkhinī**-female demon
	Bhikkhu	inī+si	**Bhikkhunī**-female monastic

Note: How these nouns are brought to completion to become a complete word is explained in this book. Note that the crude word-form without any case-ending serve as the base of nouns.

Formation of Compound Nouns

	Base	Additive	Example
Compound-noun	**Rāja**-of king, +**putta**-son	si	(a) **Rājaputto**-prince
	Mahanta-great, +**purisa**-man	si	(b) **Mahāpuriso**-great man

Note: (a) **si** is changed into **o** in both words by rule 104 (b) **mahanta** is changed into **mahā** by 330. Note that the crude word-forms such as nouns, component ***upasagga*** or ***nipāta*** particles without any case-endings serve as the base of compound nouns.

Formation of *Taddhita* Nouns

***Taddhita*-noun**	**Base**	**Additive**	**Example**
	vasiṭṭha	ṇa+si (2)	(a) **Vāsiṭṭho**-the descendant of Vasiṭṭha
	Kacca	ṇāyana+si (2)	(b) **Kaccāyano**-descendant of Kacca

Note: (a) Initial **a** is lengthened and **ṇ** of **ṇa** is erased. (b) **ṇ** of ***ṇāyana***-affix is erased. **si** changed to **o** in both words. The crude word-forms such as various kind of nouns without case-endings serve as the base of *taddhita* nouns.

Formation of *Ākhyāta*-verbs

Verb Type	**Base/Root**	**Additive**	**Example**
Active & Passive	Root **paca**-to cook	*ākhyāta*-affix **a+**verb-ending (2)	**pacati** (**paca+a+ti**, active) **pacīyate** (**paca+ya+te**, passive)
Causative active	Root	*kārita*-affix **ṇāpe+**Verb-ending (2)	**Pacāpeti** (**paca+ṇāpe+ti**)
Causative Passive	Root	*kārita*-affix **ṇāpe+ya+**verb-ending (3 additives)	**Pacāpīyate** (**paca+ṇāpe+ya+te**)

Note: (a) **Pacati**=final vowel of the root is erased as a rule in all verbs.

(b) **Pacīyate=ī** is inserted by rule 442.

(c) **Pacāpeti**= **ṇ** of **nāpe**-affix is erased.

(d) **Pacāpīyate**= **ṇ** of **ṇāpe** is erased. **ī** is inserted. Final **e** of **ṇāpe** is erased.

Formation of Kita-Verbs & Kita-Nouns

Verb Type	Base/Root	Additive	Example
Active	Root **gamu**-to go	*Kita*-suffix **ta+si** (2)	(a) **Gato**-gone. (**gamu+ta+si**)
Passive	Root	*Kita*-suffix **tabba+si** (2)	(b) **Gamitabbaṃ**-should go. (**gamu+tabba+si**)
Causative active	Root	*Kārita*-suffix **ṇāpe+ta+si** (3)	(c) **Gamāpito**-caused to go. (**gamu+ṇāpe+ta+si**)

Note:

(a) **Gato**=final consonant **m** of the root is erased per 586. **Si** changed to **o**.

(b) **Gamitabbaṃ=i** is inserted by rule 605. **si** changed to **aṃ** per 219.

(c) **Gamāpito**= **ṇ** of **nāpe**-affix is erased. Final **e** of **ṇāpe** is erased. **i** is inserted by rule 605. **si** changed to **o**. Note that the roots serve as the base in both *ākhyāta* verbs and *kita*-words with the exception of nominal-stem *ākhyāta*-verbs as the ordinary nouns serve as the base for such nominal verbs.

1.5. DEVELOPMENT OF THE SCHOLARLY KNOWLEDGE

Being able to read, to understand and to write flawless plain Pāḷi sentences (known as ***cuṇṇiya-vākya***), is an appreciable sign of scholarly knowledge and progress one should have made after years of patient study and hard work. Much harder still is being able to write a beautiful Pāḷi stanza (gāthā) because it needs more advanced skills of following the rules of prosody and choosing the right words which fits in the metrical structure of a stanza. The ability to write various kinds of beautiful and meaningful Pāḷi gāthā is the highest sign of scholarliness which serve as a testament to the strong command of language of the composer. Being a Pāḷi scholar is not an overnight development. It is a consummate stage of knowledge gradually developed through a more thorough study of the language in all necessary aspect of it being pursued for a certain span of one's lifetime. To be an academic or a scholar is to study more, to read a wide range of Pāḷi texts so that one can slowly broaden and eventually deepen one's linguistic knowledge. To go deeper into extensive depth of the language, one not only needs to thoroughly study various grammatical texts but also suttas from all nikāya of Suttanta piṭaka and wider tipiṭaka Pāḷi texts.

1.6. REFERENCE TEXTS FOR THE ADVANCED TIPIṬAKA STUDIES

Thanks to great effort of scholarly people, a wide collection of the English translations of most of tipiṭaka texts are available now. Notwithstanding such development in Pāḷi texts study, there is still an urgent need to have an effective learning platform prepared in both Pāḷi and English which would serve as a bridge for those learning Pāḷi to further continue their advanced Tipiṭaka study of reading major Buddhist Pāḷi texts. Such works called ***nissaya***, which means something to depend on [**nissaya=ni√si+a**-suffix. **i** of the root **si** changed to **e** and it further changed to **aya** and **s** is augmented> **nissaya**], serve as an efficient learning aid and handbook because they have integrated both word-for-word translation and necessary explanations. The complete set of ***nissaya*** texts for most of the Pāḷi Grammar texts and Tipiṭaka Nikāya texts are available in Burmese and Pāḷi in Myanmar for those studying Pāḷi Grammar and Tipiṭaka texts. Among some notable Grammar Nissaya books, the one written by Tha-bye-gan Sayādaw is the most complete handbook as it contains all necessary explanations and relevant morphological notes of the example words.

Besides, all ***Tipiṭaka Pāḷi Nissaya*** books written by various Burmese scholar monks are invaluably helpful for the advanced study of Tipiṭaka Buddhist Scriptures.

1.7. DURATION OF THE STUDY AND BENEFITS

For a serious student with keen interest, the minimum amount of time required is about three or a few more years on condition that consistent effort along with a graduated learning method of lessons by means of simple and easy guide books are applied. The eventual benefits of Pāḷi study are immensely rewarding because it gives a priceless opportunity to come closer to understand the words of wisdom said by Buddha. The teachings of Buddha, being referred to as Buddhism nowadays, are formally known in Buddha's own word as "**vibhajjavāda**" which means "analytical words" [**vibhajja**-having specially analyzed, +**vāda**-teaching].

Buddha's *vibhajja-vāda* teachings, commonly known as Buddhism, are recorded in the traditional canonical texts called Tipiṭaka Pāḷi texts. Being able to understand the spoken language of Buddha is like coming face to face with historic Buddha who did actually lived as a human being with superhuman qualities more than two millennium ago in this world. One will see Buddha in action imparting wisdom and guidance on various aspects and important issues of life. His teachings are based on logical reason, unbiased analysis and universal wisdom touching on the objective realities of both physical and spiritual aspects of the existence and the physical universe around us. The teachings of Buddha serve as a spiritual tool and an intellectual guidepost for those seeking to enrich life and deepen wisdom. Blind faith or unquestioned adherence are not compulsory elements which used to be found in the belief systems of the world. One can decide one's own choice to follow Buddha's teachings and shape the destiny of one's life based on empirical results and benefit obtainable by practically applying it.

1.8. CLASSIFICATION OF BUDDHA'S TEACHINGS

Buddha's teachings which had been taught during forty-five years of life as a perfectly enlightened Buddha are classified into three major branches known as **Tipiṭaka** [**ti**-three, **+piṭaka**-basket, receptacles]. They are:

(a) **Vinaya piṭaka** [**vinaya**-monastic disciplines and rules]

(b) **Suttanta-piṭaka** [**Suttanta-sutta**=thread, **+anta**-suffix is an expletive without meaning, called *svattha*-suffix as those similarly found in the words such as: **supinanta**=dream, **kammanta**=work etc. **Suttanta** figuratively means discourses, guidelines of life]

(c) **Abhidhamma-piṭaka** [**abhi**-special, advanced, **+dhamma**-teachings].

Those three major branches are further classified into five sub-categories formally known as five Nikāyas [**nikāya**-collections, grouping]. They are:

(1) **Dīgha-nikāya Pāḷi** texts [**dīgha**-long in length, *i.e.* discourses of long length]
(2) **Majjhima-nikāya Pāḷi** texts [**majjhima**-medium in length, *i.e.* discourses of medium length]
(3) **Saṃyutta-nikāya Pāḷi** texts, [**saṃyutta**-kindred, related, *i.e.* discourses of related nature]
(4) **Aṅguttara-nikāya Pāḷi** texts, [**aṅguttara=aṅga**-factors, **+uttara**-increment, i.e. discourses taught within the framework of incremental numerical factors from one up to eleven]
(5) **Khuddaka-nikāya Pāḷi** texts [**khuddaka**-minor or miscellany, *i.e.* miscellaneous and diverse discourses].

Of three **Piṭaka** texts, **Vinaya piṭaka** comprising five books, covers all of the monastic codes and regulations applicable for monastic disciples. The first four of **vinaya piṭaka**, with exception of the last book, is full of interesting accounts relating to important events of Buddha and other monastic and lay disciples. They offer a fascinating glimpse into both political and social conditions of people in the times of Buddha. The last book, called ***parivāra*** which means accessory is an encyclopedic exegesis of monastic codes professionally explained based on the classified grouping of the rules.

Abhidhamma-piṭaka, known as advanced teachings, generally covers detailed analysis of mind, matter and sub-mental states, factors of enlightenment, *jhānas*, i.e. advanced pure mental states of absorption, analysis of elements, exegesis of interconnected conditional relations of cause and effect chain of the physical and mental phenomenon. As a matter of fact, **Abhidhamma** can be simply called advanced teachings on mind and mental analysis for the spiritual development. In other words, it can also be called Buddha's ancient wisdom on both theoretical psychology and applied psychology which had been taught by Buddha even before modern psychology come into being.

Suttanta piṭaka contains much wider range of teachings on various topics. Buddha had taught many Suttas, *i.e.* discourses, during His lifetime. Below are a few brief samples of some of the Buddha's teachings from **Suttanta piṭaka**.

(1) **Brahmajāla-sutta** *(Sīlakkhandha-vagga Pāḷi texts)*
This Sutta provides a detailed view of various beliefs and views held by the sages and people of all ages based either on the profound spiritual experiences or on mere intellectual speculation. Buddha's unbiased analysis and theological explanation of the creator-based beliefs are also included in the Sutta.

(2) **Poṭhapāda-sutta** *(Sīlakkhandha-vagga Pāḷi texts)*
This Sutta records an interesting dialogue of Buddha with Poṭhapāda, an heretic who later became a disciple, regarding the the controversial issue of an individual self either being separate from the physical body or being together. It is also interesting to learn two kinds of truth outlined by Buddha:
(a) The first one is in the form of certain things or sure truth which is not counter-arguable by anyone. This involves non-metaphysical, practically evident issues of life faced by all living beings in their day-to-day existence regardless of social status.
(b) The second one is uncertain things or uncertain truth which is counter-arguable by anyone by use of logic, reasoning or outright stubbornness. This involves the questions such as eternity of soul and life, existence of afterlife etc.,. Buddha had emphasized to deal with the most relevant, practically tangible and pressing issues of life rather than dwelling on the metaphysical issues.

(3) **Mahāsatipaṭṭhāna-sutta** *(Mahāvagga Pāḷi text)*
This Sutta explains four foundations of mindfulness meditation in clear detail in order to bring mental calm and establish enduring mental stability, mental purification and liberation from suffering. The mindfulness meditation is one of the outstandingly unique teachings of Buddha. Nowadays, it is becoming hugely popular and gaining popular acceptance among both the intellectuals and ordinary folks as a practically viable way and beneficial spiritual path for developing inner peace and promoting mental wellbeing and stress-reduction in daily life.

(4) **Udumbarika-sutta** *(Pāthikavagga Pāḷi text)*. In this Sutta, one can see and hear the daring words of sincere invitation said by Buddha for an open, no-strings-attached, objective inquiry for one's own good in following Buddha's teachings without any compulsion to renounce one's beliefs or traditions. There is no eternal hellfire meted out for disbelief in Buddha's teaching. His teachings are like the delicious food and medicines meant for promoting the common wellbeing of all beings without having to perform any ritual prayer or be converted into discipleship in order to get the benefits.

(5) **Aggañña-sutta** *(Pāthikavagga Pāḷi texts).* The name of **Sutta Aggañña** itself means genesis [**agga**=earlier days of humanity & the world, **+ñña**=things to know]. It records some of quite interesting account of Buddha's eschatological teachings regarding the cycle of destruction of the world, re-emergence of the world, appearance of the early human beings and other related things. Human beings are naturally curious and fascinated by various kinds of complex mysteries surrounding life and its amazing array of natural ambience.

(6) **Cūḷa-kammavibhaṅga Sutta** *(Majjhimanikāya Pāḷi texts)*
The Shorter Discourse on the Analysis of Kamma [**cūḷa**=minor, +**kamma**=kamma, deeds done by living beings, **+vibhaṅga**=analysis]. This Sutta explains the cause of outstanding inequality prevalent among living beings by Buddha. Despite being born with a unique body and mind, the way each individuals live their life in various conditions are totally different from each other. Some are rich while some are poor. Some live long and healthy lives while some live only short and sickly lives etc.

(7) **Akammaniya sutta,** (*Aṅguttara nikāya-Ekaka nipāta Pāḷi texts,* a huge collection of words said on various topics and on various occasions by Buddha). Buddha forewarned His disciples in these mini-Suttas how an untrained and undeveloped mind (developed through mental training and cultivation, *i.e.* meditation), is not suitable to work for progress and live life amid everyday stress and emotional turmoils and subsequent suffering. [**a**=not, +**kamma**=work, + **niya**=being suitable].

(8) **Pubbe’va sambodha sutta, The first and Second Assāda-sutta** *(Aṅguttara nikāya-Ṭikā nipāta Pāḷi texts)*. Buddha recalled in these three suttas how he had been in constant pursuit of pleasure and joy throughout the journey of life like all other common worldlings. He found out both pleasure and pain, joy and sorrow as well and lived through all of it and found a way out of it.

In these three Suttas, Buddha has clearly outlined three major aspects of life. They are:

(1) **assāda**, which means pleasure and countless enjoyable things associated with life.
(2) **ādīnava** which means hectic and extremely stressful conditions associated with everyday life,
(3) **nissaraṇa** which means a way out of all this leading toward relief and peaceful condition. In other words, it is a way of liberation from all that turmoil.

Because there is joy and pleasure in life, beings enjoy their individual life. On other hand, because there is pain, stress and suffering, there are beings who seek a way out of it. Some by means of following a viable spiritual path while some took various measures of relief such as by drinking, or using drugs or terminating their own physical life in case of extreme situations. Life indeed is a great blessing and a very special opportunity to appreciate and to utilize for the benefit of all for a wise person. It is also full of bitter-sweet, roller-coaster experiences for all.

Buddha's teachings provide a spiritual tool and a way of living through such experiences in a serene and calm manner if one can strike a perfect balance through applying the relevant teachings. Buddha does not negate the pleasure and joy of life, but taught instead a way to strike a balance amid two extremes of life by developing a spiritual path to overcome suffering and maintain a serene spiritual grace unaffected and unperturbed by those extremes.

(9) **Kesamutti-sutta** *(Aṅguttara nikāya-Ṭikā nipāta Pāḷi texts)* Buddha laid out ten important criteria and intellectual principles to apply the critical thinking skill combined with practical application for positive results when approaching and reviewing various beliefs and philosophies. It is indeed Buddha's unvarnished and simple **Charter of Intellectual Inquiry**, which is free of any enticement or intimidation or dogma or stereotyping of any kind to others, famously outlined in this Sutta for those seeking the right path and the right choice in this confusing journey of life amid competing supremacist claims of various teachers and beliefs.

(10) **Kappa-sutta** (Aṅguttara nikāya-Catukka nipāta Pāḷi texts). "**Kappa**" means the world. It is about four periods and phases of the world mentioned in the Sutta by Buddha. Buddha said in the Sutta that the world goes through the cycle of four geologic periods:

(a) disintegration period
(b) post-disintegration period
(c) reappearance period
(d) post-reappearance period.

It is quite interesting to learn that each geologic period lasts for an indifinite and very long periods of time. No living beings can exist during the first three periods except in the last period in which we all are living now. This Sutta points out to the fact that Buddha's astounding knowledge and advanced understanding of the earth is convergent with modern science.

(11) **Satta Sūriya-sutta** (**satta**=seven, +**sūriya**=sun, *Aṅguttara nikāya-Sattaka nipāta Pāḷi texts*) mentions how this earth and world systems, viewed by many as eternal, are in constant change and will be be subjected to the cycle of destruction at a time when multiple suns up to the seventh sun appear. The theme of Sutta is to emphasize as well as to awaken all serious disciples on the constant changes taking place in all conditioned things of the world including individual beings. Thus, prompting them to seize the present wonderful opportunity available while being alive in this precarious existence before it perishes.

(12) **Cūḷabyūha Sutta** *(Khuddaka Nikāya Pāḷi texts)* is one of the six Suttas included in Mahāsamaya-sutta group. All six suttas contain very profound teachings on leading a pure spiritual life for liberation. In this sutta, Buddha said that there is only one truth in the world but the one who actually knows the truth is never given to disputes in the way most people in the world are used to endless disputes. Also, in that Sutta, Buddha exhorted disciples to be non-judgmental of others in social interactions as well as in following one's spiritual path so that conflicts are avoided.

(13) **Dhammapada** *(Khuddaka Nikāya Pāḷi texts)* is a considerably huge collection of very brief but profound sayings of Buddha said in daily life on diverse occasions regarding various events and people. It is a very well-known Pāḷi text, a large collection of short *Pāḷi gāthās* (verses) totaling four hundred and twenty-three verses. **Dhammapada** is much adored and cherished by devotees and intellectuals for its invaluable wisdom and concise guidance which had been interpreted into various languages. It serves as an eternal testament to the profound wisdom of Buddha because all the verses He had said provide timeless wisdom and offer both guide and comfort for those living in chaotic conditions of life.

His teachings, taken as a whole, is like invaluable treasure trove which provides an enormous wealth of wisdom and eternal guidance for a fulfilling social and spiritual life. Despite being diverse on many topics, His teachings generally emphasize on the development of three main essential core qualities:

(a) **sīla**, *i.e.* moral virtue,

(b) **samādhi**, *i.e.* development of mental concentration and inner calm, inner peace, and

(c) **paññā**, *i.e.* development of wisdom.

When one's knowledge in Pāḷi steadily broadens, one can dive deeper into a wide variety of original scriptures. Everything which had been taught and said by Buddha will come into clear view as being more down-to-earth, mainly oriented toward practical approach in dealing with dominant issue of daily life so that it is a livable and enobling experience for all. It will further help dispel any wrong notion or incomplete and partial understanding of Buddha's teaching leading to a more balanced, intellectually well-informed understanding of His words. This means that a true scholar with much broader knowledge of Buddha's teaching will no longer accept any biased dogma or stereotyping of Buddhism as being pessimistic or nihilistic or an atheist ideology or an idolatrous belief which emphasizes on the respect and worship of mere physical symbols.

Buddha's teachings are based on the objective intellectual analysis, wisdom, humanitarian goodwill, development of virtue and peace providing a way of life within the framework of ten core principles enshrined through the words of Buddha said in the Kesamutti Sutta discourse.

Moreover, one will find Buddha's words as they were originally taught nearly three thousand years ago, being vibrant with much wisdom and practicality to live a more wiser and wholesome life. One will be able to live life with a balanced and harmonious view, being guided by wisdom, living a life of moral integrity and keeping one's mind unagitated, sane, resilient and calm amid every day chaos of life.

"A life of wisdom, (*i.e.* a life being guided by wisdom), is the most excellent life" said Buddha in **Āḷāvaka-sutta**, *Khuddaknikāya Pāḷi*. ["**paññājīviṃ jīvita'māhu seṭṭhaṃ**"].

Finally, I have written this book by making so much effort with one single purpose of providing an easy and practical learning tool for all serious students of Pāḷi and Buddhist studies in the forthcoming generations. Pāḷi may initially seem a bit difficult and challenging for a beginner. But if one pursues one's study with a calm and dedicated mind by following the recommended steps all along, I am sure one will progress eventually. The eventual success and the progress in the study is just a matter of dedication and attention to all details explained in each lessons.

I do fervently wish that may all learners of Pāḷi be able to make a steady progress in their learning journey of Pāḷi and greatly benefit from their study in many countless ways by being able to explore Buddha's words as recorded in the Pāḷi scriptural texts.

This book would not have become a complete reality if I had not received invaluable help from people with a lot of goodwill, generosity and vision for the good of future generations. Among such people, I would like to gratefully acknowledge my deep and sincere appreciation to my best friend Donald Altman, a very wonderful author of books on the mindfulness meditation practice and its relevant application in daily life (Portland, Oregon), Brihas Sarathy and Steve Hanlon of the Pariyatti Publishing House, Thet Naing Kyaw (Singapore), Ven. Sayādaw U Sujana (TMC), U Garudhamma (Fremont, USA), U Hla Myint (Author of An Introduction to Pāḷi), Son Tu & Rudy Halim (Tathāgata Meditation Center, San Jose, USA), Roland & Jasmine Win (San Francisco, USA), Than Tun Aung & Lily Wong (Los Angeles, USA), Li Chun and Lam Lin Wah family (Singapore), Genny Chee family (Singapore), Sister L.C.Chang & friends (Malaysia) whose generous and unstinted support has been a source of inspiration in continuing such magnum opus academic project meant for the common good of all those seeking wisdom, lasting peace, joy and freedom from suffering. May all people of goodwill be forever blessed.

1.9. ABHIPATTHANĀ

Sukhāvabodhiniṃ imaṃ, nāmapadehi saṃyutaṃ,
gaṇato suvibhāvitaṃ, vidhisuttaṅkamuddiṭṭhaṃ.
padakaṅkhāvinodanaṃ, niruttiñāṇavaḍḍhanaṃ,
sakkaccaṃ samuggaṇhantu, sukhaṃ dhārentu sādhavo.

[Translation]

सुखावबोधिनिं इमं।नामपदेहि संयुतं

गणतो सुविभावितं।विधिसुत्तंकमुद्दिट्ठं॥

पदकंखाविनोदनं।निरुत्तिञाणवड्ढनं

सक्कच्चं समुग्गण्हन्तु।सुखं धारेन्तु साधवो ॥

May the students of goodwill learn this easy-to-understand text relating to nouns, well-explained by means of similar noun groups, Sutta numbers for morphological procedure briefly referenced, dispelling confusion on the structure of words, increasing the grammatical knowledge, with dedication and learn easily.
With boundless Mettā for all,

Ashin Thitzana
Michigan, USA
March 9, 2023

2. THE PĀḶI ALPHABETS

Thirty-three Consonants

in Romanized Pāli, Devanāgarī &
Myanmar Alphabets shown together

ka क က	kha ख ခ	ga ग ဂ	gha घ ဃ	ṅa ङ င
ca च စ	cha छ ဆ	ja ज ဇ	jha झ ဈ	ña ञ ည
ṭa ट ဋ , ဋ္ဋ	ṭha ठ ဌ , ဌ္ဌ	ḍa ड ဍ	ḍha ढ ဎ	ṇa ण ဏ
ta त တ	tha थ ထ	da द ဒ	dha ध ဓ	na न န
pa प ပ	pha फ ဖ	ba ब ဗ	bha भ ဘ	ma म မ
	ya य ယ	ra र ရ	la ल လ	va व ဝ
	sa स သ	ha ह ဟ	ḷa ळ ဠ	ṁ, ṃ अं အံ

The Eight Vowels

Short	Long	Short	Long	Short	Long	Long	Long
a अ အ	ā आ အာ	i इ ိ	ī ई ီ	u उ ု	ū ऊ ူ	e ए ေ–	o ओ ေ–ာ

Thirty-three Consonants

in Romanized Pāli, Devanāgarī & Thai Alphabets

ka क ก	kha ख ข	ga ग ค	gha घ ฆ	ṅa ङ ง
ca च จ	cha छ ฉ	ja ज ช	jha झ ฌ	ña ञ ญ
ṭa ट ฏ	ṭha ठ ฐ	ḍa ड ฑ	ḍha ढ ฒ	ṇa ण ณ
ta त ต	tha थ ถ	da द ท	dha ध ธ	na न น
pa प ป	pha फ ผ	ba ब พ	bha भ ภ	ma म ม
	ya य ย	ra र ร	la ल ล	va व ว
	sa स ส	ha ह ห	ḷa ळ ฬ	ṁ, ṃ अं อํ

The Eight Vowels

Short	Long	Short	Long	Short	Long	Long	Long
a अ อ	ā आ อา	i इ อิ	ī ई อี	u उ อุ	ū ऊ อู	e ए เอ	o ओ โอ

Note: There is no ññа in Thai but only an alternative alphabet is shown in its place.

Thirty-three Consonants

in Romanized Pāli, Devanāgarī & Sinhalese Alphabets

ka क ක	kha ख ඛ	ga ग ග	gha घ ඝ	ṅa ङ ඞ
ca च ච	cha छ ඡ	ja ज ජ	jha झ ඣ	ña ञ ඤ
ṭa ट ට	ṭha ठ ඨ	ḍa ड ඩ	ḍha ढ ඪ	ṇa ण ණ
ta त ත	tha थ ථ	da द ද	dha ध ධ	na न න
pa प ප	pha फ ඵ	ba ब බ	bha भ භ	ma म ම
	ya य ය	ra र ර	la ल ල	va व ව
	sa स ස	ha ह හ	ḷa ळ ළ	ṁ, ṃ अं අං

The Eight Vowels

Short	Long	Short	Long	Short	Long	Long	Long
a अ අ	ā आ ආ	i इ ඉ	ī ई ඊ	u उ උ	ū ऊ ඌ	e ए එ	o ओ ඔ

3. PĀḶI PRONUNCIATION GUIDE

3.1. The Eight vowels

Except a few special ones unique to Pāḷi, the majority of ordinary Pāḷi alphabets are pronounced like basic normal sound of English words. The following are the sample sounds of individual vowels. Please take only the sound of underlined words, not of the whole word nor of any consonant.

(1) **a** to be pronounced as in amid, about
(2) **ā** to pronounce as in far
(3) **i** as in meet, eat
(4) **ī** as in we, he
(5) **u** as in shoot
(6) **ū** as in you, beauty
(7) **e** as in way
(8) **o** as in all, auto

3.2. The Consonants

There is an "**a**" after each consonant which is added for easy utterance or producing an articulate sound of the respective consonants. There are five groups comprising five consonants in each which is called "*vagga*". On the other hand, there are non-*vagga* consonants comprising seven consonants and one *niggahita* (nasal consonant, ṃ).

3.3. Ka-group

This group of consonants are velar (guttural).

Note: In each group, every **second and fourth** consonants are aspirated. As a physical sign, there is an "h" which symbolizes the stress. So, it has to be pronounced with the stress and a puff of air being released.

The first and the third are unaspirated. So, they are pronounced normally without stress. **The fifth** ones in each vagga-group are nasals.

(1) **Ka** as in Kab
(2) **Kha** as in khaki, khmer
(3) **Ga** as in glad
(4) **Gha** as in ghat
(5) **Ṅa** as in sing, John Ng

3.4. Ca-group

This group of consonants are palatal.

(1) **Ca** as in Ciao (Italian greeting word)
(2) **Cha** as in Charge, charity
(3) **Ja** as in jab
(4) **Jha** as in jack

Note: See en.oxforddictionaries.com for the sound of "Ciao." There is a slight variation of the sound for both "**J and Jh**" which are pronounced as "**za**" and "**zha**" in Burmese.

(5) **Ña** as in Lasagna, signor, signora (It is a nasal sound)

3.5. Ṭa-group

This group of consonants are retroflex, to be pronounced with the tongue being pulled backward away from the teeth and slightly touching the upper palate.

(1) **Ṭa** as in tea
(2) **Ṭha** as in train
(3) **Ḍa** as in disc
(4) **Ḍha** as in dart
(5) **Ṇa** as in Nagoya

3.6. Ta-group

This group of consonants are dental, to be pronounced with the tip of tongue touched against upper teeth or the ridge behind the upper teeth.

(1) **Ta** as in tachometer
(2) **Tha** as in try or train
(3) **Da** as in daffodil
(4) **Dha** as in dark
(5) **Na** as in nab

3.7. Pa-group

This group of consonants are labial, to be pronounced with lips gently touched against each other and then quickly opened.

(1) **Pa** as in pacific
(2) **Pha** as in Facility, phacelia
(3) **Ba** as in basalt
(4) **Bha** as in bath
(5) **Ma** as in macau

3.8. Seven Non-Vagga group consonants

(1) **Ya** as in yacht, yak

(2) **Ra** as in rabbit

(3) **La** as in lab (to be pronounced with the tip of tongue gently touching the upper teeth.)

(4) **Ḷa** as in lasagna (Actually, this is very much the same as ordinary "**la**"). To be pronounced with the mouth being slightly opened, with the tip of tongue slightly touching the upper palate.
Note: This is one special "**Ḷ**" with a different dot down below which is unique only to Sanskrit and Pāḷi. In the grammatical texts, it is mentioned as being homogenous and interchangeable with ordinary "**L**" despite having slight physical difference.

(5) **Wa** as in warp, vat (Both sounds of **w & v** are permissible)
Note: In the grammatical text, there will be more of "**v**" such as "**kvaci, vā** and so on" though it is rather pronounced as "**w**" in majority of cases. For example, the word "**Kvaci**" is pronounced as **Kuaci** or **kwaci**, while "**vā**" is sounded as **wā**. In Asian syllabary such as Devanāgarī and Burmese, there are only two representations of "**v** & **w**". For example, "**v**" is shown as "**b-A**" while "**w**" is written as "**v-0**"**.** However, in Romanized Pāḷi, "**v**" is sometimes represented as "**b**" while "**w**" is shown by both ways either as "**v**" or "**w**". Therefore, keep in mind that all these three of "**b, v & w**" are basically as well as morphologically homogenous to each other. This fact will become even clearer when studying the morphological procedures of the Pāḷi words which comprise either "**v**" or "**w**".

3.9. One Sibilant

(6) **Sa** as in sabbath

3.10. One Aspirate sound

(7) **Ha** as in habit, half

3.11. Niggahita dot

This **Niggahita** "under-dot" is semi-vowel as well as a semiconsonant though it is classified as a *byañjana*, (**i.e.** consonant in the grammatical text)

(1) **ṃ** as in am

Note: This "**ṃ**" is interchangeable with all the fifth syllables "**ṅ, ñ, ṇ, n, m**" of the five *vagga*-groups through applicable morphological procedure. This means that "**ṃ**" can change into any consonant form of "**ṅ, ñ, ṇ, n, m**". These fives are called "*vagganta*" which means the group-endings [**vagga**-group+ **anta**-ending]. Sometimes, it is also referred to as "five nasal stops".

4. ABBREVIATIONS

Case-endings

(Shown in order of cases)

ns..Nominative singular (***nom.***)

np..Nominative plural

vs..Vocative singular (***voc.***)

vp..Vocative plural

as..Accusative singular (***acc.***)

ap..Accusative plural

is..Instrumental singular (***instr.***)

ip..Instrumental plural

ds..Dative singular (***dat.***)

dp..Dative plural

abs..Ablative singular (***abl.***)

abp..Ablative plural

gs..Genitive singular (***gen.***)

gp..Genitive plural

ls..Locative singular (***loc.***)

lp..Locative plural

vs..versus

ab..Absolutive (also called gerund)

adj..Adjective

adv..Adverb

āv..*Ākhyāta* verb

cn..Compound noun

gr, ger..Gerund

ind..Indeclinable

inf..Infinitive

kn..Kita noun

kv..Kita verb

npt, nip..*Nipāta* particle

n..Noun
nn..Numerical noun
prp..Present participle
pp..Past participle
p.pr..Personal Pronoun
pr/pron..Pronoun
sn..*Sabbanāma* noun *(Pronoun)*
tn..*Taddhita* noun
up..*Upasagga* particle
M, m..Masculine Gender
F, f..Feminine Gender
N, n..Neuter Gender
num..Number
re..reference
pre..present
tr..translator
i.e. id est
v..verb
Ā..*Ākhyāta*

SMP..Suttas for Morphological Procedure
WA..Word Analysis
WWT..word for word translation
LT..Literal translation
NSP..No Specific morphological Procedure
Q..Question
A..Answer
' This apostrophe indicates a hidden *sandhi* in a word.
e.g. ***eta'davoca*** (**etaṃ + avoca**).
> Indicates an outcome of a morphological procedure.

SPECIALITY CASE-ENDINGS IN THE EXTRAORDINARY SENSES FOUND IN THE PĀḶI SENTENCES

(Only the most frequently-found usages are shown here along with the relevant Sutta numbers for easy reference).

1. Nominative:

nas, nap..Nominative in Accusative singular.

nap..Nominative in Accusative plural

Note: This type of case-ending is found mostly in the **passive voice sentences** where the word signifying or playing the role of object is in this nominative case-ending. But, the meaning of the word has to be interpreted in the sense of "to". Re: 284.

2. Accusative:

als..Accusative in Locative sense singular which means "at, in"

Note: Only singular case is applicable in this sense and usage. Re: 307.

aas..Accusative of ***accantasaṃyoga*** (on-going condition) singular.

aap..Accusative of ***accantasaṁyoga*** (on-going condition) plural which means "till, until, for a period of, for a certain distance of".

Note: Both singular and plural are applicable in this sense and usage. Re: 298.

3. Instrumental:

iss, isp..Instrumental Subject singular or plural which means "by".

Note: This type of case-ending is frequently found in the passive voice sentences. Re: 288.

ios..Instrumental in the sense of Object singular

iop..Instrumental in the sense of Object plural

Note: This type of case-ending is frequently found in the causative sentences. Re: 300.

irs, irp..Instrumental of Reason singular or plural which means "by means of, due to". Re: 289.

ils..Instrumental in locative sense singular which means "at, in".

Note: Only singular case is applicable in this sense and usage. Re: 290.

4. Ablative:

abrs, abrp..Ablative of Reason. It means "for reason of, due to".

Note: Both singular and plural are applicable in this sense and usage. Re: 296.

5. Genitive:

gns..Genitive in the sense of Nominative singular.
gnp..Genitive in the sense of Nominative plural.
This usage is also called ***ags, agp***..Agent Genitive singular and plural.

Note: This is also referred to in Pāḷi as ***Kattvattha-chaṭṭhī*** which means genitive in the sense of subject. Such usage is mostly found in wider areas of Pāḷi texts where a passive participle *kita*- verb or a passive-voiced *ākhyāta* verb are used in the sentence. Re: 308.

gas..Genitive in the sense of Accusative singular.
gap..Genitive in the sense of Accusative plural.

Note: It is also called Patient-Genitive or ***Kammattha Chaṭṭhī*** which means genitive in the sense of object. Such usage is mostly found in the context of a passive participle *kita*-verb or an *ākhyāta* verb of passive voice structure. Re: 309.

gsp..Genitive of Selection plural, also called ***niddhāraṇa chaṭṭhī*** which means "among, amid, out of".

Note: Only plural case is applicable in this sense and such usage. Singular-case is inapplicable. Re: 304.

cgs..Concurrent-Genitive singular.
cgp..Concurrent Genitive plural (Also referred to as ***anādara*** or **absolute Chaṭṭhī**)

Note: This case-ending is termed the ***anādara*** expression in Pāḷi Grammars, both numbers are applicable. Re: 305.

6. Locative:

cls..Concurrent Locative singular.

clp..Concurrent Locative plural.
(Also referred to as **absolute *sattamī*** *or* ***lakkhaṇa sattamī,*** but in some cases, it can be an ***anādara sattamī*** too). Re: 313.

lds..Locative in the sense of dative singular which means "for".

Note: Only singular case is applicable. Re: 311.

lrs..Locative of Reason singular, plural.
lrp..Locative of Reason, plural.
It is also called ***nimitta sattamī***, which means reason-descriptive Locative-case.

Note: Sometimes it may be an ***anādara*** or a ***Lakkhaṇa*** expression depending on the contextual aspect. Re: 310.

lss, lsp..Locative of Selection singular, plural.

Note: also called ***niddhāraṇa sattamī*** but mostly plural case is used even though singular case is occasionally found. Re: 304.

****

INTRODUCTION

5. INTRODUCTION

This book is the first in a series of practical guides on learning Pāḷi. It is systematically arranged in two parts comprising the **word study** and **basic Pāḷi reader**. Of the two parts, the first part, word study, is shown how each header noun, according to their grouping, the base-ending and the applied case-endings, are inflected and structured to convey a specific meaning thus serving any necessary specific role in a sentence. The part two, basic Pāḷi reader, is shown by use of easy-to-understand sentences of each noun one have studied. In both parts, important morphological notes are provided alongside of each section either separately or inside the brackets in small-size fonts where any difficulty or confusion regarding a specific word may arise. I am sure this will greatly help learners of Pāḷi in many ways.

The purpose of this book is to provide the students with a more practical guide to learn Pāḷi and its essential aspects. In order to fulfil that purpose, it is necessary to introduce the students with all important and critically necessary fundamentals of Pāḷi language. Among those important fundamentals, there are two key areas where a student needs to focus for progress of learning journey. **The first** is familiarization with words or the study of words which is called ***pada-sikkhā*** in Pāḷi which means **the study of words**. [**pada**-words, **+sikkhā**-study]. This involves making efforts to develop the grammatical insight into the structural dynamics of words and the skill of building the Pāḷi words on one's own and understanding them thoroughly. **The second** area of focus is to develop the ability to use them in a sentence properly and correctly which is called ***vākya-sikkhā***. It means the study of Pāḷi sentences involving the skill to understand and correctly write sentences. [**vākya**-sentence, **+sikkhā**-study].

5.1. PADA-SIKKHĀ (study of words)
Four Major Kinds of Words

In order to start the study of Pāḷi words, one initially needs to know four major kinds of words in Pāḷi. The Pāḷi words can be divided into four major groups. They are: (1) nouns (2) main verbs (3) prefixes known as *upasagga*-particles (4) *nipāta*-particles. To gain mastery of Pāḷi, a student needs to study these four kinds of words.

I. Nouns: Nouns can be divided into **four** groups. They are (1) plain ordinary nouns (2) compound nouns grammatically known as *samāsa*-nouns (3) nouns in *taddhita*-suffixes, also called *taddhita*-nouns (Secondary Derivative) (4) *Kita*-nouns (Primary Derivative) which are structured with roots and various suffixes plus noun case-endings.

These four nouns, except *abyaya*-suffixed *kita*-words, mostly belong to one of three genders: masculine, feminine and neuter genders and have both singular and plural numbers.

II. Verbs: In the grammar texts, there are **two** kinds of formal verbs: the first is referred to as *ākhyāta*-verb. The second is *kita*-nouns which serve as verbs. To explain from the perspective of prevalent practical usage in Pāḷi texts, it can be said that there are **three** kinds of verbs: (1) *Ākhyāta*-verbs (2) *Kita*-verbs and (3) ordinary nouns serving as informal de facto verbs which are frequently found in the Pāḷi texts.

Of the three, **ākhyāta verbs play only one single role** of being the main verb in Pāḷi language while **the latter two play dual role** of serving as a verb sometimes and serving as a noun at most times. That is the reason why they have to follow the normal pattern of nouns such as having a specific gender and number depending on their corresponding words whom they are syntactically related to in a sentence. *Ākhyāta* verbs, on other hand, do not have gender at all.

III. Twenty Upasagga-prefixes: There are twenty *upasagga*-particles. Most of them are used as prefixes in two kinds of *Ākhyāta* and *Kita* verbs prefixed before the root of verbs. Some of a few *upasagga*-particles, however, are also used as separate words in a sentence which can sometimes influence the case-endings of nouns they are syntactically related to. These *upasagga*-particles have no gender. [See **twenty** *upasagga*-particles in Sutta 221, *Kaccāyana Pāḷi grammar*].

IV. Nipāta-particles: There are numerous kinds of *nipāta*-particles found in the grammar and used in Pāḷi texts. Like a few *upasaggas*, some *nipāta*-particles are used in the sentences as separate words to enhance the meaning of a sentence even though some of *nipāta*-particles carry no significant meaning but merely serve as **vākyālaṅkāra** and **padālaṅkāra**. These *nipāta*-particles also have no gender. [**vākya**-sentence, **+alaṅkāra**-adornment. **pada**-word, **+alaṅkāra**-adornment. In Sanskrit language, it is called as *vākyabhūsana*, which means the same].

5.2. NOUNS & VERBS

Nouns and verbs are two major components of Pāḷi language because they play the important role of making a sentence complete and meaningful. To learn Pāḷi, one needs to study all of these major components thoroughly and in an orderly and systematic way.

5.2.1. Nouns & Their structure

Nouns are structured with **fourteen case-endings** which are like the mode and manner of nouns.

(1) Depending on the case-ending, a noun changes its form into various word-forms.

(2) Based on each case-ending, a noun expresses its meaning and play various roles such as subject or object and various roles in a sentence.

A student must learn about the case-endings applied after nouns and learn as to how those case-endings along with the base noun-stem undergo various stages of morphological change till it becomes a complete noun word. This study is primarily focused on the method of declension of nouns and their morphological process of change.

5.2.2. Ākhyāta-verbs

Of two kinds of verbs, **Ākhyāta-verbs** are structured with **three components**:

(1) roots,

(2) affixes and

(3) verb-terminations.

There are **eight** kinds of verb-terminations. Interestingly, the verb terminations of *Ākhyāta*-verbs serve as their mode (mood) and tense and have two numbers both singular and plural. But *Ākhyāta*-verbs have no gender at all even though they are used together with applicable three persons either explicitly or implicitly in a sentence.

5.2.3. Kita-verbs

Kita-verbs are structured with **three components**:

(1) roots

(2) suffixes and

(3) have a specific gender and noun case-endings.

As an exception, *kita*-verbs structured with *abyaya*-suffixes do not have noun case-endings. The gender of *kita*-nouns, with exception of those appended with fixed-gender suffixes such as ***ti***-suffix, are contextually defined by being based on syntactically-related corresponding word. However, ***kita*-verbs structured with indeclinable *abyaya*-suffixes have neither gender and nor noun case-endings at all.** As such, they are not counted as nouns but recognized as indeclinable words.

5.3. PREFIXES AND *NIPĀTA*-PARTICLES

It should be noted that sometimes twenty upasagga-prefixes and some *nipāta*-particles such as **āvi**, **pātu** and **sacchi**, are prefixed before the roots of both *Ākhyāta* verbs and *Kita*-verbs including some *kita*-nouns which are usually structured with roots. Knowing the meaning of each prefix and *nipāta*-particles and the way they are used in the structure of Pāḷi words, greatly helps not only in understanding the meaning of each words but also helps in effectively learning Pāḷi language.

5.4. IMPORTANT STEPS IN THE STUDY OF NOUNS

To learn about nouns, **(a)** one needs to study **fourteen noun case-endings** which are attached after nouns and **(b)** the **structural stages of change** on these case-endings called morphology.

This morphological study, known in Pāḷi as ***padasiddhi*** *(**pada**-to become a complete word, **+siddhi**-finishing process by learning morphological stages of change)*, is one essential part of the word-study in learning of Pāḷi grammar applied in ancient times by the teachers to every student. Nowadays, it is often neglected, resulting in a lack of real noticeable progress and having a weak command of the language among the students of Pāḷi.

Besides, the students cannot easily gain the necessary language skill and mastery in the due course of learning. Those who have combined their Pāḷi study with morphological study have a firm foundation on the inherent stages of change in a word. In this book, some brief morphological explanations are shown where necessary along with SMP (**S**uttas for **M**orphological **P**rocedure) in each section of noun groups. In most cases, bracketed information on morphological explanations for words are provided in small-size fonts wherever necessary. It is recommended that a keen student should patiently read the detailed morphological explanation shown inside the brackets accompanying some words. By such patient study, students will slowly become quite well-familiarized with each explanations and it will further help to broaden and deepen their grammatical knowledge regarding how words are structured in uniquely consistent patterns as explained in the grammar texts.

5.5. BENEFITS OF STUDYING PĀḶI MORPHOLOGY

In fact, morphology shows how the structural changes take place in a word from the base-structure to till it becomes a complete word. Every Pāḷi word, either it be a noun, or a verb or a compound-noun, starts with the base-structure and becomes a complete word after due metamorphosis process. A student needs to learn morphological process and stages of change which took place in a word. By knowing such process, it equips the students with the necessary knowledge, which is fundamental to development of word-building skill and understanding skills. This enormously helps the students so that they can easily build their own Pāḷi words and skillfully use them in any sentence they wish to write as well as to interpret any sentence written in Pāḷi language.

In short, morphological study takes the student into the depths of such an ancient language as Pāḷi unmasking all its base and structural development till it becomes a complete word. Studying Pāḷi by reading ready-made sentences without basic knowledge of morphological aspect, as I have found from my experience, is quite frustrating without making noticeable progress for students. However, this does not mean that it is impossible to study in such way. Through such method of study, one may understand Pāḷi to some degree but it will be in rather vague and ambiguous manner which is quite limited and not firmly grounded. Thus it will hamper the real progress without making any substantial development such as word-building skill and eventual mastery. To quote a verse of ancient sages which said:

Yo niruttiṃ na sikkheyya, sikkhanto piṭakattayaṃ
pade pade vikaṅkheyya, vane andhagajo yathā.

(Moggallāna Pañjikā)

[Translation]

Studying Tipiṭaka Pāḷi texts without studying the grammar, is like a blind elephant groping in the darkness of a thick forest, leading to more confusion at every new word one may come across.

5.6. CLASSIFICATION OF NOUNS

Nouns are classified in a specific group of three genders for the ease and convenience of students in their study. **Classification of nouns is based on three principal factors:**

(1) having similar base-endings,

(2) having shared structural patterns and morphological process to a certain extent,

(3) having the same gender.

In cases of some masculine and neuter gender nouns, there are quite a number of nouns with similar base-endings but with different types of structural pattern and morphological process. Such nouns are shown as type I, type II and type III. This will make the study of nouns much more easier and efficient for the students and will lead to quick progress in the course of their learning. This classification and grouping of nouns is methodically arranged after careful analysis and extensive research in areas of structural conformity along multiple grammatical norms.

Categorization of Nouns

Categorization means that some words structured with certain types of a specific suffix are classified as belonging to a specific similar noun group. This process is one of easy steps in determining the gender of a noun and classifying it into a certain noun group based on the applicable suffix and structural affinity. Where possible and applicable, this categorization is shown in some noun groups. Note that not all nouns are possible to have this measure of precise classification as most are are quite diverse and varied in terms of the structure and consequential variable genders.

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5.7. NOUN CASE-ENDINGS

There are **seven case-endings of nouns**. They are:
(1) Nominative, (2) Vocative, (3) Accusative, (4) Instrumental, (5) Dative, (6) Genitive and (7) Locative cases.

In each case-ending, there are two numbers: **singular** and **plural**. Therefore, there are altogether **fourteen** cases. All these fourteen cases are symbolized by the following fourteen marks grammatically known as *vibhatti* or *paccaya*.
They are: **si**, **yo**, **aṃ**, **yo**, **nā**, **hi**, **sa**, **naṃ**, **smā**, **hi**, **sa**, **naṃ**, **smiṃ**, **su**.
See the following table to familiarize with fourteen case-endings and relevant information.

5.7.1. TABLE OF NOUN CASE-ENDINGS

Case	Number	Code	Represented case	The role in a sentence	Formal Pāḷi Term
si	singular	*Ns*	Nominative, also Paṭhamā	Subject doer, facilitator of actions	Kattu, Kattā, *paccatta
yo	plural	*Np*			
si	singular	*Vs*	Vocative, Ālapana	Address to live people and creatures	*Ālapana
yo	plural	*Vp*			
aṃ	singular	*As*	Accusative, Dutiyā	Object	Kamma, *upayoga
yo	plural	*Ap*			
nā	singular	*Is*	Instrumental, Tatiyā	Supporting factor to accomplish action	*Karaṇa
hi	plural	*Ip*			
sa	singular	*Ds*	Dative, Catutthī	Recipient of action and things	*Sampadāna
naṃ	plural	*Dp*			
smā	singular	*Abs*	Ablative, Pañcamī	Separation, source, cause, comparison	Apādāna, *nisakka
hi	plural	*Abp*			
sa	singular	*Gs*	Genitive, Chaṭṭhī	Possessive	Sāmi (also called *sambandha*, **i.e.** connection)
naṃ	plural	*Gp*			
smiṃ	singular	*Ls*	Locative, Sattamī	Location	Okāsa, adhikaraṇa, *bhumma
su	plural	*Lp*			

Below are two Pāḷi verses which explain formal the grammatical terms of seven case-endings. The first verse shows formal terms used in the grammar texts and the terms used in Pāḷi text commentaries are shown by means of the second verse.

(1) **Paṭhamā ālapanañca, dutiyā tatiyā tathā**
catutthī Pañcamī cā'ti, chaṭṭhī ca sattamī siyuṃ
satta vibhattiyo ime, nāmapadehi yujjare.

[Translation]

Paṭhamā-case, **Ālapana**-case also, **Dutiyā**-case, **Tatiyā**-case, **Catutthī**-case, **Pañcamī**-case, **Chaṭṭhī**-case, **Sattamī**-case. All these seven are case-endings to be attached after nouns.

[Word Meanings]

ālapanañca= **ālapanaṃ-ālapana**-case+**ca**-also
tathā-besides that
cā'ti=ca+iti, **ca**-also, **iti**-as such
ca-also
siyuṃ-are [**asa+uṃ**]
satta-seven
vibhattiyo-case-endings
ime-these
nāmapadehi-from noun words
payujjare-to be attached [**pa√yuja**-to attach+anti, **anti** changed into **re.** Re: 517].

Note: Actually, there are eight cases if vocative is counted separately. But it is only **si** and **yo** so counted together with nominative-case.

(2) **Paccatta'mupayogañca, karaṇaṃ sampadāniyaṃ**
nisakkaṃ sāmivacanaṃ, bhummā'lapana-aṭṭhamaṃ.

[Translation]

Paccatta-case, **upayoga**-case, **karaṇa**-case, **sampadāniya** or **sampadāna**-case, **nisakka**-case, **sāmi**-case, **bhumma**-case, the eighth **ālapana**-case.

[Word Meanings]

paccattamupayogañca=paccattaṃ+upayogaṃ+ca [separation of *sandhi*].
bhummā'lapana-aṭṭhamaṃ=bhumma + ālapana + aṭṭhamaṃ [separation of *sandhi*, a compound noun].
ca=also.
bhumma=means ground, *i.e.* locative.
aṭṭhamaṃ=the eighth.

5.7.2. SUMMARY NOUN CASE-ENDINGS

(a) The terms of noun case-endings based in numeric-sequence with the exception of vocative:

Paṭhamā, dutiyā, tatiyā, catutthī, pañcamī, chaṭṭhī, sattamī. (7)

Note: ā and **ī** endings of the terms indicate that these terms are modifier to the term **vibhatti**, which is a feminine gender word. The **ālapana** (vocative) case is to be included in the **paṭhamā**.

(b) The terms of noun case-endings used in Pāḷi commentaries:

Paccatta, upayoga, karaṇa, sampadāna, nisakka, sāmi, bhumma, ālapana or **āmantana** (8)

(c) The terms of noun case endings in common European language:

Nominative, Vocative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative. (8)

Try to familiarize with the terms of **(a)** & **(c)** as they will be frequently found in the grammar texts.

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5.8. THE MEANING AND USE OF CASE-ENDINGS

The following are detailed explanation of case-endings regarding their available meanings and common usage most commonly used and relevant examples in Pāḷi literature. This will help students to clearly understand the case-endings and their uses.

5.8.1. NOMINATIVE (2)

(1) Nominative Agent, "the subject, doer".

This occurs in most sentences written in the active voice using either an *ākhyāta*-verb abbreviated ***āv*** or a *kita*-verb, abbreviated *kv*, structured with an active-voiced suffix.

Note: Case-endings are shown underlined to make it easily understandable along with case-ending codes such as *ns* etc. Where case-endings are not easily understood and hidden due to morphological change, the reference Sutta numbers are shown in the small sized square brackets along with numbers so that the students can consult and refer to learn the relevant morphological process of the case-endings. Example:

(a) **Buddho** [*ns*, Re: 104] **dhammaṃ** *(as)* **deseti** *(āv)*.

- Buddha, to Dhamma, teaches. [WWT]
- Buddha teaches Dhamma. [LT]

Note: Buddho is a masculine gender, **a**-ending noun, nominative singular case.

(2) Nominative in accusative sense, "object, to".

This occurs in most sentences written in the passive voice using either an *Ākhyāta*-verb or a *Kita*-verb structured with a passive-voiced suffix. Examples:

(a) **Buddhena** [*is*, Re:103] **dhammo** [*ns*, Re:104] **desiyati** *(āv)*.

- By Buddha, Dhamma, is taught. [WWT]
- The Dhamma is being taught by Buddha. [LT]

Note: Dhammo is a masculine gender, **a**-ending noun, nominative singular case.

(b) **Bhikkhunā** *(is)* **arahattaṃ** [*as*, Re: 360] **sacchikataṃ** (*kv*).

- By monk, to arahatta (the fourth stage of enlightenment), had realized. [WWT]
- The arahatta, **i.e.** sainthood (the fourth stage of enlightenment), had been realized by monk. [LT]

Note: Arahattaṃ [**araha+tta-**suffix, **+aṃ**]. This is a neuter gender word, **a**-ending *taddhita*-noun, nominative singular case. These two sentences are written in the passive voice. See Sutta 360 for ***tta***-suffix.

5.8.2. ACCUSATIVE (2)

(1) Accusative of **object** "to".

This is common usage which expresses the object of a verb in most cases.

Example:

(a) **Naro** *(ns)* **gāmaṃ** *(as)* **gacchati** *(āv)*.

- The man, to the village, goes [WWT].
- (The man) goes to the village [LT].

(2) Accusative of **continuity** for a certain time or distance meaning "till, up to".

This process is called *accantasaṃyoga* which means "being linked continuously". This usage occurs when expressing:

(a) some **incident or action going on for a certain amount of time** or

(b) something covering a certain length of geographic distance.

Examples:

(a) **Temāsaṃ** *(as)* **vassaṃ** *(as)* **vasati** *(āv)*.

- Till (for) three months, to (a period of) three months of the rainy season, (the monk) stays [WWT].
- (The monk) stays for three months of rainy season [LT].

(b) **Yojanaṃ** *(as)* **dīgho** *(ns, nv)* **pabbato** *(ns)*.

- For a *yojana*, is long, the mountain [WWT].
- The mountain is long up to a distance of one yojana. [LT]

Note: *nv* means *noun-verb* and abbreviated as *nv*, an ordinary noun used as a verb.

(c) **Api pana tumhe** (*np*) **āyasmanto** (*np*) **ekaṃ** *(as)* **vā rattiṃ** *(as)* **ekaṃ** *(as)* **vā divasaṃ** *(as)* **upaḍḍhaṃ** *(as)* **vā rattiṃ** *(as)* **upaḍḍhaṃ** *(as)* **vā divasaṃ** *(as)* **ekantasukhiṃ** *(as)* **attānaṃ** *(as)* **sañjānātha** *(āv)*?

- Ever have you, venerables, for one, or night, for one, or, day, for half, or, night, for half, or day, purely blissful, *atta*, **i.e.** the consciousness, realized? [WWT].
- Have you ever well realized (**i.e.** experienced) purely blissful consciousness either for one night or for one day, or for a half night or for a half day venerables? [LT].

Note: api & **pana** are two *nipāta*-particles placed before a very polite form of inquiry or question sentence. **vā** is also a *nipāta*-particle which means 'or' 'either or', signifying a possible choice among various things. **rattiṃ** & **divasaṃ** are principal *kamma*-words while **ekaṃ** & **upaddhaṃ** are adjectives of the same singular accusative case-endings.

5.8.3. INSTRUMENTAL (6)

(1) Instrumental of **contributing support to accomplish an action**, "by means of". Example:

Naro *(ns)* **pharasunā** *(is)* **rukkhaṃ** *(as)* **chindati** *(āv)*.
- The man, by ax, to the tree, chops. [WWT]
- The man chops the tree by ax. [LT]

(2) Instrumental of **Subject**, "agent, by".
This frequent usage occurs after words serving as the **subject in a passive voice sentence**. Example:

Buddhena [*is* Re: 103] **dhammo** *(ns)* **desiyati** *(āv)*.
[Passive voice sentence]
- By Buddha, Dhamma, is taught. [WWT]
- The Dhamma is being taught by Buddha. [LT]

(3) Instrumental of being **together**, companionship, **resemblance**, **exclusion**. "with, except". This frequent usage occurs in a sentence with clue, marker words such as **saha-saddhiṃ**-together, **sadiso**, **samo**, **tulyo,** **sannibho**-same, similar, etc. and words which mean exclusion such as **vinā**, **nānā**, **rite**, **aññatra**-except. Example:

Naro *(ns)* **bhikkhunā** *(is)* **vihāre** *(ls)* **vasati** *(āv)*.
- The man, with monk, at temple, lives. [WWT]
- The man lives at the temple with the monk. [LT]

(4) Instrumental of **Reason**, meaning "by means of, by virtue of". Example:

Annena [*is*, Re: 103] **vasati** *(āv)*.
- By rice, (he) lives. [WWT]
- (He) lives by means of (eating) rice. [LT]

(5) Instrumental of **defect** called *aṅgavikāra*. "by aspect of or by part of". Example:

akkhinā *(is)* **kāṇo** (*nv*).
- By eye, (he) is blind. [WWT]
- (He) is blind by eye. [LT]

(6) Instrumental of **distinction**, called *visesana*, **i.e.** adjective. Example:

Gottena [*is*, Re: 103] **gotamo** (*nv*).
- By caste, (he is) Gotama. [WWT]
- By caste, (he is) Gotama. [LT]

5.8.4. DATIVE (2)

(1) Dative of **recipient**, "for, to", examples:

(a) **Naro** *(ns)* **Bhikkhussa** [*ds*, Re: 61] **cīvaraṃ** *(as)* **deti** *(āv)*.
- The man, for the monk, to robe, offers. [WWT] \
- The man offers the robe to the monk. [LT].

(b) **Naro** *(ns)* **bhikkhūnaṃ** *(dp)* **cīvarāni** *(ap)* **deti** *(āv)*.
- The man, for the monks, to robes, offers. [WWT].
- The man offers the robes to the monks. [LT].

(2) Dative of **purpose**, "for the purpose of, in order to",

(a) **Buddho** *(ns)* **lokassa** (*gs*) **sukhāya** [*ds*, Re: 109] **uppajjati** *(āv)*.
- Buddha, of the world, for happiness, arises. [WWT].
- Buddha arises for the happiness of the world. [LT].

Note: When dative-case is used to express purpose or the intended result, it must be in an **āya**-function word-form such as **hitāya**, **sukhāya** etc. This **āya**-function is applicable in dative singular case of **a**-ending **masculine** and **neuter** gender nouns only. See Sutta 109 for detailed information.

5.8.5. ABLATIVE (3)

(1) Ablative of **separation**, taking off, "from". Example:

(a) **Naro** *(ns)* **gāmasmā** *(abs)* **vihāraṃ** *(as)* **āgacchati** *(āv)*.
- The man, from village, to the temple, comes. [WWT]
- The man comes to temple from the village. [LT].

(2) Ablative of **reason**, **cause**, **source**, **origin**, "due to, from the cause of". Example:

(a) **Corasmā** (*abs*) **bhayaṃ** *(ns, neuter gender)* **jāyati** *(āv)*.
- From the thief, fear, arises. [WWT].
- Fear arises due to thief (robbers, burglars also included by this term). [LT].

(b) **Avijjāpaccayā** [*abs*, Re: 108] **saṅkhārā** (*np, nv*). **Saṅkhārapaccayā** [*abs*, Re: 108] **viññāṇaṃ** (*ns, nv, neuter gender*).
- Due to *avijjā*, *saṅkhāra* (arises). Due to *saṅkhāra*, *viññāṇa* (arises). [WWT]
- Due to *avijjā*, *saṅkhāra* (arises). Due to *saṅkhāra*, *viññāṇa* (arises). [LT]

Note: **avijjā**=ignorance of truth, **saṅkhāra**=conditioning mental states. **viññāṇa**=consciousness.

(3) Ablative of **comparison** "from, than", example:

(a) **Tamhā** [*abs*, Re: 99] **ca pana tādimhā** [*abs*, Re:99] **añño** *(ns)* **tādi** *(ns)* **uttaritaro** *(ns)* **vā paṇītataro** *(ns)* **vā natthi** *(āv)*. *(Kāḷakārāma Sutta, Catukka, Aṅguttaranikāya Pāḷi Texts).*

- From that, serene calm, other, serene mental calm, higher, either, more superior, or, there is no. [WWT]
- From that serene mental calm, there is no other serene calm which is either higher or more superior. [LT].

Note: ca, pana and **vā** are *nipāta* particles. **ca** and **pana** are emphatic references to the word **tādimhā**. **tādi**=a serene and calm mental state, unshakable by ups and downs of life, achieved by enlightened holy saints [**ta**-that, **+disa**-to see]. **natthi=na**-not, **+atthi**-there is, **i.e.** there is no. **atthi=asa+ti**, See Sutta 494.

(b) **Mānusakehi** (*abp*) **kho āvuso kāmehi** (*abp*) **dibbā** *(np)* **kāmā** *(np)* **abhikkantatarā** *(np, nv)* **ca paṇītatarā** *(np, nv)* **ca**. *(Gilāna Sutta, Mahāvagga, Saṃyutta Pāḷi Texts).*

- From human, in fact, friend, from pleasures, divine, pleasures, (are) more pleasant, also, more superior, also. [WWT].
- Friend! In fact, divine pleasures (are) more pleasant and more superior from (than) human pleasures. [LT].

Note: kho, āvuso and **ca** are *nipāta* particles. **kho** means 'in fact'. **āvuso** is a vocative. It can be both singular and plural which means friend. **Kho** here means "*in fact*" though it is meaningless in most cases.

5.8.6. GENITIVE (3)

(1) *Genitive of **possession**, "of". Example:

(a) **Narassa** (*gs*) [Re: 61] **dhanaṃ** (*nv*).

- Of man, wealth. [WWT].
- Man's wealth. [LT]

(2) *Genitive of **selection**, known as *niddhāraṇa*, which means "among, out of". Example:

(a) **kaṇhā** *(ns)* **gāvīnaṃ** (*gp*) **sampannakhīratamā** (*nv*).

- The black cow, among cows, the most perfect milk. [WWT].
- Black cow is of the most perfect milk (with delicious taste) among cows. [LT].

Note: This usage is applicable only in plural case **naṃ**.

(3) Genitive of **disrespect**, **disregard**, known as *anādara*.

Two examples:

(a) **Rudato** [*gs*, Re:127] **dārakassa** [*gs*, Re:61] **pitā** *(ns)* **pabbaji** *(āv)*.
- (Despite) crying, of child, the father, left (to be a monk). [WWT].
- Despite the child's crying. the father left (in order to be a monk). [LT]

(b) **samaṇo** *(ns)* **gotamo** *(ns)* **akāmakānaṃ** *(gp)* **mātāpitūnaṃ** (*gp*) **assumukhānaṃ** *(gp)* **rudantānaṃ** *(gp)* **pabbaji** *(āv)*.
- The monk, Gotama, (despite) not agreeing, of parents, of having teary-faces, while crying, left (to be a monk). [WWT]
- The monk Gotama, **i.e.** Buddha, left (to become a monk) despite parents being disagreed, crying teary-eyed. [LT]

Note: Only two words "**mātāpitūnaṃ, rudantānaṃ**" are principal words, the rest in the same *gp*-case are adjectives in the same case-endings. The **genitive of disrespect** usage, as shown in these two sentences, occurs when expressing **two simultaneous actions** or **concurrent-events** which is called ***anādara***, disregard. [Re: 305].

5.8.7. LOCATIVE (3)

(1) Locative of **position** "at, in". Example:

Buddho *(ns)* **kosalesu** (*lp,* Re: 101) **sāvatthiyaṃ** [*ls*, Re: 216] **jetavanavihāre** [*ls*, Re: 108] **vasati** *(āv)*.
- Buddha, in Kosala kingdoms, at Sāvatthi city, at Jeta-grove temple, stays. [WWT].
- Buddha stays at Jeta-grove temple, at the Sāvatthi city, in the Kosala kingdom. [LT].

(2) Locative of **selection** "in the midst, among". Examples:

(a) **Buddho** (*ns,* Re:104) **seṭṭho** (*ns, nv*) **janetasmiṃ** (*ls*).
- Buddha, (is) supreme, among beings. [WWT].
- Buddha is supreme among beings. [LT].

(b) **Buddho** (*ns,* Re: 104) **sattesu** (*lp,* Re: 108) **seṭṭho** (*ns, nv*).
- Buddha, among beings, *(is)* supreme. [WWT].
- Buddha is supreme among beings. [LT].

(3) Locative of **marker**, ***lakkhaṇa*** is of two kinds:

(a) Locative in nominative sense **agent** (active voice) "by". Example: **Buddhe** [*ls*, Re: 108] **āgate** [*ls, kn*, Re: 108] **bhikkhū** (*np*, Re:118, 88) **pamodanti** *(āv)*.

- Buddha, when arrive, monks, (are) glad. [WWT].
- The monks are glad when Buddha arrives. [LT].

(b) Locative in accusative sense **object** (passive voice) "to". Example: **Pavattite** [*ls*, Re:108] **ca pana bhagavatā** (*is*, Re: 127) **Dhammacakke** [*ls*, Re:108] **bhummā** (*np*) **devā** (*np*) **sadda'manussāvesuṃ** [**saddaṃ**-sound (*as*), **+anussāvesuṃ**-uttered, proclaimed. *āv*, **anu√su+ṇe+uṃ**].

-(When) having conducted, (**ca** & **pana** are two *nipāta*-particles without meaning), by Buddha, the first sermon, the earth-dwelling deities, sound of joy, uttered (repeatedly). [WWT]. *(Dhammacakka-pavattana Sutta, Vinaya-piṭaka, Mahāvagga Pāḷi)* [LT].

- When the first sermon (*dhammacakka*-the wheel of Dhamma) have been conducted, **i.e.** finished, by Buddha, the earth-dwelling deities voiced joyous sound of praise and appreciation.

Note: The **locative of marker**, as shown in these two sentences, also occurs when expressing **two** simultaneous actions. There are two types of marker-sentences known as ***lakkhaṇa vākya***. They are:

(a) **Lakkhaṇa-vākya** in the active voice. In this type (a) sentence, it is in the sense of *kattu* "by."

(b) **Lakkhaṇa-vākya** in the passive voice. In this type (b) sentence, it is in the sense of *kamma* "to."

5.9. A SUMMARY OF THE ORDINARY COMMON-USE MEANINGS OF NOUN CASE-ENDINGS

1. The nominative case: **2**

1.1. Agent, grammatically called ***Kattu*** or ***vutta-kattu*** which means principal dominant-subject. Commonly used as agent or subject in all active voice sentences.

1.2. Object, grammatically called ***vutta-kamma*** or ***kathita-kamma*** which means principally dominant object. Commonly used as an object ending in nominative case in all passive voice sentence structures.

2. The accusative case: **2**

2.1. The ordinary object (**kamma**), 2.2. An on-going pattern of continuity (**accanta-saṃyoga-kamma**)

3. The instrumental case: **6**

3.1. Contributing Factor (**Karaṇa**), 3.2. Agent (**kattu**), 3.3. Companionship & association (**sahayoga**), 3.4. Reason (**hetu**), 3.5. Defective part (**aṅgavikāra**), 3.6. Adjective (**visesana**).

4. The dative case: **2**

4.1. Recipient (**sampadāna**), 4.2. Purpose (**tadattha**).

5. The ablative case: **3**

5.1. Separation (**apādāna**), 5.2. Source and reason (**pabhava** & **hetu**), 5.3. Comparison (**vibhatta**).

6. The genitive case: **3**

6.1. Possessive (**sāmi**), 6.2. Selection (**niddhāraṇa**), 6.3. Disrespect and disregard (**anādara**).

7. The locative case: **3**

7.1. Location (**ādhāra**), 7.2. Selection (**niddhāraṇa**), 7.3. Event-marker (**lakkhaṇa**).

Note: There is no variant meaning for vocative case as it is only used to address someone. It is very much like another form of use for the nominative case as it is based on **si** and **yo**.

5.10. THE CASE-ENDINGS OF EXTRAORDINARY MEANINGS

Out of seven case-endings, there are certain case-endings which mean differently from the original meaning shown and explained above and the role they usually assume. The following are a list of these unique case-endings and the example sentences. The most frequently used ones are shown in asterisk (*). For beginners, it is **not necessary to burden oneself with all these details**. However, it will benefit the students to read through this brief explanation regarding such unique case-endings. This will help the students to have some basic knowledge at an earlier stage of learning. It is recommended to pay attention to more frequently used extraordinary case-endings in particular and others in general. Bracketed [ ] information of some words are shown wherever necessary in order to make it easy to learn.

5.10.1. ACCUSATIVE (3)

(1) *Accusative in **locative** sense "at, in". *(Refer to Sutta 307)*

This usage is found frequently in main scriptures when mentioning a place where someone takes up residence or a certain time of day and night when an incidence takes place.

Two examples:

(a) **Ekaṃ** *(as)* **samayaṃ** *(as)* **bhagavā** *(ns)* **sāvatthiyaṃ** *(ls)* **viharati** *(āv)*.

- at one, at time, Lord Buddha, at the Sāvatthi-city, stays. [WWT].

- Lord Buddha stays at the city of Sāvatthi on one occasion. [LT].

(b) **pubbaṇhasamayaṃ** *(as)* **nivāsetvā** (*kv*) **sāvatthiṃ** *(as)* **piṇḍāya** (*ds*) **pāvisi** *(āv)*.

- at morning time, having dressed, to Sāvatthi city, for alms, entered. [WWT].

- Having dressed in the morning, (the monk) entered into Sāvatthi city for alms. [LT]

Note: pubbaṇhasamayaṃ=pubba-early part, +**aṇha**-of the day, +**samaya**-time, +**aṃ**-at (A compound noun). **nivāsetvā=ni√vasa**-to dress, +**i**-inserted and changed into **e** through *vuddhi* procedure+**tvā**-having (*kv*). **pāvisi=pa√visa**-to get near, **+ī**, **a** of **pa** is lengthened **ā**, **ī** is shortened (*ajjattanī-āv*).

(2) Accusative in **genitive** sense "of". *(Refer to Sutta 306)*

This phenomena occurs under special circumstances of sentences when either a certain prefix is appended before the root of a verb or other *nipāta*-particles such as **antra** (which means 'between') etc., are used together in a sentence.

Three Examples:

(a) **apissu maṃ** *(as)* **aggivessana tisso** (*np*) **upamā** (*np*) **paṭibhaṃsu**. [**pati√bhā**-to intuitively know, **+uṃ**, *āv*]

- In fact, of me, **i.e.** in my mind, Aggivessana!, three, similes, appeared [WWT].

- Aggivessana! In fact, three similes appeared in my mind intuitively. [LT].

[Here, the verb **paṭibhaṃsu** is structured with the root **bhā** prefixed with **pati** which means to come up in mind intuitively with an idea never occurred before. Its corresponding word **maṃ** means the genitive sense. **apissu** means "in fact" here. It is a combination of **api**-*nipāta*-particle with **ssu**, **api+ssu**. **ssu** like **ci**, is just an expletive which used to be found being appended after **api** and **kudā** such as **apissu**, **kudāssu**. The word *Aggivessana* is vocative].

(b) **Taṃ** *(as)* **kho pana bhavantaṃ** *(as)* **gotamaṃ** *(as)* **evaṃ kalyāṇo** *(ns)* **kittisaddo** *(ns)* **abbhuggato** (*kv*). (Refer to Sutta 299)

- of that, venerable, Gotama, thus, glorious, fame-sound, spread [WWT].

- Such glorious sound of fame of that venerable Gotama spread [LT].

Note: Both **kho** and **pana** particles are of no meaning in this sentence. **evaṃ** means 'thus'.

[Here, the *Kita*-verb **abbhuggato** is structured with its root **gamu** being prefixed with **abhi** & **u** which means 'to rise up and spread the fame up to the heavens'. Its corresponding words "**taṃ bhavantaṃ gotamaṃ**" implied the genitive sense as a result despite all of three words ending in accusative singular. [**abbhuggato=abhi+u√gamu+ta+si**].

(c) **antarā ca rājagahaṃ** *(as)* **antarā ca nāḷandaṃ** *(as)* **addhānamaggapaṭipanno** *(ns)* **hoti** *(āv)*.

- in between, also, of Rājagaha, in between, also, of Nāḷanda, travelling, is. [WWT].
- (Buddha) is travelling between the city of Rājagaha and of the city of Nāḷanda. [LT].

[Here, in this sentence, the twin *nipāta*-particle **antarā** serves as correlative word to both **Rājagahaṃ** and **Nāḷandaṃ** which end in accusative singular case. It means "between" the city of Rājagaha and Nāḷanda. [**addhānamaggapaṭipanno = addhāna**-long distant, **+magga**-trip, raod **+paṭipanno**-going on].

(3) Accusative in **instrumental** sense "with". *(Refer to Sutta 307)*

Two examples:

(a) **sace maṃ** *(as)* **samaṇo** *(ns)* **gotamo** *(ns)* **ālapissati** [**ā√lapa**-to talk, **+ssati**, *āv*].

- If, with me, monk, Gotama, will talk, [WWT].
- If monk Gotama will talk with me [LT].

Note: sace-if, a *nipāta*-particle with no case-ending, used as precursor to conditional statements.

(b) **tvañca maṃ** *(as)* **nā'bhibhāsati**

(**nābhibhāsati=na**-not, +**abhibhāsati**-talk, *āv*).

- You, also, with me, not, talk. [WWT].
- You also do not talk with me. [LT].

[**tvañca=tvaṃ**-you, *ns*, **+ca**-also. Re: 31]

5.10.2. INSTRUMENTAL (2)

(1) *Instrumental in **locative** sense "at, in". *(Refer to Sutta 290)*

Two examples:

(a) **yena** [*is*, Re: 103] **bhagavā** (*ns.* Re: 124), **tena** [*is,* Re: 103] **upasaṅkamati** *(āv)*.

- Where, Buddha is, there, (he) approaches. [WWT]

- (He) approaches to where there is Bhagavā Buddha [LT].

Note: Buddha is referred to as **Bhagavā** in the texts. It is a modifier adjective to **Buddho**.

Bhaga-six kinds of glories, **+vā**-the one who possess, a derivative of **vantu**-suffix. See Sutta 124, 368.

(b) **tena** [*is,* Re: 103] **samayena** [*is,* Re: 103] **buddho** *(ns)* **bhagavā** *(ns,* Re: 124*)* **sāvatthiyaṃ viharati**.

- at that, at time, Buddha, referred as Bhagavā, at city of Sāvatthi, lives. [WWT]

- Buddha, referred as Bhagavā, lives at Sāvatthi at that time. [LT]

(2) *Instrumental in **accusative**-sense "object, to". *(Refer to Sutta 300)*

This common usage occurs generally in a **causative sentence structure** known as **kārita-vākya** after the servant-object. This object word is known in grammar as **kārita-kamma** shown in underlined.

Example:

Puriso *(ns)* **purisena** [Re: 103, 300] **gāmaṃ** *(as)* **gamayati** *(āv)*.

- Man, (to other) man, to the village, causes (him) to go. [WWT]

- Man causes **i.e.** orders the other man to go to the village. [LT]

Note: gamayati=gamu+ṇaya+ti. This is a causative verb with a causative affix **ṇaya**. (Re: Sutta 438).

5.9.3. GENITIVE (5)

(1) *Genitive in **accusative** sense of object "to", *(Refer to Sutta 309)*

Five examples:

(a) **ñāyassa** *(gs)* **adhigamāya** *(ds)*, **nibbānassa** *(gs)* **sacchikiriyāya** *(ds)*.

- To the noble path, to realize, to Nibbāna, to witness, **i.e.** to achieve. [WWT]
- In order to realize the noble path and to witness and achieve Nibbāna, supreme bliss. [LT].

(b) **rāgassa** *(gs)* **pahānāya** *(ds)* **asubhasaññā** *(ns)* **bhāvetabbā** (*kv*).

- to *rāga* (lust), to remove, to awareness of *asubha*, should develop. [WWT].
- (One) should develop the awareness of *asubha*, **i.e.** the repulsive nature of body, in order to remove *rāga*, **i.e.** lust. [LT]. [**asubha**-repulsiveness, +**saññā**-awareness]

Note: In both (a) and (b), **adhigamāya**, **sacchikiriyāya** and **pahānāya** are dative-purpose noun words in **āya**-function. Refer to Sutta 109 to understand this **āya**-function derived from dative singular **sa**. The other words shown in underlined dative case-endings serve as an object.

(c) **Catunnaṃ *jhānānaṃ ābhicetasikānaṃ diṭṭhadhamma-sukhavihārānaṃ nikāmalābhī** *(ns, kn)* **hoti**.

- Of four, *jhānas*, belonging to specially pure consciousness, leading to peaceful living in the visible life, used to get at will, is. [WWT]
- (Buddha) is used to attain at will the four *jhānas*, **i.e.** absorption mental states, which belong to specially pure consciousness, leading to living this visible life in blissful peace. [LT]

Note: Catunnaṃ, ābhicetasikānaṃ and **diṭṭhadhamma-sukhavihārānaṃ** are three adjective words which modify **jānānaṃ**, all ending in genitive plural **naṃ**.

Catunnaṃ (numeral noun). **ābhicetasikānaṃ** (*taddhita*-noun). **diṭṭhadhammasukhavihārānaṃ** (*samāsa*-noun). **ābhicetasika = abhi√cetasa +ika**-suffix, **abhi**-special, +**cetasi**-consciousness, +**ika**-relating to.

diṭṭhadhammasukhavihāra=diṭṭha-visible, +**dhamma**-nature, **i.e.** present life, +**sukha**-happiness, +**vihāra**-living, dwelling. **nikāmalābhī=nikāma**-per wish, **+labha**-to attain and enjoy, **+ṇī**-used to.

(d) **tassa** *(gs)* **bhavanti** *(āv)* **vattāro** (*np*).
- To that person, are, those who say, **i.e.** blame. [WWT].
- There are those who blame that person. [LT]

(2) This kind of "**genitive**-in-**accusative**" usage also occurs in a causative sentence structure after servant-object word, known grammatically as **kārita-kamma** (causative sentence), ending in genitive case. **Kārita-kamma** is shown in bold below. See similar structure of causative sentence in the instrumental case shown previously.

(e) **Puriso purisassa** [Re: 61, 300] **gāmaṃ gamayati.** *(Refer to Sutta 300)*
- Man, to (other) man, to the village, causes to go. [WWT]
- Man orders the other man to go to the village. [LT]

(3) *Genitive in **instrumental** sense "agent, by, with". *(Refer to Sutta 308).* Example:

(a) **Yaṃ bhikkhave sadevakassa *lokassa samārakassa sabrahmakassa sasamaṇabrahmaṇiyā *pajāya sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā.** (All underlined words are of genitive singular case. Those ending in **yā** & **ya** are of feminine gender). **Ta'mahaṃ jānāmi.** *(Kāḷakārāma Sutta, Catukka Aṅguttaranikāya Pāḷi).*
- Whatever, monks, by those in heaven, by the world, by those in Māra's realm, by Gods, by monastics and brāhmins, by community of all being, inclusive of beings divine and human, seen, heard, sensed, known, achieved, searched, repeatedly explored (pondered over), by mind. That, I, know. [WWT].
- Monks, I know whatever is seen, heard, sensed, known, achieved, searched, repeatedly explored in the mind by the whole world including those in heaven, those in the Māra's domain, those in brahmā God's realm and among all beings inclusive of monastics and brāhmins, divine and human. [LT].

Note: In this sentence, two asterisked words, **lokassa** and **pajāya**, play the role of subject called **Katv'attha chaṭṭhī** (genitive agent). The rest are adjectives which modify those words and ending in the same case-ending.

diṭṭhaṃ, sutaṃ, mutaṃ, viññātaṃ, pattaṃ, pariyesitaṃ, anuvicaritaṃ, are seven **kita-verbs** which end in the nominative singular (**aṃ** is derived from **si** by 219), neuter gender, structured with **ta**-suffix, whose hidden voice is a **kamma**-(passive) voice (*i.e.* **kammasādhana**). [Re: 556].

Two examples in the sense "with": (Refer to Sutta 308)

(a) **Dhīro** *(ns)* **pūrati** *(āv)* **puññassa** (*gs*) **thokaṃ thokam'pi ācinaṃ** (*ns,* Re: 186).

- The wise, fills, with merit, little, even a little, accumulating. [WWT].

- Accumulating little by little, the wise fills with merit. [LT].

Note: thokam'pi= thokaṃ+api. **thokaṃ**-little (*as, adv*).

(b) **Pupphassa** (*gs*) **buddhaṃ** *(as)* **pūjeti** *(āv)*.

- With flower, to the Buddha, (he) honors. [WWT].

- (He) honors Buddha with flower. [LT].

Note: The roots **pūra**-to fill, **pūja**-to honor, of the verbs **pūrati**, **pūjeti** necessitate to have this case-ending.

(4) Genitive in **Ablative**-sense "from". (Refer to Sutta 309)

One Example:

Sabbe *(np)* **tasanti** *(āv)* **daṇḍassa** *(gs)*, **sabbe** *(np)* **bhāyanti** *(āv)* **maccuno** [*gs,* Re: 117].

- All, are afraid, from (**i.e.** of) punishment, all, fear, from death. [WWT].

- All are afraid of punishment. All fear from death. [LT].

(5) Genitive in **Locative**-sense "at, in". *(Refer to Sutta 308)*

Two examples:

(a) **Kusalo** (*ns, nv*) **tvaṃ** *(ns)* **rathassa** (*gs*) **aṅgapaccaṅgānaṃ** (*gp*)?

- (Are) skilled, you, at chariot, big and small components? [WWT].

- (Are) you skilled (**i.e.** familiar with) at the various component parts of a chariot? [LT]. *[Abhaya-rājakumāra-sutta, Majjhimanikāya Pāḷi Texts]*.

(b) **Tadā'haṃ** *(ns)* **bhikkhave** (*vp*) **kusalo** (*ns, nv*) **dāruvaṅkānaṃ dārudosānaṃ dārukasāvānaṃ**.

- Then, I, monks, skilled, at crooked woods, at wood-flaws, at wood-defects [WWT].

- Monks, I was then skilled at the crooked woods, flawed woods, defective woods [LT]. *[Sacetana-sutta, Ṭikā, Aṅguttara nikāya Pāḷi Texts].*

Note: This usage used to occur in the context of the words such as **kusala**, **kovida, pasuta**-skilled, **pasanna**-admired, devoted or other synonymous words in the same way certain English words such as **consist** and **afraid** are always used with the preposition **of.** [**Tadā'haṃ= Tadā**-then, **+ahaṃ**-I].

dāruvaṅkānaṃ= dāru-wood, **+vaṅka**-crooked.

dārudosānaṃ= dāru, +dosa-flaw, **i.e.** flawed wood.

dārukasāvānaṃ= dāru, +kasāva-defect (all *gp*).

5.10.4. LOCATIVE (5)

(1) Locative in **accusative** sense "to". *(Refer to Sutta 310).*
Example:
Ime *(np)* **ājīvakā** *(np)* **bhikkhūsu** *(lp)* **abhivādenti** *(āv)*.
- These, heretics, to the monks, show respect. [WWT].
- These heretics show respects to the monks. [LT].

Note: Though the meaning is also similar to type (II) **lakkhaṇa-vākya**, the structure of sentence is different.

(2) Locative in **instrumental** sense "by". Example:
hatthesu *(lp)* **piṇḍāya** (*ds*) **caranti** *(āv)*.
- By hands, for alms-food, go. [WWT].
- (The monks) go for alms-food by hands (without the use of bowls). [LT].

(3) Locative in **dative**-sense "for". *(Refer to Sutta 311),* Example:
Saṅghe [*ls,* Re: 108] **gotami**! (*vs*) **dehi** *(āv)*. **saṅghe** [*ls,* Re: 108] **te** *(is)* **dinne** [*ls,* Re: 108] **ahañceva pūjito** (*kn, ns*) **bhavissāmi** *(āv)* **saṅgho** *(ns)* **ca**. [**ahañceva**=**ahaṃ**-me, *ns*+**ca**-also, +**eva**-as well (no meaning here)]
- For Saṅgha, Gotamī!, offer. For Saṅgha, by you, when offered, me, also, honored, Saṅgha, also. [WWT]. (*Uparipaṇṇāsa, dakkhiṇavibhaṅga-sutta Pāḷi)*
- Gotamī! Offer for Saṅgha. When you offer Saṅgha, (it is like) you are honoring me as well as Saṅgha. [LT].

(4) Locative in Ablative-sense "from". *(Refer to Sutta 312),* Example:
kadalīsu *(lp)* **gaje** *(ap)* **rakkhanti** *(āv)*.
- From banana plants, the elephants, prevent. [WWT].
- (People) prevent the elephants from (eating) the banana plants. [LT].

(5) *Locative of **reason** "due to". (Refer to Sutta 310). Two examples:
(a) **dīpi** *(ns)* **cammesu** *(lp)* **haññate** *(āv)*.
- Leopard, due to the hides, is killed. [WWT].
- The leopard is killed for (its pretty) hides. [LT].

(b) **sarā** *(np)* **sare** [*ls,* Re: 108] **lopaṃ** (*as*). *(This is Kaccāyana Sutta 12)*
- vowels, due to vowel, to erasure. [WWT].
- (The front, preceding) vowels (are subject) to erasure procedure due to (the next, accompanying presence of) a vowel. [LT].

Note: In Pāḷi Grammar, two vowels cannot exist being attached each other. Therefore, one, either a front vowel or the next one is to be erased as a rule. This Sutta explains such a rule. The locative of **reason** are frequently used and found in the grammar texts.

5.11. A BRIEF GUIDE TO MORPHOLOGICAL PROCEDURES

A morphological procedure is a process of carrying out various steps of change starting with setting up the base and that base, along with case-ending, becomes a complete word, ready to be used in a sentence. When a noun becomes a complete word, the case-endings or traces of case-endings either may remain visible or somewhat hidden or totally invisible. Some cases such as **yo**, **aṃ**, **hi**, **naṃ**, **smā smiṃ** and **su**, are generally visible. Some cases such as **si** and **nā** are invisible and structurally hidden inside some nouns after all due and applicable morphological process is done.

The process simply shows how an incomplete mix of the base word together with a relevant case-ending undergoes through various stages of change as stipulated by the relevant rules of Sutta as described in a grammar text. It also shows the invisible link every Pāḷi word has with certain rules of various Suttas explained by grammarians from the perspective of grammar and linguistic analysis. This in itself is a clear testament as to how the patterns of language are always unique and uniform which exert the invisible impact in the process of metamorphosis, not dictated by the grammarians. The grammarians, in fact, just try to explain such morphological change from the perspective of linguistic laws which are commonly known as Suttas.

Even though it seems like a daunting and unnecessarily boring task for a beginner, it is in fact a necessary and quite beneficial step. This important step had long been neglected in contemporary learning by many except in a few monastic learning centers of Myanmar. It greatly helps to deepen the grammatical skill and insight into the structural dynamics of words. It also helps develop a strong foundation for the proficiency of the language. There are different morphological procedures depending on the type of the word, such as *samāsa*-nouns, *taddhita*-nouns, *Ākhyāta*-verbs, *kita*-verbs and *kita*-nouns. These words have slightly different procedures even though they all share some similar procedures of nouns.

Here are the standard steps to start the procedure for a noun.

First step: Set up the base. This step shows the base noun-stem.
E.g. (1) **purisa**, (2) **guṇavantu** etc.,

Second step: Apply the relevant case-ending.
E.g. (1) **purisa+si**, (2) **guṇavantu+si** etc.,
Below are the samples of base-form of nouns with the applied case-endings shown in two groups:

Group (a), words which <u>have some form of change</u>.
(1) **purisa+si**. (2) **purisa+hi**. (3) **purisa+smiṃ**.
(4) **guṇavantu+si**. (5) **purisa+aṃ**.

Group (b), words which <u>do not have any change</u>.
(1) **purisasmā** [**purisa+smā**]. (2) **purisasmiṃ** [**purisa+smiṃ**].
(3) **yāguyo** [**yāgu+yo**]. (4) **agginā** [**aggi+nā**].

Third step: Carry out the necessary and relevant morphological procedures by means of Suttas as required so that the base and case-ending become a complete noun word. These required and applicable Suttas are shown abbreviated **SMP**, which means "**S**uttas for **M**orphological **P**rocedure" in this book.

5.11.1. HOW TO USE SMP

Check out the Sutta numbers for each word shown in SMP and try to consult Kaccāyana Pāḷi Grammar English translation, Vol II to figure out the necessary function of Sutta and work out to complete the word. Even if one may not have a thorough understanding of morphological change at first, one will slowly develop a simple and generalized understanding of how a word is brought to completion by applying a specific rule of a Sutta shown in SMP.

5.11.2. HOW MORPHOLOGICAL CHANGES TAKES PLACE?
Group (a)

(Words which have some form of change)

In the group (a), the structures of completed word-forms require some specific procedure of morphological alteration. This alteration or word-form change occurs either (a) on the **component vowel** or **consonant** of the base word or (b) on the **case-ending** or (c) on **both** the component and case-endings. This alteration process is to be done by applying the stipulated procedures of a specific Sutta as prescribed in the relevant grammar texts. Throughout this book, the numbers of such Suttas are shown for the ease and convenience of students.

Shown below are examples of completed nouns after morphological procedures are done. Note that the base structure is shown in accompanying bracket with its case-ending:

(1) **Puriso** [**purisa+si**].

In this example, the case-ending **si** applied after **purisa** has to be changed into **o** by Sutta 104 in order to become complete [**purisa+o**] and **a** of **purisa** is deleted by Sutta 83 [**puris+o**] as two vowels cannot be attached each other. Thus, it becomes a complete word.

(2) **Purisehi** [**purisa+hi**].

In this example, the component vowel **a** of purisa has to be changed into **e** by Sutta 101 [**purise+hi**] but leaving the case-ending **hi** intact. Thus, it becomes a complete word.

(3) **Purisamhi** [**purisa+smiṃ**].

In this example, the case-ending **smiṃ** applied after **purisa** has to be changed into **mhi** by Sutta 99 in order to become a complete noun [**purisa+mhi**].

(4) **Guṇavā** [**guṇavantu+si**].

In this example, the component suffix **ntu** of **guṇavantu** along with the applied case-ending **si** have to be changed into **ā** by Sutta 124 [**guṇava+ā**]. The component vowel **a** of the remaining base **guṇva** is deleted by Sutta 83 [**guṇav+ā**]. Thus, it finally becomes a complete word **guṇavā**.

(5) **Purisaṃ** [**purisa+aṃ**].

In this example, the case-ending **aṃ** applied after **purisa** needs not to be changed into any form but the end-vowel of the noun base-stem **purisa** has to be erased as it is quite redundant hence unnecessary. Thus, it become a complete noun with a minimal process [**puris+aṃ**].

Group (b)

(Words which do not have any change)

On the other hand, in word-forms of group **(b)**, there occurs no change. So, any specific procedure is not necessary. Just applying the relevant case-ending alone will complete the word. Such words in this group **(b)**, are shown with an abbreviated code **NSP** (**N**o **S**pecific Morphological **P**rocedure) throughout this book. Examples:

(1) **Purisasmā** [**purisa+smā**]. (2) **Purisasmiṃ** [**purisa+smiṃ**].
(3) **Yāguyo** [**yāgu+yo**]. (4) **Agginā** [**aggi+nā**].

In these examples, applying the applicable case-ending alone after the base words **purisa, yāgu** and **aggi**, will automatically complete the words as no specific morphological procedures are required. That is why such words are shown with an abbreviated sign **NSP** which means "**N**o **S**pecific **P**rocedure". Studying the steps of morphological change is in fact not only fun and interesting, but it also deepens the grammatical knowledge and grammatical skill of the students. However, it needs a lot of patience and dedication so that one can progress in the journey of grammar study and eventually develop strong proficiency in Pāḷi firmly grounded in the grammatical skill and mastery.

5.12. MORPHOLOGICAL PROCEDURES OR THE WAYS OF GRAMMAR

A few morphological procedures shown as a sample procedures in the group **(a)** words seem like a weird magic-show performed by a grammatical wizard. One may even view that such things are a thing of past which are not necessary any more in today's time. It is totally necessary and effective in developing the skill and mastery of the language as intended by the grammarians since ancient times. Various kinds of grammatical texts, both Pāḷi and Sanskrit, have been written by grammarians with a strong focus and emphasis on learning the structural dynamics of words and how they are formed, structured and used in the language. It is totally unlike modern day grammars such as English, where having a good command on the vocabulary and sentence patterns of the language play an important key role in mastering that language. Unlike English, one will not achieve mastery and proficiency of Pāḷi by superficially running through Pāḷi sentences without going into structural aspect of words.

There are **five kinds** of morphological procedures or the five ways of grammar, known as *niruttinaya* as mentioned by means of a verse recorded in **Mahāniddesa aṭṭhakathā**, in the commentary of **Tissametteya Sutta**:

vaṇṇāgamo vaṇṇavipariyāyo,
dve cā'pare vaṇṇavikāranāsā,
dhātūna'matthā'tisayena yogo,
ta'duccate pañcavidhaṃ niruttiṃ.

[Translation]

Inserting previously non-existing alphabet (**vaṇṇa**-alphabet, **+āgama**-coming, inserting), reversing the position of alphabets, (**vaṇṇa+vipariyāya**-reversing), changing one type of alphabet into the other form of alphabet (**vaṇṇa+vikāra**-changing into the other alphabet), deleting the redundant and needless alphabet (**vaṇṇa+nāsa**-deleting), assuming possible extra-meaning of the root-word by inference (**dhātūnaṃ**-of the roots, +**atthātisayena-attha**-meaning, **+atisaya**-extra, **+ena**-by=by means of extra-meaning, **+yogo**-engaging, inferring), these are five kinds of grammar method (**nirutti**) said by ancient sages.

[Word Meaning]

dve-two,
cā'pare (**ca**-also, **+apare**-others),
ta'duccate (**taṃ**-that, **+uccate**-said),
pañcavidhaṃ-of five kind (**pañca**-five, **+vidhaṃ**-kind).

In light of the above verse, the ways of grammar is fivefold.
They are:

(1) **vaṇṇāgama**-inserting of letter

(2) **vaṇṇavipariyāya**-reversal of the front and back position of letters,

(3) **vaṇṇavikāra**-changing into other letter

(4) **vaṇṇanāsa**-deleting the redundant or extraneous letter and

(5) **dhātvatthātisaya**-assuming and placing extra-meaning of the root in the context of the sentence as relevant and necessary.

In Kaccāyana Pāḷi Grammar text, these ways of grammar are simply mentioned in an all-purpose Sutta number 404, **tesu vuddhi lopā'gama vikāra viparitā'desā ca**, which is called ***mahā-vutti***, meaning the great Sutta. There are **five** such **Suttas** in Kaccāyana Pāḷi Grammar which have sweeping power regarding the application of necessary morphological procedures.

According to that Sutta, the ways of grammar can be summarized into **six.** They are:

(1) **Vuddhi**-procedure, (making the short vowels into the long ones etc.). This is **vaṇṇavikāra**.

(2) **lopa**-procedure, (deleting redundant or unwanted letters). This is **vaṇṇanāsa**

(3) **āgama**-procedure, (inserting of a non-existing letter as necessary). This is **vaṇṇāgama**.

(4) **vikāra**-procedure, (changing into other letter),

(5) **viparīta**-procedure, (the reversal of letters vice versa). This is **vaṇṇavipariyāya**.

(6) **ādesa**-procedure, (substituting or changing with other letters). This is same as **vaṇṇavikāra** in the above verse.

These procedures are, therefore, quite similar and not much different from those five **nirutti-naya** (ways of grammar) mentioned in the above verse.

****

INTRODUCTION

5.13. THE COMMON MORPHOLOGICAL PROCEDURES

(The morphological process of Change which used to occur in words)

Recommendation: A keen student needs to be familiar with various morphological procedures in order to develop necessary grammatical skill and mastery of the language. The procedures shown here are quite easy to understand as all are explained in a more simple and clear way which is free from any technically complexity.

5.13.1. VOWEL TO VOWEL CHANGE

Changing from one type of homogenous vowel to other type of homogenous vowel:

Before studying the change of vowels, one needs to basically understand both homogeneous and non-homogenous vowels. See the table below:

Three Homogenous Vowel Groups	Lengthening process	Shortening process
(1) **a** & **ā**	(1) **a** can be changed into **ā**	(1) **ā** can be changed into **a**
(2) **i** & **ī**	(2) **i** can be changed into **ī**	(2) **ī** can be changed into **i**
(3) **u** & **ū**	(3) **u** can be changed into **ū**	(3) **ū** can be changed into **u**
e & **o** are non-homogeneous vowels	Not-interchangeable	

Pattern of change (1)

Lengthening of three short vowels **a**, **i**, **u**. (This process is called **dīgha**-procedure).

(a) **a** is lengthened into **ā**.
(b) **i** is lengthened into **ī**.
(c) **u** is lengthened into **ū**.

Shortening of three long vowels **ā**, **ī**, **ū**. (This process is called **rassa**-procedure).

(a) **ā** is shortened into **a**.
(b) **ī** is shortened into **i**.
(c) **ū** is shortened into **u**.

Pattern of change (2)

Changing from one type of non-homogenous vowel to other type of non-homogenous vowel:

(a) **i**, **ī** changes into **e**.
(b) **u**, **ū** changes into **o**.

5.12.2. VOWEL TO CONSONANT CHANGE

Changing from vowel to single consonant:

(a) **i**, **ī** changes into **y**.
(b) **u**, **ū** changes into **v**.
(c) **e** changes into **y**.
(d) **o** changes into **v**

5.12.3. VOWEL TO MULTI-WORD FORM CHANGE

Changing from one single vowel to other multi-word form:

(a) **ā** changes into **āya**.
(b) **e** changes into **aya** or **āya**.
(c) **o** changes into **ava** or **āva**.

Sometimes in some rare instances,

(a) **i**, **ī** changes into **iya**.
(b) **u**, **ū** changes into **uva**.

Two stage change pattern:

(a) **i**, **ī** changes into **e**.> **e** further changes into **aya**.
(b) **u**, **ū** changes into **o**. **o** further changes into **ava**.

5.13.4. CONSONANT TO CONSONANT CHANGE

(Changing from one type of consonant to other types of consonant)

Note: In some of the following examples, case-endings such as **si** & **aṃ** are also shown in showing the structural break-down of words inside the bracket to clarify regarding why there is such an **o** and **aṃ** endings in the example words. This will help the students develop some grammatical insight into word-formation and word-structure.

Ka

(1) **ka** to **kha**

Nikamati>**Nikkhamati**-(he) gets out, leaves (the household life) [**ni**-out√+**kamu**-to go, **+ti**].

(2) (a) **ka** to **da**

Sakatthapasuto>**Sadatthapasuto**-involved in one's own interest. [**saka**-one's own, **+attha**-interest, wellbeing, **+pasuto**-involved].

(b) **ka** to **ya**

Sake>**Saye**-at one’s own (property, possessions, affair etc.) *(ls)*.

Kha

kha to **ga**

- **Eḷamukho**> **Eḷamugo**-an autistic person, an idiot.

Ga

ga to **ka**

- **Kulūpako**> **kulūpago**-perpetual home visiting monk [**kula**-home, **+upa**-near, **+go**-the one who goes].

Gha

Gha to **ha**

- **Laghu**> **Lahu**-quick (adj, adv).

Cha

Cha to **sa**

- **Cha+āyatanaṃ**> **Saḷāyatanaṃ**-six contact-base.

Ja

(1) **Ja** to **da**

- **Parasenaji**> **Passenadī**-a king so-named [**para**-other, **+sena**-army, **+ji**-victor].

(2) **Ja** to **ya**

- **Nijaṃ puttaṃ**> **Niyaṃ puttaṃ**-one's own son.
- **Gavajo**> **Gavayo**-dairy product [**gava**-cow, **+jo**-product].

Ña

(1) **ña** to **ṇa**

- **Paññatti**> **Paṇṇatti**-monastic codes, regulations, terms, conventional concepts. [**pa√ñā+ti**].
- **Paññāsaṃ**> **Paṇṇāsaṃ**-fifty. [**paññāsaṃ**].

(2) **ña** to **na**

- **na ñāyati**> **na nāyati**-not to be known. [**ñā**-to know, **+ya+ti**].
- **ñeyyaṃ**> **neyyaṃ**-to be known, should know. [**ñā**-to know, **+ṇya+si**, a *kita*-verb].

Ṭa

ta to **ṭa**

- **Abhihataṃ**>**Abhihaṭaṃ**-carried toward, brought up. [**abhi**-toward, √**hara**-to bring, **+ta+si**, a *kita*-verb].
- **Dukkataṃ**>**Dukkaṭaṃ**-a bad act. [**du**√**kara**-to do, **+ta+si**, a *kita*-verb].
- **Phutaṃ**>**Phuṭaṃ**-touched. [**phusa**-to touch, **+ta+si**, a *kita*-verb]. **Note:** Here, **t** of **ta**-suffix changed to **ṭ**.

Ṭha

tha to **ṭha**

- **Pīḷanattho**>**Pīḷanaṭṭho**-the meaning of tormenting. [**pīḷana**-tormenting, oppressing, **+attho**-meaning]
- **Atthakathā**>**Aṭṭhakathā**-the commentary text. [**attha**-meaning, **+kathā**-expository word]
- **Atthiṃ katvā**>**Aṭṭhiṃ katvā**-doing attention [**atthiṃ**-attention, **+katvā**-having done]

Ta

(1) **ta** to **ka**

- **Niyato**>**Niyako**-permanent.

(2) **ta** to **tha**

- **Nittaraṇaṃ** > **Nittharaṇaṃ**-escape, exit, liberation. [**ni**√**tara**-to cross, **+yu+si**]

(3) **ta** to **dha**

- **Gantabbo**>**Gandhabbo**-a being about to be conceived in the womb of a mother in the next phase of rebirth. [**gamu+tabba+si**, a *kita*-verb].

Ṭha

Ṭha to **tha**

- **Vavaṭṭhāpeti**>**vavatthāpeti**-to delineate, to outline clearly. [**vi**+**ava**√**ṭhā**-to keep, **+ṇāpe+ti**]
- **Vavaṭṭhānaṃ**>**vavatthānaṃ**-delineation, clear demarcation. [**vi+ava**√**ṭhā**-to keep, **+yu+si**]

Tha

tha to **ṭha**

- **Thapeti**>**ṭhapeti**-keeps, sets up. [**thapa+ti**].

Cha

cha to **tha**

- **Chambhitattaṃ**>**Thambhitattaṃ**-trembling with fear, heaviness of body & mind. [**thambhita+tta**].
- **Tacchaṃ**>**Tathaṃ**-true. [**tatha+ṇya**].

Da

(1) **da** to **ḍa**

- **Kāyadāho**>**Kāyaḍāho**-body heat.[**kāya**-body, **+dāho**-heat, burning, **+si**].

(2) **da** to **ta**

- **Sugado**>**Sugato**-well-comer, well-gone, good-speaker.
- **Kusīdo**>**Kusīto**-lazy person [**ku√sada+a+si**].

(3) **da** to **dha**

- **Sādutaraṃ**>**sādhutaraṃ**-the best, the most excellent. [**sādu**-pleasant, **+tara**-the most, a *taddhita* suffix].

(4) **da** to **ḷa**

- **Paridāho**>**Pariḷāho**-heat. [**pari**-from all around, √**daha**-to burn, **+ṇa+si**].

(5) **da** to **dra**

- **Sukhudayaṃ**>**Sukhudrayaṃ**-that which increases joy. [**sukha**-joy, **+udayaṃ**-increasing, **+si**].

Dha

(1) **dha** to **da**

- **Ekaṃ+idha+ahaṃ**>**Ekamidāhaṃ**. [**Ekaṃ**-one, **+idha**-here, **+ahaṃ**-I].

(2) **dha** to **ha**

- **Sādhu**>**Sāhu**-good.

Na

(1) **na** to **ña**

- **neyaṃ**>**ñeyaṃ**-should be known [**ñā+ṇya+si**].

Na

(2)(a) **na** to **ṇa**

- **Panāmo**>**Paṇāmo**-bowing down.
  [**pa√namu**-to bow, to bend, **+ṇa**-act of, **+si**].
- **Parināyako**>**Pariṇāyako**-leader.
  [**pari√nī**-to lead, **+ṇvu**-suffix which means the same as **er**, **or**-suffixes in English and changed into **ak** later].
- **Panītaṃ**>**Paṇītaṃ**-the best. [**pa√nī+ta+si**].
- **Unnati**>**Uṇṇati**-(he) is conceited.
  [**u**-upward, **√+namu**-to incline, **+ti+si**].
  Note: This pattern of change is consistent whenever consonant **n**-containing roots such as **√namu**-to bend, **√nī**-to lead etc, are prefixed with **pa**, **parā**, **pri** and **u**-*upasagga* prefixes.

(b) **na** to **ya**

- **Thenaṃ**>**Theyaṃ**-stealing.[**thena+ṇya+si**, a *taddhita*-noun].

Pa

Pa to **pha**

- **Nipatti**>**Niphatti**-finish. [**ni√pada**-to get, **+ti+si**]

Ba

va to **ba**

- **Nivānaṃ**>**Nibbānaṃ**-calm, peace. [**ni**-out, **√+vā**-to blow, **+yu**. This suffix **yu** changed into **ana+aṃ**].
- **Udayavvayaṃ**> **udayabbayaṃ**-arising and passing.
[**udaya**-arising, **+vaya**-passing, **+aṃ**]

Ma

Ma to **pa**

- **Ciraṃ+pavāsiṃ**>**Cirappavāsiṃ**-to the person living in far away place. [**ciraṃ**-for long, **+pavāsiṃ**-to the one who used to live at a distant place].

Ya

Ya to **va**

- **Dīghāyu**>**Dīghāvu**-a person of long life. [**dīgha**-long, **+āyu**-life, **+si**, **si** is deleted as per rule]
- **āyudhaṃ**>**āvudhaṃ**-weapon. [**āyu**-life, **+dha**-to destroy, **dha** derives from the root **hana**-to kill, **+aṃ**]

INTRODUCTION

Ra

ra to **la**

- **Mahāsāro**>**Mahāsālo**-wealthy, having immense wealth [**mahā**-great, **+sāla**-asset, **+si**, **si** changed into **o**].
- **Rohitaṃ**>**Lohitaṃ**-blood, red-colored [**lohita+si**, **si** changed into **aṃ**].
- **Paribodho**>**Palibodho**-obstacle, commitment [**pari√budha**-to irritate, **u** changed into **o+si**, **si** changed into **o**]

Va

Va to **ba**

- **Sīlavataṃ**>**Sīlabbataṃ**-habit & practice [**sīla**-habit, **+vata**-religious practice, one **b** doubled**+si**, **si** changed into **aṃ**].

Sa

(1) **Sa** to **cha**

- **Usiṭṭhaṃ**>**Ucchiṭṭhaṃ**-left over things, discarded.

(2) **Sa** to **ta**

- **Usiṭṭhapattaṃ**>**Utiṭṭhapattaṃ**-the bowl for left-over foods.

Ha

Ha to **gha**

- **Lahu**>**Laghu**-quick, fast, swift, *adj & adv.*

Ḷa

(1) **Ḷa** to **la**

Pāḷi>**Pāli**-row, hedge, flowery arrangement.

(2) **ḷa** to **ḍa**

Garuḷo>**Garuḍo**-mythical bird.

Question: Why there is such mind-boggling procedure of changing from one type of consonant to other types of consonant, as explained by grammarians in morphology?
Is this necessary to be included in the study of grammar?

Answer: Yes, it is necessary and beneficial in many respects for a keen student who want to deepen one's understanding of the Pāḷi language and gain some mastery of the language.

The reason and purpose is to draw attention to the **base-structure** of the word so that the student learns how a word is basically structured and completed through a due process of change. Thus, it can further help the students develop more strong grammatical insight and skill in the course of learning the grammar. **All this matter of linguistic change fundamentally concerns with the nature of ancient spoken language used thousands of years ago. People in those ancient times use their spoken language in some peculiar ways by having it sometimes contracted or having it sometimes altered** from the base-structure. That is why grammarians have to make great efforts to explain such patterns of change by means of formulating and applying various rules. These rules are not the dictates of grammarians but required explanations from the grammatical perspective necessitated by the language and its inherent patterns spoken in those ancient days.

To elaborate this simple fact well, here are two example words:

(a) sugato-1. the one who comes and goes well, **i.e.** well-comer, 2. the one who speaks well, **i.e.** good-speaker.

There are two meanings as per two base-structures for this word due to two different roots.

Base structure I: su√gato [**su**-well, **gato**-gone, **su√gamu+ta+si**, structured with the root **gamu**-to go, component **m** & **u** of the root are erased and appended with **ta**-suffix and noun case-ending **si** which changed to **o**].

Base structure II: su√gado [**su**-well, **gado**-talker, **su√gada+a+si**, structured with the root **gada**-to talk]. Here in this second base structure, changing **d** into **t** is necessary to highlight **d** of the root ga**da** has been morphologically changed into **t** as a procedure.

(b) Dukkaṭaṃ-a badly done act.

Base Structure: du√kataṃ [**du**-badly, **kataṃ**-done, **du√kara+ta+si**, structured with the root **kara**-to do, component **r** & **a** of the root erased and appended with **ta**-suffix, but **t** is changed into **ṭ**. One **k** is augmented and added to the root].

Here, changing **t** of suffix **ta** into **ṭ** is necessary to highlight the interchangeability of **t** versus **ṭ**.

5.13.5. CHANGE OF CONJUNCTS TO OTHER CONJUNCTS

Note: This rule of change is not associated with the rule of duplication even if the word has a conjunct in its structure. It should be noted that some of such words of Pāḷi, as a spoken language, had been interchangeably used by people of ancient times. That is the reason why there are such variation of expression of the same word with different-looking consonants.

kkha to **ccha**

- **Sakkhikaroti**>**Sacchikaroti**-(he) witnesses, experiences [**sakkhi**-witness, eyewitness, **+karoti**-does, *āv*].

ññа to **ṇṇa**

- **Paññāsaṃ**>**Paṇṇāsaṃ**-fifty.

ḍḍha to **ddha**

- **Vuḍḍhi**>**Vuddhi**-increase, progress, *kn.*

nna to **ṇṇa**

- **Pubbannaṃ**>**Pubbaṇṇaṃ**-primary grains, the early grains such as paddy, wheat [**pubba**-early, **+anna**-food, *cn*].
- **Aparannaṃ**>**Aparaṇṇaṃ**-secondary crops, vegetables, later appeared grains such as bean, pea [**apara**-later, **+anna**, *cn*].
- **Unnati**>**Uṇṇati**-arrogance [**u**-upward, √**namu**-to incline, **+ti**, *kn*].

tta to **cca**

- **Batto**>**bacco**-a person being brought up by people such as parents or anyone, *kv* & *kn*.

tta to **ṭṭa**

- **vattati**>**vaṭṭati**-(It) circles, turns around; is appropriate, *āv*.

tta to **tra**

- **Attajo**>**Atrajo**-one's own offspring. [**atta**-self, **+jo**-originated, born, *cn*].
- **Cittaṃ**>**Citraṃ**-wonderful, painting, *adj* & *n.* [**citta**-wonderful, paint art, artwork (not 'consciousness'!)**+si**. **si** changed to **aṃ**].

ttha to **ṭṭha**

- **Atthakathā**>**Aṭṭhakathā**-commentary, exposition [**attha**-detailed meaning, **+kathā**-word, analysis, *kn*].
- **Nissaraṇatthena**>**Nissaraṇaṭṭhena**-by being it means the liberating cause. [**ni**-out, **saraṇa**-going, **+attha**-meaning, **+ena**-by, a derivative of instrumental case **nā**, *kn*].

dda to **dra**

- **Bhaddo**>**Bhadro**-auspicious, good, excellent.

vva to **bba**

- **Kuvvato**>**Kubbato**-of the one who acts, for one doing (something), *gs* & *ds*.

5.13.6. COMMON CONSISTENT PATTERN OF CHANGE IN SOME UPASAGGA PREFIXES

1. **Parā**

(1) The vowel **ā** of this prefix sometimes changes into **o.**
Example, **parā+sahassaṃ**>**parosahassaṃ**-over a thousand [**paro**-over, beyond, **+sahassaṃ**-thousand].
(2) The vowel **ā** of this prefix sometimes shortened into **a.**
Example: **parakkamo**-sustained effort. [**parā+kamo**].

2. **Ni**

R is inserted when **ni** precedes a vowel-initial word.

- **Niavasesaṃ**>**niravasesaṃ**-without exception, including all [**ni**-without, **+avasesaṃ**-remaining thing, exception].
- **niāso**>**nirāso**-without desire [**ni+āso**-desire].

3. **U**

U can be changed to **o.**

- **Uggacchati**>**ogacchati**-(It) goes down, sets down, sinks down [**o**-down, **+gacchati**-goes].

4. **Vi**

I of **vi** changed to **y**, v changed to **b**>**by** when **vi** precedes a vowel-initial word.

- **Viākaroti**>**byākaroti**-clearly explains [**vi**-specially, **+ā**-intensifier, **karoti**-(he) says].
- **Viūhā**>**Byūhā**-special effort, strategy [**vi**-special, **+ūhā**-effort].

5. **Ava**

(1) **Ava** to **u**

- **Ava+dhammo**>**uddhammo**
  [**u**-wrong, **+dhammo**-dhamma, one **d** augmented].

(2) **Ava** to **o** (Most frequently found procedure)

- **Ava+gacchati**>**Ogacchati**-goes down
  [**ava**-downward, **+gacchati**].

6. **Adhi**

Adhi to **ajjha** when it precedes a vowel-initial word.

- **Adhi+okāse**>**Ajjhokāse**-in the open space.

7. **Abhi**

abhi to **abbha** when it precedes a vowel-initial word.

- **Abhi+uggato**>**Abbhuggato**-spreads
  [**abhi**-being spread, **+u**-up, **+gato**-went].

8. **Pati**

(**t** of **pati** used to change to **ṭ** or **ṭ** of **paṭi** changes to **t**).

(1) **pati** to **paṭi**

- **Pataggi**>**Paṭaggi**-counter fire (a kind of preventive fire burned proactively to prevent a forest fire) [**pati**-opposite, **+aggi**-fire].

(2) "**ti**" of prefix "**ati**, **pati**" and **iti**-particles changes into **cca** when it precedes a vowel-initial word. (**ti**>**cc**)

- **ati+eti**>**acceti**-(It) goes past and beyond (said of time, natural order of things etc;) [**ati**-beyond, **+i**-to go, **+ti**] .
- **Pati+eti**>**Pacceti**-(he) believes.
  [**pati**-again, **+i**-to go, **+ti**, the root **i** changed to **e**] .
- **iti+evaṃ**>**iccevaṃ**-thus in this manner, thus like this.

9. **Pari**

(1) **r** of **pari** used to change to **l** and augmented when preceding a vowel-initial word.

- Vippallāso=something which happens wrongly, perversion, i.e. a wrong notion>**Vi+pari√asa+ṇa**-(suffix), **+si** [**vi**-wrong, **+pari**-all around, completely, **+asa**-to be, **ṇa**-act of, **+si**, *kn*. In this word, the initial vowel **a** of the root changed to a *vuddhi*-vowel **ā**, **ṇ** of the suffix is erased. **si** is changed to **o**>**vi+pari√ās+o**]. **r** of **pari** is changed to **l** and one extra **l** added. **i** of **pari** is redundant and to be erased and one extra **p** is added>**vippallāso**, *kn*.

(2) **y** is mostly inserted when pari precedes a vowel-initial word.

- **pariyādānaṃ**=overwhelming [**pari√ādānaṃ**],
- **Pariyuṭṭhānaṃ**=being active, said of anger etc,. [**pari√uṭṭhānaṃ**],
- **pariyosānaṃ**=end [**pari√osānaṃ**].

10. **Ā**

This **ā** is shortened to **a** when prefixed to the roots of augmented verbs and verbal nouns. See the augmented consonant shown underlined.

- **Ā+kamati**>**A<u>k</u>kamati**-(He) tramples.
- **Ā+kosati**>**A<u>k</u>kosati**-(He) reviles.
- **Ā+khāto**>**A<u>k</u>khāto**-(It was) said.

11. **Ati**

Part of this prefix "**ti**" changes into **cca** when it precedes a vowel-initial word.

- **Ati+antaṃ**>**Accantaṃ**-in fact, truly, surely.

12. **Api**

The initial vowel "**a**" is <u>always **erased** in both verbs and nouns</u> structured with this **api**-prefix.

- **Api+dhānaṃ**>**Pidhānaṃ**-the cover, lid (of a pot).
- **Api+dahati**> **Pidahati**-(he) covers.

5.13.7. CHANGE OF *NIGGAHITA* "Ṃ"

Note: Any word containing an "**ṃ**" usually undergo some type of change as prescribed in the grammar texts. Refer to Sutta 31, 32, 33, 34 to clearly understand why and how such type of change of **ṃ** occurs. If a student has a firm fundamental understanding of such changes, there will be no problem or any difficulty in learning such fixed patterns of morphological change in Pāḷi words. A keen Pāḷi student should know the formal grouping of Pāḷi alphabets in order to clearly understand as to how "**ṃ**" changes to different consonants as explained by the rules of Grammar.

5.13.7.1. Five formalized grouping of consonants

There are **twenty five** consonants formally grouped into five as a necessary morphological procedure. They are:

(1) **Ka**-group which comprises **ka, kha, ga, gha, ṅa**.
(2) **Ca**-group which comprises **ca, cha, ja, jha, ña**.
(3) **Ṭa**-group which comprises **ṭa, ṭha, ḍa, ḍha, ṇa**.
(4) **Ta**-group which comprises **ta, tha, da, dha, na**.
(5) **Pa**-group which comprised **pa, pha, ba, bha, ma**.

These are called **vagga** which means group.

The end consonants **ṅa**, **ña**, **ṇa**, **na**, **ma** are called **vagganta** which means the group-ending. [**vagganta**=**vagga**-of the group, **+anta**-end]

5.13.7.2. Seven Non-group consonants

ya, ra, la, va, sa, ha, ḷa are called **avagga** which means non-group. [**avagga**=**a**-not, **a** derives from **na +vagga**-group, a compound noun]

ṃ & Group-consonants

Here is a fixed pattern of change regarding how **ṃ** changes into various consonant when it precedes five group:

The rule of Sutta 31 clearly states that:

(1) if **ṃ** precedes the initial four of **ka**-group, it becomes the end-consonant **ṅ** being combined to the one it precedes. Thus it becomes **ṇka, ṇkha, ṇga, ṇgha**.

(2) if **ṃ** precedes the initial four of **ca**-group, it becomes the end-consonant **ñ** being combined to the one it precedes. Thus it becomes **ñca, ñcha, ñja, ñjha**.

(3) if **ṃ** precedes the initial four of **ṭa**-group, it becomes the end-consonant **ṇ** being combined to the one it precedes. Thus, it becomes **ṇṭa, ṇṭha, ṇḍa, ṇḍha**.

(4) if **ṃ** precedes the initial four of **ta**-group, it becomes the end-consonant **n** being combined to the one it precedes. Thus it becomes **nta, ntha, nda, ndha**.

(5) if **ṃ** precedes the initial four of **pa**-group, it becomes the end-consonant **m** being combined to the one it precedes. Thus it becomes **mpa, mpha, mba, mbha**.

Note: Please refer to Sutta 31, Kaccāyana Pāḷi Grammar (Volume II), English translation.

ṃ	Accompanying next letter	**ṃ** will change into:	Examples
ṃ	(**Ka**-group) k, kh, g, gh	ṅ	taṅkāruṇikaṃ, saṅkhāro, saṅgaṇikārāmatā.
ṃ	(**Ca**-group) c, ch, j, jh, ñ	ñ	kiñca, sañchanno, sañjānāti, taññāṇaṃ.
ṃ	(**Ṭa**-group) ṭ, ṭh, ḍ ḍh	ṇ	saṇṭhānaṃ, saṇḍahati. *[**ṭ, ḍh** examples rarely found]*
ṃ	(**Ta**-group) t, th, d, dh,	n	santoso, santhāro, sandiṭṭho, sandhamati.
ṃ	(**Pa**-group) p, ph, b, bh,	m	sampajjati, tamphalaṃ, sambodhi,sambhujjhati
Note: The usual morphological patterns of change occurred for niggahita **ṃ** shown in the table are easily noticeable.			

5.13.7.3. Non-group consonants & ṃ

Here is a fixed pattern of how **ṃ** changes into a different consonant when it precedes a certain non-group consonant. See both **ṃ** and its coordinate letters are underlined inside the bracket.

(1) if **ṃ** precedes **ya**, both **ṃ** & **y** becomes **ñ**, thus it becomes **ñ**. One extra **ñ** added in all words.

(a) **Saññojanaṃ**-bondage, shackle [**saṃ**-well, **+yuja**-to tie, **+yu**-act of].

(b) **Saññamo**-moral restraint. [**saṃ**-well, **+yamu**-to refrain, **+o**].

(2) if **ṃ** of *upasagga*-particle **saṃ** precedes **l**-initial word, it becomes **l** and thus it becomes **ll**. Examples:

- **Paṭisallīno**-secluded, retired into privacy [**pati√saṃ+l̲īno**],
- **sallānaṃ**-retirement in seclusion [**saṃ+l̲ānaṃ**].

Here, **līno** and **lānaṃ** and **l**-initial *kita*-nouns.

(3) if **ṃ** precedes **e** or **ha**, it becomes **ñ** and thus it becomes **ñha**. Examples:

- **paccattaññeva**-individually only [**paccattaṃ+e̲va**],
- **kiñhi**-why [**kiṃ+h̲i**].

See the table below.

ṃ	Accompanying next letter	ṃ will change into:	Examples
ṃ	y	**ṃ** & **y** changes to **ñ**	**saññogo**-joining together, yoke, bond [**saṃ+yogo**]
ṃ	l	**l**	**sallīno**-retired into quiet place, secluded [**saṃ+līno**]
ṃ	e, h	**ñ**	**Taññeva**-to that only [**taṃ+eva**] **tañhi** [**taṃ+hi**]
Note: When **ṃ** precedes **va**, **sa**-initial words, no change is found to have occurred in the Pāḷi texts.			

5.12.7.4. ṃ & Eight Vowels

Here is a fixed pattern of change regarding how **ṃ** changes into a specific consonant when it precedes one of eight vowels which consists of **a**, **ā**, **i**, **ī**, **u**, **ū**, **e** and **o**:

The rule of Sutta 34 states that **ṃ** changes to consonant **m** or **d** when it precedes a vowel-initial word. See the examples below where **ṃ** and its co-ordinate vowels of next word are shown underlined to make it clearly understandable. Examples:

(1) **ida'mavoca**=**idaṃ**-to this, **+a̲voca**-said.

(2) **eta'davoca**=**etaṃ**-to this/, **+a̲voca**.

(3) **ta'mārabbha**=**taṃ**-to that thing, **+ārabbha**-regarding

(4) **ta'didaṃ**=**taṃ**-to that, **+idaṃ**-to this.

(5) **sa'mīritaṃ**=**saṃ**-well, **+īritaṃ**-said.

(6) **ta'dudāharaṇaṃ**=**taṃ**-to that, **+udāharaṇaṃ**-example.

(7) **ta'mūnādhikasataṃ** = **taṃ** + **ūna** + **adhikasataṃ**-to that deficient and excess hundred.

(8) **Daṇḍa'molubbha**=**daṇḍaṃ**-to stick, **+olubbha**-having leaned.

5.14. BELOW ARE A BRIEF LIST OF WORDS ENDING IN Ṃ:

Nouns ending in **"ṃ"**

(1) Nominative singular case words ending in **ṃ** of **Gacchanta**-group, masculine gender, Nominative singular case of neuter gender nouns,

(2) Accusative singular case of all gender nouns,

(3) Dative & Genitive plural of all gender nouns,

(4) Locative singular case of all gender nouns,

(5) **Sabbanāma**-noun **kiṃ**,

(6) **Upasagga** and *nipāta*-particles containing **ṃ** such as **saṃ** and **evaṃ**.

(1) Nominative singular case ending in **ṃ** of **Gacchanta**-group, masculine gender example:

(a) **Gaccham'pi "gacchanto"ti pajānāti**.

[**gaccha'mpi** = **gacchaṃ+pi**]

[Translation]

While going also, (one) mindfully aware as going.

Nominative singular case of neuter gender nouns example:

(b) **Vane pupphañ'ca phalañ'ca atthi.**

[**pupphañ'ca=pupphaṃ+ca**, **phalañ'ca=phalaṃ+ca**]

[Translation]

In forest, there is flower and fruit.

(2) Accusative singular case **aṃ** of all gender noun examples:

(a) **Purisañ'ca itthiñ'ca bhikkhu passati.**
[**purisañca=purisaṃ+ca**, **itthiñca=itthiṃ+ca**]

[Translation]
The monk sees man and woman.

(b) **Puriso kammañ'ca karoti. bhattañ'ca bhuñjati.**
[**kammañca=kammaṃ+ca**, **bhattañca=bhattaṃ+ca**]

[Translation]
The man does work and eats food.

(c) **yañ'ca puriso vadeti. tañ'ca aññañ'ca puriso karoti.**
[**yañca=yaṃ+ca**, **tañca=taṃ+ca**, **aññañca=aññaṃ+ca**]

[Translation]
The man does what he says, also does other deed.

(d) **sabbañ'ca rūpaṃ aniccato vipassati.**
[**sabbañca=sabbaṃ+ca**]

[Translation]
(One) sees all material-form as impermanent.

(3) Dative & **Genitive** plural **naṃ** of all gender nouns examples:

(a) **Buddho manussānañ'ca devānañ'ca anukampati.**
[**manussānañca=manussānaṃ+ca**,
devānañca=devānaṃ+ca]

[Translation]
Buddha is compassionate to humans and deities.

(b) **Upāsakā bhikkhūnañ'ca sāmaṇerānañ'ca vihāraṃ paṭijagganti.**
[**bhikkhūnañca=bhikkhūnaṃ+ca**,
sāmaṇerānañca=sāmaṇerānaṃ+ca]

[Translation]
The devotees clean the temple of monks and novices.

(4) Locative singular case **smiṃ** of all gender noun example:

(a) **Upāsakā buddhasmim'pi dhammasmim'pi saṅghasmim'pi pasīdanti.**

[**buddhasmimpi = buddhasmiṃ+pi,**
dhammasmimpi = dhammasmiṃ + pi,
saṅghasmimpi = saṅghasmiṃ+pi]

[Translation]

The devotees devoted in Buddha, Dhamma and Saṅgha (community of monks) a well.

(b) **Bhikkhu vihārasmiñ'ca gāmasmiñ'ca araññasaññī viharati.**

[**vihārasmiñca** = **vihārasmiṃ+ca**,
gāmasmiñca = **gāmasmiṃ+ca**,
araññasaññī = being aware of forest]

[Translation]

The monk lives being aware of the forest-life despite living in the temple and village life.

(5) Sabbanāma-noun kiṃ examples:

- **Kiñ'ca loke piyarūpaṃ sātarūpaṃ? [kiñca=kiṃ+ca**]

  [Translation]

  What is the pleasing and enjoyable form in the world?

- **Kiñ'hi tassa sakaṃ hoti, kiñca ādāya gacchati.**
  [**kiñhi=kiṃ+hi, kiñca=kiṃ+ca**]

  [Translation]

  What is one's own possession and by taking along what stuff, (one) leaves the world?

- **Ki'mahaṃ ettha vasāmi.** [**kimahaṃ=kiṃ+ahaṃ**]

  [Translation]

  Why do I live here?

- **Kim'pi māyaṃ kiñci deyyadhammaṃ dassati?**

  (Cīvarakkhandhaka, mahāvagga, Vinayapiṭaka)

  [**kimpi=kiṃ+pi**, **kiñci=kiṃ+ci**, **māyaṃ=me+ayaṃ**]

  [Translation]

  What treatment fee this (stingy) woman is going to offer me?

(6-a) Upasagga particles ending in **"ṃ"**

- **Saṃ**-well. Example:
  + **sañjānāti**-remembers, recognizes. [**saṃ+jānāti**]
  + **samādiyati**-takes up well [**saṃ+ādiyati**]
  + **samāgacchati**-comes together, assemble. [**saṃ+āgacchati**]

  Note: There is a consistent pattern of change which used to occur for **ṃ** of this *nipāta*-particle in almost every word structured with this particle.

(6-b) ***Nipāta***-particles & some words ending in **"ṃ"**

The following words serve as verbs or de facto sentence-ending.

(1) **alaṃ**-suitable, enough, rejection. (Usually used with instrumental case or **āya**-featured nouns, npt)

(2) **kallaṃ**-suitable, appropriate, reasonable. (Usually used **tuṃ**-suffixed verb or **āya**-featured nouns, adj, adv)

5.15. THE FOLLOWING WORDS SERVE EITHER AS ADVERB OR ADJECTIVE DEPENDING ON THE CONTEXT.

[Note that most words end in **aṃ**. Word-breakdown & meaning is shown inside the bracket where possible so that students can easily learn without having to memorize the meaning of each word by carefully looking at each component of the word. These words will likely be combined into sandhi if they precede a vowel-initial word].

anantaṃ-endlessly, without end, [**na**-without, **na** changed to **an**√**anta**-end, **+aṃ**]
*****accantaṃ**-surely, npt.
aciraṃ-shortly, not before long, [**na**-not, **na** changed to **a**√**cira**-long, **+aṃ**]
ajjattaṃ-inside oneself, [**adhi**-relating to, **atta**-oneself, **+aṃ**]
anantaraṃ-immediately, afterwards, [**na**√**antra**-within, inside, **+ra +aṃ**]
apāraṃ-on other side of the shore, near shore [**apāra**-other bank, **+aṃ**]
aparaṃ-again, other, furthermore, on the other hand [**apara**-khác, **+aṃ**]
***abhiṇhaṃ**-continuously, *npt.*
***abhikkhaṇaṃ**-from moment to moment, continuously, often [**abhi**-toward, **+khaṇa**-moment, **+aṃ**]

bāhiraṃ-outside, [**bāhira**-outside, external, **+aṃ**]
bahuṃ-many, [**bahu**-much, **+aṃ**]
ciraṃ**, **cirassaṃ**-for long, for a long time [**cira**-long, **+aṃ**]
dhuvaṃ-always, permanent, [**dhuva**-always, eternal, **+aṃ**]
evaṃ-thus, in this way, similarly (**Note:** Sometimes this word "**evaṃ**" serve as an affirmative **yes**, *npt*).
ekaṃsaṃ-surely [**eka**-one, **+aṃsa**-portion, **+aṃ**]
kāmaṃ-in fact, really, npt.
khippaṃ-quickly, [**khippa**-quick, **+aṃ**]
kuṭilaṃ-crookedly, [**kuṭila**-crooked, twisted, **+aṃ**]
lahuṃ-quickly, [**lahu**-quick, light, **+aṃ**]
muduṃ-softly, delicately, [**mudu**-soft, delicate, **+aṃ**]
muhuttaṃ-for a moment, not long, [**muhutta**-shortest span of time, **+aṃ**]
cirassaṃ-for long, at last, npt, [**cira**-long, **ssa** is an enclitic, **+aṃ**]
na cirassaṃ-not before long, soon, [**na**-not, **cirassa**-long, **+aṃ**]
niccaṃ-always, eternally, [**nicca**-eternal, **+aṃ**]
nissaṃsayaṃ-without doubt, certainly [**ni**-without, **+saṃsaya**-doubt, one extra **s** added, **+aṃ**].
nīcaṃ-low, short [**nīca**-low, **+aṃ**]
oraṃ-on this side, [**ora**-this side, **+aṃ**]
pāraṃ-to the shore, [**pāra**-other shore, yonder, **+aṃ**]
paccekaṃ-separately, each, [**pati**-against, **eka**-one, **+aṃ**]
saddhiṃ-together, *npt*.
samaṃ-equally, similarly, *npt*. [**sama**-same, similar, equal, **+aṃ**]
sāmaṃ-by oneself, *npt*.
saṇikaṃ-slowly, [**saṇika**-slow, **+aṃ**]
sassataṃ-always, permanently, [**sa**-always, **sata**-being present, **+aṃ**]
sāyaṃ-in the evening, [**sāya**-evening, **+aṃ**]
sayaṃ, **sāmaṃ**-by onself, *npt*.
sāduṃ, **sādhuṃ**-well, nicely, [**sādu, sādhu**-nice, pleasant, **+aṃ**]
sīghaṃ-quickly, [**sīgha**-quick, swift, **+aṃ**]
taṅkhaṇaṃ-at that moment [**taṃ**-that, **+khaṇaṃ**-moment, **+aṃ**].
thaddhaṃ-roughly, [**thaddha**-rough, gross, stiff, **+aṃ**]
tiriyaṃ-horizontally, [**tiriya**-across, horizontally, **+aṃ**]
turitaṃ-quickly, [**turita**-hurry, haste, **+aṃ**]

thokaṃ-a little, [**thoka**-a little, a bit, **+aṃ**]	
uccaṃ-high, tall, [**ucca**-high, **+aṃ**]	
ujuṃ-straightly, [**uju**-straight, **+aṃ**]	
*__uddhaṃ__-up, above, on top, *npt*.	
*__visuṃ__-separately, singly, individually *npt*.	

Note: Words shown in asterisk always end in **ṃ** and classified as unchanging *nipāta*-particles *(npt)*. Other words can end in various noun case-endings and can be used in various ways as either adjective or adverb depending on the contextual usage and case-ending.

Indeclinable (abyaya) words ending in **"ṃ"**

Any word affixed with **tthaṃ, thattaṃ, tuṃ, khattuṃ, hiṃ, haṃ** and **hiñcanaṃ** suffixes.

5.16. THE PATTERN OF DUPLICATION

(See Kaccāyana Sutta 28, 29,
Rūpasiddhi Suttas 40, 42 for detailed information)

Brief Facts:

What is duplication? A morphological procedure where a similar or dissimilar letter is added to its relevant base-consonant in order to complete a word, is called duplication.

Where it occurs? It used to occur in **twenty-nine consonants** except **ra**, **ha**, **ḷa** and **ṃ**. So, it should be noted that duplication occurs only in twenty-nine consonants. Duplication does not occur in **ra, ha**, **ḷa**, **ṃ** and **all eight vowels**.

5.16.1. Two types of duplication:

(a) The **first type** is duplication with a similar, identical consonant called **sadisa-dvebhāva**. [**sadisa**-similar, **dvebhāva**-duplication].

Where it occurs:

This identical duplication occurs in **fifteen** consonants: **ka, ga, ca, ja, ña, ṭa, ḍa, ṇa, pa, ba, ma, ya, la, va, sa**.

Here are fifteen identical duplicated conjuncts**: kka, gga, cca, jja, ñña, ṭṭa, ḍḍa, ṇṇa, ppa, bba, mma, yya, lla, vva** or **bba** (**b** and **v** are interchangeable), **ssa**.

(b) The **second type** is duplication with a different, non-identical consonant called **asadisa-dvebhāva**. [**a**-not, +**sadisa**-similar, **dvebhāva**-duplication].

Where it occurs:
Non-identical duplication occurs in **eight** consonants: **kha, gha, cha, jha, ṭha, ḍha, pha, bha**.

Here are eight non-identical duplicated conjuncts: **kkha, ggha, ccha, jjha, ṭṭha, ḍḍha, ppha, bbha**.

As both rules have fixed patterns of duplication, it is quite simple and easy to understand. See Sutta 28, 29, for detailed information in Vol II, pp 150, 151, Kaccāyana Pāḷi grammar, English translation and Rūpasiddhi Grammar.

5.16.2. Duplication on words with the prefixes

Duplication usually occurs in words structured with these prefixes: **pa**, **ni**, **u**, **du**, **vi**, **ava**, **anu**, **pari**, **adhi**, **abhi**, **pati**, **su**, **ati**, **apa**, **upa** but this is not consistent pattern.

5.16.2.1. Prefixes with a long vowel

parā, **nī** and **ā**.

The duplication procedure is found to have seldom occurred in words prefixed with certain *upasagga*-particles such as **nī**, **saṃ** and **api**.
When duplication occasionally occurs in **parā** and **ā** prefixed words in some instances, the long vowel **ā** is generally shortened. See the examples below.
Shortened vowels are shown underlined.

Examples:
- **Parakkamati**-(he) exerts successively, [**parā+kamu+a+ti**]
- **Akkamati**-(he) tramples, walks over [**ā+kamu+a+ti**].
- **Akkhāto**-(It is) said, [**ā+khā+ta+si**].

5.16.2.2. Prefix with a *niggahita* "ṃ"

There is one **saṃ**-prefix which contain a niggahita **ṃ** and this *niggahita* is erased when duplication process occurs. Example:

- **sakkaroti**-(he) treats respectfully. [**saṃ**-well, **+kara**-to act, **+o+ti**]
- **sakkāro**-such an act of respect [**saṃ+kara+ṇa**-act of]

Sometimes, after erasure of dot **ṃ** of **saṃ**, its base vowel **a** of **sa** is lengthened without duplication. Example:

- **sārāgo**-strong lust [**saṃ+rāgo**].

Note: In some instances, **ṃ** changed to a consonant. But it is not a duplication procedure. Example:

- **sallīno**-retired into seclusion [**saṃ+lī**-to shelter, to hide, **+yu+si**]

5.16.2.3. Ava-prefix

This prefix sometimes either retains its shape **ava** or may be changed into **o** when duplicated. Both **ava** and **o** are shown underlined to make it more simple and easily understandable.

Examples:

- **<u>Ava</u>ggāho**-act of contemptuous grabbing, [**ava**-down, **+gaha**-to grab, **+ṇa**]
- **<u>O</u>kkamati**-(It) goes down. [**ava+kamu**-to go, **+a+ti**].

Nipāta-particles and Duplication

There is no duplication process found to occur in most *nipāta*-particles even though it cannot be ruled out as outright inapplicable.

5.17. POSITION-CHANGE OF CONSONANTS

This procedure known as **vaṇṇavipariyāya**, usually occurs mostly in two areas: (a) between **ya** and **ra** (b) between **ha** and **ya**.

Reversal of **ya** and **ra**

This mostly occurs in a word structured with **pari**-prefix and a vowel-initial root. Example:

- **payirupāsati**-(he) devotes, looks after. [**pari+upa√āsa+a+ti**, *āv*]

Here, structure of the word is **pari√upāsati** and **y** is inserted. Thus, it should be **pariyupāsati** as a conventional formal word. But, strangely, those people of ancient times rather used that word as **payirupāsati** in their spoken language reversing the position of **y** and **r** against the grammatical norms.

Reversal of **ha** and **ya**

This mostly occurs in a word structured with **ha**-ending roots such as √**vaha**-to carry, √**daha**-to burn, √**gaha**-to grab and √**naha**-to bind, etc and **ya**-affixed words where **y** is brought to the fore and **h** of the root is placed after **y**. This procedure is quite simple and easy to understand.

Example:

- **Gayhati**-(it is) being taken. [**gaha+ya+ti**].
- **Dayhati**-(it is) being burnt. [**daha+ya+ti**].

Note: The reversal process in these examples is quite clear to see.

5.18. INSERTION OF NON-EXISTING LETTER

The basic purpose of sandhi procedure is to show how ancient people use their spoken language in the ancient times in a rather peculiar way which is used against its original word structure.

The procedure known as ***āgama*** which means "coming" [*(gram)* insertion, inserted consonant, augment], is in fact **adding some external letter** to a word which had its structural make-up exposed by means of separation in a sandhi process.

By inserting a non-existing letter inside that exposed word, Grammarians try to make that exposed word structurally clear and meaningful from both grammar and linguistic viewpoints thus making the study of language more whole and completely understandable for the learners.

Here are a few examples of insertion.

Spoken word in ancient way without separation of sandhi	Word separation in Sandhi
(a) **ajjatagge** (**t** inserted)	**ajja**-today, **+agge**-starting, **i.e.** starting today
(b) **chaḷabhiññā** (**ḷ** inserted)	**cha**-six, **+abhiññā**-psychic powers
(c) **nirālayo** (**r** inserted)	**ni**-without, **+ālayo**-lingering desire
Note: Without separation and necessary insertion, word-structure and its relevant meanings are not clear but will remain confusable for the learner of Pāḷi.	

5.19. DELETING THE UNWANTED COMPONENT OF A WORD

This common procedure of deleting and wiping off unwanted components of a word such as **ṃ**, a **vowel** or a **consonant** is quite easy to understand and well-explained in the relevant Suttas of Grammar.

Note that the only purpose of various kinds of morphological procedures shown in the Grammar texts and briefly explained here are only to complete the words structured with various components, not to confuse the learners of Pāḷi but to enlighten the structural nature of words so that one can progress in the study of Pāḷi without confusion.

5.20. FIXED PATTERN OF CHANGE ON Y-CONTAINING WORDS

There is a consistent pattern of change in the words with a residual **y,** which may be (1) plain **y** (derived from common morphological procedures) or (2) **ṇya**-suffix (Sutta 360, 541) or (3) **ya**-affix (Sutta 440, 447), into other types of consonants. This rule of morphological procedure is mentioned in the Sutta numbers 269, 441, 443 of Kaccāyana Pāḷi grammar and Sutta No. 48, 49 Saññādikaṇḍa, of Moggallāna Grammar.

Those wishing to gain some fundamental knowledge and mastery of morphological procedures should try to understand this morphological rule of change. The **rule may appear complex at first glance but it becomes much easier to understand later on** as it is quite simple and a fixed procedure. Some verbs and words structured with a **y**-containing suffix will be easier to understand by being able to break down into simple structural components through the knowledge of this rule. Note that **those marked with asterisk** (*) **are unique changes** while others are simple form of change as y merges into the host consonant and augmented. See the rule being simplified in the table below:

Consonant plus **y**	Changed consonant	Example (See the consonant & **y** in bold)	Meaning of the word
k+y	k	Nepakkaṃ [nipa**k**a+ṇ**y**a]	maturity
g+y	g	Sobaggaṃ [subha**g**a+ṇ**y**a]	being auspicious
j+y	j	Vāṇijjaṃ [vaṇi**j**a+ṇ**y**a]	tradecraft
*t+y	*c	Soraccaṃ [sura**t**a+ṇ**y**a]	being wholesome in conduct
*th+y	*ch	Tacchaṃ [ta**th**a+ṇ**y**a]	truthfulness
*d+y	*j	Sohajjaṃ [suha**d**a+ṇ**y**a]	being good-willed
*dh+y	*jh	Bojjhaṃ [bo**dh**i+ṇ**y**a]	being enlightened
*n+y	*ñ	Thaññaṃ [tha**n**a+ṇ**y**a]	breast-product, **i.e.** milk
*ṇ+y	*ñ	Sāmaññaṃ [sama**ṇ**a+ṇ**y**a]	benefit of being monastic
p+y	p	Sāruppaṃ [saru**p**a+ṇ**y**a]	suitability
m+y	m	Sokhummaṃ [sukhu**m**a+ṇ**y**a]	state of being elegant
l+y	l	Kosallaṃ [kusa**l**a+ṇ**y**a]	skill
v+y	v	Dibbaṃ [di**v**i+ṇ**y**a]	divine
s+y	s	Somanassaṃ [sumana**s**a+ṇ**y**a]	goodwill, joy

What are y-containing words?

Mostly, (a) *taddhita* & *kita* words structured with **ṇya**-suffix applicable through Sutta 360, 541, (b) *Ākhyāta* verbs affixed with **ya**-affix applicable through Sutta 440, 447. **Simple ya-affixed verbs such as nīyati, ñāyati etc, are excluded** as they do not undergo this process. (c) *kita*-verbs with **tvā**-derivative **y**. e.g. **upasampajja**-having reached. (d) *Kita*-verbs or *kita*-nouns with inserted **y**. e.g. **upajjitvā**-having arisen, **bujjanaṃ**-knowing. (e) Some compound nouns and words with **i**-derivative **y**. e.g. **bojjhaṅgaṃ**-factors of enlightenment [**bodhi+aṅgaṃ**], **yajjevaṃ**-if so [**yadi+evaṃ**]. Generally, words where an inserted **y** or morphologically altered **y** is present may also be included.

By carefully studying the nature of fixed patterns of change occurred in most **y**-containing words of various kinds, students will find it quite easy to learn and go deeper into the structural aspect of how Pāḷi words are formed and used in various ways depending on the category of formal grammatical classification. This table simply and clearly shows one of the most in-depth morphological aspect of Pāḷi for a serious student. **Without such a simple and clear guidance it would pose inherent complexity and linguistic challenges of Pāḷi** even for a well-seasoned and well-acquainted scholar. **By understanding various kinds of morphological procedures, a student's knowledge of Pāḷi will be not only greatly broadened but will also immensely deepen the grammatical insight** into the structure of words. Thus leading to development of the identification skill based on their relevant category, word-building skill, the correct usage skill in a sentence and eventual mastery of the language as a whole.

5.21. CHANGING OF NEGATIVE PARTICLE NA INTO A AND AN

The negative particle **na** which means not usually changes into either **a** or **an** in a compound-noun structure. This rule is explained in Suttas 333, 334. Here is the rule:

(1) When the component word is a consonant-initial word, **na** changes to **a**.
   (a) **akusalaṃ**=not wholesome [**na+kusalaṃ**]. Here, **Kusalaṃ** begins with consonant "**k**" in **kusalaṃ**.
   (b) **abhūtaṃ**=not true, lie [**na+bhūtaṃ**]. Here, **bhūtaṃ** begins with consonant "**bh**" in **bhūtaṃ.**

(2) When the component word is a vowel-initial word, **na** changes to **an**.
- (a) **anariyo**=not holy [**na+ariyo**]. Here, **ariyo** begins with vowel "**a**" in **ariyo**.
- (b) **anissaro**=not dominant, without power, [**na+issaro**]. Here, **issaro** begins with vowel "**i**" in **issaro**.

5.22. CHANGING OF PARTICLE KU INTO KAD AND KĀ

The negative particle **ku** means 'being repugnant, disgusting, bad, or of poor quality or a small thing'. It usually changes into either **kad** or **kā** in a compound-noun structure. This rule is explained in Suttas 335, 336.

Here is the rule:

(1) When the component word is a vowel-initial word, **ku** changes to **kad**.
- (a) **kadannaṃ**=badly cooked rice [**ku+annaṃ**-rice]. Here, **annaṃ** begins with vowel "**a**" in **annaṃ**.
- (b) **kadasanaṃ**=poor quality food [**ku+asanaṃ**-food, **asa+yu**, *kn*]. Here, **asanaṃ** begins with vowel "**a**" in **asanaṃ**.

(2) When the component word is a consonant-initial word, **ku** normally changes to **kā**.
- (a) **kāpuriso**=a man of bad conduct, vile person, [**ku+puriso**]. Here, **puriso** begins with consonant "**p**" in **puriso**.
- (b) **kālavaṇaṃ**=little amount of salt, pinch of salt, [**ku+lavaṇaṃ**-salt]. Here, it begins with consonant "**l**" in **lavaṇaṃ**.

5.23. THE FUNCTION OF CHANGING N INTO Ṇ

There is a morphological procedure where **n** changes to **ṇ** in morphological process. This procedure stipulated in Sutta 549 is not only a morphological process of change but also quite a broad linguistic pattern found in the wider area of Pāḷi texts and literature. Learners of Pāḷi found this pattern of change quite challenging.

To understand this process more simply and clearly, one need to see it from both perspectives of the Grammar and structural linguistics.

5.23.1. Grammatical Perspective

The rule of Sutta 549 specifically says that any word structured with the root containing consonant **r** or **h** changes its **n** into **ṇ** in case it undergoes **ana**-function applicable by Sutta 622. This means that if **yu**-suffix applied after **r** or **h** containing roots such as **cara**, **kara** and **gaha** etc, had been changed to **ana**, its **n** should change to **ṇ**. Thus, when the rule 549 is duly applied, **n** of **yu**-derivative **ana** will be changed to **aṇa**. See the examples below where **aṇa** is shown underlined.

Examples:

- **Caraṇaṃ**-practicing, the practice [**cara+yu+si**] [**cara**-(root)].
- **Karaṇaṃ**-doing, act. [**kara+yu+si**] [**kara**-root).
- **Gahaṇaṃ**-grabbing, grab. [**gaha+yu+si**] [**gaha**-(root)].

In other roots which does not contain **r** or **h**, **yu**-suffix will only change to **ana**. Examples:

- **Gamanaṃ**-going [**gamu+yu+si**] [**gamu**-(root)].
- **Pacanaṃ**-cooking [**paca+yu+si**] [**paca**-(root)].

5.22.2. Broader Linguistics Perspective

From the perspective of linguistics, this pattern of change is widely found even beyond this grammatical rule because it is a prevalent, distinctive pattern found in:

(1) *kita*-words structured with **r** or **h** containing roots where **anīya**-suffix is applied through Sutta 540.
(2) some words structured with other roots which do not have **r** or **h** consonants.
(3) certain *upasagga*-prefixed words and
(4) a few certain nouns.

(1) Examples of **anīya**-suffixed words structured with **r** or **h** containing roots

- **Sāraṇīyaṃ**-something memorable [**sara+anīya+si**] (**sara**-to remember, recall),
- **Karaṇīyaṃ**-something to do [**kara+anīya+si**] (**kara**-to do)
- **Gahaṇīyaṃ**-something to take [**gaha+anīya+si**] (**gaha**-to take).

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(2) Other root examples of single-stem roots: **ñā**-to know, **tā**-to protect, **lī**-to shelter, to stick to.

Example of single-stem roots:

(a) **Ñāṇaṃ**-knowledge [**ñā+yu+si**],
Viññāṇaṃ-consciousness [**vi√ñā+yu+si**].
(b) **Tāṇaṃ**-refuge [**tā+yu+si**].
(c) **Leṇaṃ**-cave, a safe place [**lī+yu+si**].

Multi-stem Roots: **ramu**-to enjoy, to abstain, **pisa**-to crush, **ikkha**-to see, **rakkha**-to protect, **lakkha**-to mark.

Example of the multi-stem roots:

(a) **Ramaṇaṃ**-enjoyment [**ramu+yu+si**],
Viramaṇaṃ-abstinance [**vi√ramu+yu+si**].
(b) **Pisuṇaṃ**-crushing [**pisa+yu+si**].
(c) **Ikkhaṇaṃ**-seeing [**ikkha+yu+si**],
Paccavekkhaṇaṃ-reflection [**pati+ava√ikkha+yu+si**].
(d) **Rakkhaṇaṃ**-protection [**rakkha+yu+si**].
(e) **Lakkhaṇaṃ**-mark [**lakkha+yu+si**].

(3) Certain *upasagga*-prefixed words
Those words prefixed with **pa**, **parā**, **pari** *upasagga*-particles changes their **n** into **ṇ**. Examples:

- [pa]
Paṇītaṃ-the best [**pa√nī+ta+si**],
Paṇāmo-bowing down as in an act of respect [**pa√namu+a+si**].

- [parā]
Parāyaṇaṃ-refuge [**parā √i** or **aya+yu+si**].

- [pari]
Pariṇāyako-leader, adviser [**pari √nī+ṇvu+si**].
Parimāṇaṃ-measure, extent, limit [**pari√ mā+yu+si**].

(4) certain nouns

Pokkharaṇī-lake, pond.

Note: Linguistic patterns found in these words and other words are not consistent in Pāḷi but in Sanskrit language, it is somewhat found to be consistent. As such, sometimes there may be quite a large number of words without this pattern despite being prefixed with such *upasagga*-particles. By clear and simple explanations, it is hoped that such seemingly complex patterns inherent in Pāḷi will become more clear and understandable for the students of Pāḷi.

5.24. GRAMMATICAL GREY AREAS AND DEVELOPMENT OF GRAMMATICAL SKILL

Despite having numerous morphological procedures in the Grammar texts, there are in fact some grey areas where a certain Pāḷi word and its applicable morphological rules and relevant procedures are not directly shown or clearly spelled out by means of a specific Sutta in the Pāḷi grammar texts. Such words are termed in the grammar texts as **anupadiṭṭha** (**i.e.** not directly indicated) or **anupapanna** (**i.e.** those in pending stage), **aniṭṭha** (**i.e.** uncompleted). However, this does not unnecessarily mean that such words cannot be brought to completion through due morphological procedures.

The students will slowly acquire the necessary thinking skill from the grammatical perspective and problem-solving capacity by studying and knowing various kinds of morphological procedures. Once this develops, students will be able to apply their grammatical skills and pertinent grammatical guess-work to find out a relevant morphological solution to the structural problem of words by having firm foundation on the knowledge of word-structure and relevant morphological steps of change. **The development of such grammatical skill and capacity to figure out a relevant grammatical strategy on the structural complexity of words is the purpose of studying and learning the grammar.**

Due to extensive scope and ways of various usage and broader structural patterns of the language, there will be certain words found in much wider areas of Pāḷi texts and extensive Pāḷi literature whose structural patterns and its relevant morphological procedures are not shown or directly mentioned in the grammar texts by grammarians. In case of such words, grammarians are quite far-sighted. They have not only formulated all applicable extensive rules regarding the common structural patterns of words in the grammar texts, but also formulated the important grammatical principles regarding such words by instituting all-purpose rules known as **mahāvutti** which means the great rule (or broad explanation). By invoking the powerful role of such multi-function Suttas for any necessary morphological function, any uncompleted word can be duly completed by applying the relevant morphological procedure.

5.25. THE LIST OF MAHĀVUTTI SUTTAS

There are a number of all-purpose ***mahāvutti-suttas*** shown in Kaccāyana Pāḷi Grammar. They are:

(1) **Anupadiṭṭhānaṃ vuttayogato**,
"That which is successful [as a correct form] based on [its] usage as spoken [in the texts], but is not established [by the regular rules], is called '*anupadiṭṭhānaṃ*' (irregular/not found by rule)."

(2) **Ya'danupapannā nipātanā sijjhanti,**
"And those irregular (*anupapannā*) and anomalous (*nipātanā*) forms are successful [i.e., considered correct]."

(3) **Tesu vuddhilopāgama vikāraviparītādesā ca,**
"In these [cases, the changes that make them correct include] strengthening (*vuddhi*), elision (*lopa*), augmentation (*āgama*), modification (*vikāra*), and metathesis/reverse substitution (*viparītādesa*), etc."

(4) **Kvaci dhātuvibhattipaccayānaṃ dīghaviparītādesalopāgamā ca,**
"In some cases, there is also lengthening (*dīgha*), metathesis (*viparītādesa*), elision (*lopa*), and augmentation (*āgama*) of the verbal roots (*dhātu*), terminations (*vibhatti*), and affixes *(paccaya)*."

(5) **Paccayā'daniṭṭhā nipātanā sijjhanti.**
"And the anomalous forms (*nipātanā*) [derived] from affixes (*paccaya*) up to the final [derived] noun (*niṭṭhā*) are successful [i.e., considered correct]."

Of these Suttas, students will see the function of Sutta 3 and 4 being frequently cited and applied in morphological explanation of some words in this book and also in various grammar books. However, it should be noted that other Suttas can also be functionally used as deemed necessary. Among such Suttas, **Tadaminādīni**, Sutta number 47 of **saññādikaṇḍa** in Moggallāna Grammar is such a sutta. In Pāṇinī Grammar too, there is a Sutta (पृषोदरादीनि यथोपदिष्टम्) in 6-3-109 which is similar to **mahāvutti-sutta** in terms of such various functions. Both Sanskrit and Pāḷi grammarians have instituted such all-purpose Suttas in order to employ all applicable morphological procedures not specifically mentioned in the rules of grammar texts so that all explained functions stipulated by means of certain Suttas can be applied by invoking the great suttas as necessary.

6. GUIDE TO NOUN-ENDINGS & THE STUDY OF NOUNS

6.1. Seven Masculine Gender Noun Endings

In order to efficiently and systematically learn nouns, one need to know the noun-endings based on three genders. **A noun** basically **has its base-ending in a crude, unfinished stage** prior to it becomes a complete word. A keen Pāḷi student should know this base-ending of nouns which are grouped and classified in a specific header noun of three genders before proceeding further.

There are **seven** vowel endings for the masculine gender nouns. They are: (1) **a**-ending, (2) **ā**-ending, (3) **i**-ending, (4) **ī**-ending (5) **u**-ending, (6) **ū**-ending and (7) **o**-ending.

See the accompanying table. Note that there are <u>some distinctive grouping of nouns in **a**-ending</u> <u>and **u**-ending nouns.</u> They are **classified** as such **for the sake of ease and clarity in the study**.

Base vowel at the noun-stem		Ending vowel when complete in *ns*-case	Example Words	Note
a	Type I	**o**	Puriso, Buddho	Largest noun group
	Type II	**ā**	Pumā, Sakhā, Rājā, Attā, Brahmā	Limited number of similar nouns
	Type III	**aṃ, nto**	Gacchaṃ, gacchanto Caraṃ, caranto.	Large, suffix-based verbal-nouns
ā		**ā**	*Sā	Similar words not found much
i		**i**	Aggi	Large number of similar nouns
ī		**ī**	daṇḍī	Considerable number of similar nouns
u	Type I	**u**	bhikkhu	Considerable number of similar nouns
	Type II	**ā**	Satthā, bhātā	Specific suffix-based.
	Type III	**vā, mā**	Guṇavā, Satimā	Specific suffix-based.
ū		**ū**	Sayambhū	Mostly **rū** or **kvi**-suffix-based
o		**o**	*Go	No other similar nouns
Note: **ā** and **o**-ending nouns shown in asterisk (*) are the smallest group while type II **a**-ending nouns are limited.				

6.2. Three Noun groups which end in a specific suffix

There are **three masculine gender noun groups** which end in a vowel of the specific suffix. This vowel is a component part of the suffix. In Sanskrit grammars, such nouns are categorized in the **byañjananta** noun groups. [**byañjananta=byañjana**-consonant, **+anta**-ending]

They are:

(1) **nta**-suffixed semi-verbal nouns, shown as type III of **a**-ending nouns,

(2) **ntu**-suffixed nouns, shown as type III of **u**-ending nouns; **ratthu**, **rātu**, **ritu**, **tu** suffixed nouns, shown as type II of **u**-ending nouns.

6.3. Seven Neuter Gender Noun Endings

There are **seven** endings for the neuter gender nouns. They are: (1) **a**-ending, (2) **ā**-ending, (3) **i**-ending, (4) **ī**-ending (5) **u**-ending, (6) **ū**-ending and (7) **o**-ending. Please note that **most *a*-ending neuter nouns are often referred to as *aṃ*-ending by the scholars** to make it more distinctive and more reflective of its structure. See the table below.

Base vowel at the noun stem		Ending vowel when complete in *ns*-case	Example Words	Note
a	Type I	**aṃ**	cittaṃ	Largest noun group
	Type II	**aṃ, o**	manaṃ, mano	Masculine & Neuter mixed
ā		**aṃ**	*asaddhaṃ	Similar words are not much found in the texts.
i		**i**	aṭṭhi	Frequently found nouns
ī		**ī**	sukhakārī	Contextual gender
u		**u**	āyu	Frequently found nouns
ū		**ū**	*gotrabhū	Contextual gender
o		**u**	*cittagu	Not much found in the texts.
Note: Those shown in asterisk (*) are the smallest and insignificant noun groups. Neuter nouns are quite easy to study.				

6.4. Six Feminine Gender Noun Endings

There are **six** endings for the feminine gender nouns. They are: (1) **ā**-ending, (2) **i**-ending, (3) **ī**-ending (4) **u**-ending (5) **ū**-ending and (6) **o**-ending. **Note:** The word "**go**" is shown as feminine gender **o**-ending in Saddanīti & Rūpasiddhi.

Base vowel at the noun stem	**Ending vowel when complete in *ns*-case**	**Example**	**Note**
Ā	**ā**	**Kaññā**	Large noun group
I	**i**	**Ratti**	Large noun group
Ī	**ī**	**Nadī**	Large noun group
U	**u**	**Yāgu**	Large noun group
Ū	**ū**	**Vadhū**	Large noun group
O	**ī**	**Gāvī**-female cow	Smallest noun group
Note: Gāvī is similarly inflected as in **nadī** without irregular words. So, it is not shown in the **o**-ending separately.			

6.5. The Study of Masculine Gender Nouns

(Necessary Steps, Methods and Order of Nouns to give priority in the Study)

(1) Before studying nouns, one strictly **needs to familiarize with case-endings of nouns**.
To do this, one should **try to memorize all fourteen case-endings of each case** and try to **remember both terms of seven cases in English/Vietnamese as well as in Pāḷi** together with the skill to **distinguish between singular and plural of each case**.

(2) Try to **go through the declined word-forms of each case and recite aloud** up to the locative case **repeatedly back and forth until you are able to say them without having to read** frequently. **This oral drill is necessary as it can help learn well and remember** the order of the declined words according to their case-endings. Also, try to know how many singular & plural word-forms are there in each case. This will help in gaining a thorough familiarization.

(3) Next step is to look into why these words in each case are differently declined. To be able to figure out, you need to look for SMPs and try to understand the function and rule of relevant Sutta shown in SMP. You can do this step by looking into the relevant Sutta in the Kaccāyana Pāḷi Grammar, English/Vietnamese translation, Vol II. Once you have a rough generalized understanding regarding the structural change of the word-form from the base plus the applied case-ending such as **si**, **yo** etc. to a completed word-form, then you have made some real progress! Remember that you do not need to have a thorough understanding like an academic. Do this step on a case by case basis, not all the cases at the same time at one go. Start with one case at a time. (You can take this step before taking step three if you wish to go into structural patterns first so that it is much more easier to recite and remember well without much toiling around).

(4) After making sure that all word forms have been familiarized well, you can go ahead with trying to interpret or understand the possible meaning and the role of each case in a sentence. This can be done by looking at the section under the heading of 7.8. **The Meaning and Use of Case-endings** together with an explanation table shown.

(5) Next step: try on your own to decline some words contained in the verse. This will be not be a big problem if the student have studied the first declension of header word well. All words in the verse are to be declined in the same way. Besides, there are no irregular word-forms too. The irregular word-forms are specially declined words which are different from most other words. So, it is quite easy to practice in declining these words from the verse.

(6) Next step: **try to test one's knowledge by reading the relevant basic Pāḷi reader.** If one can roughly make sense of each sentence and understand little by little, then one can be sure of making some progress!
At this point, it can be said that the study of type I, **a**-ending nouns is almost formally done but needs further repeated orientation and familiarization from time to time by following recommended steps.

6.6. The Priority Order of Nouns to Study

(Masculine Gender Nouns)

Three simple nouns with the basic vowel-endings

The study of masculine gender nouns should be started with:

(a) Type I, **a**-ending nouns,
(b) **i**-ending nouns,
(c) Type I, **u**-ending nouns.

These are simple nouns with the basic vowel-endings. They also **form the backbone of declined noun word-forms** and are **quite easy to begin with** for all beginner students. If and when a student had made a thorough study of these nouns, **ī**-ending and **ū**-ending nouns will be also a lot easier.

Follow the recommended six steps shown above. Notice carefully in which cases the base-vowel **i** & **u** are lengthened. You will find that **i** & **u** are lengthened in the plural cases.

6.6.1. ī-ending and ū-ending nouns

If **i**-ending and **u**-ending nouns have been thoroughly studied to some extent, **ī**-ending and **ū**-ending nouns are quite easy to learn for a student. Therefore, one can proceed to study **ī**-ending and **ū**-ending nouns if one wishes so.

Notice carefully in which cases the base-vowels **ī** & **ū** are shortened. You will find that both **ī** & **ū** are shortened in singular cases, leaving the plural cases as it is by just adding the necessary case such as **hi**, **naṃ** and **su** etc,. It is quite interesting to note such subtle nuances of the language. Type II, Type III **a**-ending nouns and **ā**-ending nouns are to be skipped and to be studied later after these three basic nouns.

6.6.2. Reasons:

(1) Type II noun group is not as large as type I **a**-ending noun group. Besides, there are some special word-forms in type II **a**-ending noun group though it has some similar word-forms like type I **a**-ending nouns.

(2) Type III **a**-ending noun group is a very unique, large noun group structured with the present participle suffix **anta**. It will surely need some more time to focus on the unique structural patterns of this suffix **anta** along with the applicable rules of relevant Suttas.

(3) The **ā**-ending masculine gender nouns are, as a matter of practical use, not significantly important as there are **only a few similar words** found in the Pāḷi texts.

Also, skip type II & III **u**-ending nouns as they are unique nouns. A student needs to take some sufficient amount of time and clear focus on these nouns in order to familiarize and understand the structural patterns of these nouns.

6.7. STUDY OF SPECIAL NOUNS

(a) Type III a-ending nouns, (b) Type II, (c) Type III u-ending nouns are called special nouns because they are structured with specific suffixes and have unique structural patterns. Of these three, **type III a-ending nouns** and **type III u-ending nouns have close relationship** in matters of morphological procedure. So, the students will find some similar unique structural patterns in these two noun groups.

The grammarians have stipulated to recognize **nta**-suffixed words which belong to type III **a**-ending nouns as **ntu**-suffixed words so that their morphological procedure can be carried out in such a way that most of these **nta** and **ntu** suffixed words share similar structural patterns when they become the complete words.

6.7.1. Start with type III u-ending nouns

After one had studied the basic nouns of simple vowel-endings, one can go ahead to study type III, **u**-ending nouns. Note that this noun group is one of the large noun group extensively found in the Pāḷi texts. It is also unique in its structure because it is based on the suffixes which signify either quality or possession or measurement. Without understanding the structural dynamics of these nouns, one will be like groping for the way in a big, thick forest, not knowing where to go. Knowing the unique pattern of the words will help the students to determine the case-ending and the relevant meaning of the word.

When one starts studying such type of special nouns, one needs not push oneself too much. It needs more time, patience, perseverance and dedication to study these noun groups.

(1) Be calm and relaxed to familiarize with word-forms in each case. Initially, it is not necessary to make efforts to remember and recite all declined word forms as recommended.

(2) Find out and note down how many singular and plural word-forms are there in each case.

(3) Then, consult with SMP and figure out the possible morphological procedure to have at least some vague, generalized understanding as to how the word is brought to completion. This will help students a lot in familiarizing with the structural pattern of the word.

Once the student is quite well familiarized with the words, then follow other recommended steps.

6.7.2. Then, study type III a-ending nouns

After the study of type III **u**-ending nouns have been done thoroughly, then continue to study type III **a**-ending nouns because **these two noun groups share some similar morphological procedures**. There will be not much difficulty to learn this type III, **a**-ending noun group if a student have had a firm grasp of type III, **u**-ending nouns. Take some more time to study this noun group as it is also one of the large noun group frequently found in the Pāḷi texts.

6.7.3. Then, study type II, u-ending nouns

The type II, **u**-ending nouns are not related to both type III **a**-ending nouns and **u**-ending nouns in terms of morphological procedure as well as the structural patterns. Besides, type II **u**-ending noun group is a relatively smaller noun group than the type III **u**-ending and **a**-ending nouns.

Except for **tu**-suffixed nouns, most type II **u**-ending nouns are limited in terms of having similar nouns found throughout Pāḷi texts. Moreover, all type II **u**-ending nouns including **tu**-suffixed nouns, have fixed patterns of the structural change. As such, it is not difficult as one may expect. Note that **tu-suffixed type II u-ending nouns are found numerous and aplenty in the Buddhist Pāḷi texts** as all of them are structured with various kinds of roots and **tu**-suffix. They also share similar structural patterns of **satthu**, the main header word of the noun group. Follow all the seven steps as recommended to familiarize well and develop the declension skill of these nouns.

6.7.4. Three Remaining Noun Groups

(Type II **a**-ending nouns, **ā**-ending noun and **o**-ending nouns)

Study these three noun groups as a last phase of study.

Type II **a-ending Nouns**

Of the **three** nouns, study the type II, **a**-ending nouns first. These nouns are frequently found in the Pāḷi texts and also have quite a good number of similar words. Note that, based on two different Suttas, **these nouns are divided into two header words** into which other similar words are coherently grouped for easy learning. With the exception of some special word-forms in each word, they all share somewhat similar, albeit not identical structural patterns and morphological procedures. Follow the recommended points until one becomes well familiar with these nouns.

6.7.4.1. ā-ending Nouns

This noun group is the **smallest** and quite **insignificant noun group** as there are not much similar nouns belonging to this group. It is also comparatively similar to type II **a**-ending header noun "**puma**" in terms of structural pattern and morphological procedure. So, it can be said that they have close affinity to each other even though they are in different grouping. The study of this noun group is quite simple and easy if one is already familiar with "**puma**." While **puma** has some different word-forms, this noun has more simpler word-forms.

6.7.4.2. o-ending Nouns

O-ending nouns are uniquely special in that they are different from other nouns except in having some similar basic patterns. This means that they are quite different from other nouns as they have their unique structural patterns of having an **ava** or **āva** function and other unique patterns applicable through the rules of Suttas in the relevant cases.

If one check SMPs and figure out how they are completed, then everything will be quite easy to understand and progress in one's learning journey quite smoothly.

6.8. THE STUDY OF NEUTER GENDER NOUNS
(Necessary Steps, Methods and Order of Nouns
to give priority in the Study)

The priority Order of Neuter Gender Nouns to Study

If one had made a patient and thorough effort in the study of masculine gender nouns, neuter gender nouns are quite easy to study. There are no complex nouns in neuter noun group except having two types in **aṃ**-ending group. See the order of nouns to give priority for study in the table below. Those in asterisk are important ones. Only casual study is needed for noun groups 6, 7 and 8, as they are not much important.

Priority	Ending vowel	Example Words	Note
*1	Type I, **aṃ**-ending nouns	cittaṃ	Largest noun group
*2	Type II, **o**, **aṃ**-ending nouns	manaṃ, mano	Masculine & Neuter mixed
*3	**i**-ending nouns	aṭṭhi	Similar words in the Pāḷi texts
*4	**ī**-ending nouns	sukhakārī	Contextual gender
*5	**u**-ending nouns	āyu	Similar words frequently found
6	**ū**-ending nouns	gotrabhū	Contextual gender
7	**ā**-ending nouns	asaddhaṃ	Not important
8	**o**-ending nouns	cittagu	Not much found in the Pāḷi texts.

6.9. THE STUDY FEMININE GENDER NOUNS
(Necessary Steps, Methods and
Order of Nouns to give priority in the Study)

The Order of Feminine Gender Nouns to Study

The feminine gender nouns are also quite easy to study. There are no complex nouns in the whole noun group except having some special word-forms in **i**-ending, **ī**-ending noun group.

(a) Start with **ā**-ending nouns.

(b) Then, continue with **i**, **u** ending nouns.

(c) After one becomes well familiarized with both **i** and **u**-ending nouns, the study of **ī**, **ū**-ending nouns will proceed more smoothly and easily. Follow the recommended steps.

Order	Ending vowel	Example Words	Note
1	**ā**-ending nouns	Kaññā	Largest noun group
2	**i**-ending nouns	Ratti	Many similar words
3	**u**-ending nouns	Yāgu	Many similar words
4	**ī**-ending nouns	Nadī	Many similar words
5	**ū**-ending nouns	Vadhū	Many similar words

6.10. THE STUDY OF GENDERLESS PRONOUNS

The **two Pāḷi pronouns, tumha**-you and **amha**-me, **are without a specific gender** as they are like unisex which can be used for both female and male genders in matters of reference in the Pāḷi texts. These two are called **aliṅga-nāma** which means 'genderless nouns'. There are no complex nouns in the whole noun group except having distinctive word-forms in each case as stipulated by the rules of applicable Suttas. Besides, the rule of Suttas are also very clearly stated regarding how to transform the applied case-ending and the base pronoun-stem **tumha** and **amha**. One needs to study these distinctive word-forms in each case carefully to familiarize with word-forms in each case. Students will find that some words are similarly structured as in **purisa** such as **tumhehi, tumhesu, amhehi, amhesu** and so on.

First, consult SMP for words in each case and try to understand how the words are completed. Once you have a clear idea or understanding on the word-forms, follow all the recommended steps including the **repeated oral drill** to familiarize with the words. Remember not to push yourself too much in doing all this. Perseverance will eventually pay off better results in the long-term study.

6.11. THE STUDY OF SABBANĀMA NOUNS

Three basic endings of *Sabbanāma*-nouns

There are only three endings:
(a) **two a** & **u vowel endings** and
(b) **one ṃ-ending** called **niggahitanta** in *sabbanāma* Nouns.

(1) The majority of *sabbanāma* nouns are **a**-ending nouns.
(2) But, note that indefinite pronoun ***amu** ends in an **u**-vowel.
(3) The interrogative* **kiṃ** ends in a *niggahita* dot **ṃ**.
[**niggahitanta**=**niggahita**-dot, **+anta**-ending].

There are some special word-forms which can be checked in the relevant sections of a specific *sabbanāma* noun. The study of these special word-forms are also quite easy as extensive reference of applicable Suttas are shown alongside in each section.

For the most part, it can be said that **majority of sabbanāma nouns are similarly inflected in three genders as shown in purisa, citta** and **kaññā** even though there are different word-forms in some cases. There will be not much problem and difficulty for the students because basic structure and most morphological procedures are not much different from those studied in the preceding section of nouns. If one refers to and consults SMPs and understands both the rule and function of the special Suttas applicable for certain *sabbanāma* nouns, the study of *sabbanāma* nouns is like a pleasant rehash and review of the previous sections which will reinforce one's grammatical knowledge eventually.

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7. MASCULINE GENDER NOUNS

Preliminary Guide on the Standard Morphological Procedures

to complete the word **purisa** in all cases

(1) NOMINATIVE CASE

Note: Do not forget to erase final redundant vowel of the base noun-stem in most word-forms where necessary.

Puriso
By Sutta 284, a nominative singular case **si** is applied after **purisa**> **purisa+si**. Change **si** into **o** by Sutta 104>**purisa+o**. Then, component vowel **a** of **purisa** is erased by Sutta 83> **puriso**.

Purisā
By Sutta 284, a nominative plural case **yo** is applied after **purisa**> **purisa+yo**. Change **yo** into **ā** by Sutta 107>**purisa+ā**. Then, **a** of **purisa** is erased by Sutta 83> **purisā**.

(2) VOCATIVE CASE

Bho Purisa!
By Sutta 285, a singular case **si** is applied after **purisa**> **purisa+si**. Name this **si** as a **ga**-named **si** by Sutta 57, thus it becomes an **ālapana si**, **i.e.** vocative **si**. Then, delete **si** by Sutta 220>**purisa**. **Note:** In *Tha-bye-gan* reference book and Kaccāyana, it is said to change **a** of **purisa** into **ā** by Sutta 244> **purisā+si** and shorten that **ā** into **a** again by Sutta 246> **purisa+si** and delete **si** by Sutta 220.
Bho Purisā!
By Sutta 285, a singular case **si** is applied after **purisa**> **purisa+si**. Name this **si** as a **ga**-named **si** by Sutta 57, thus it becomes an **ālapana si**, **i.e.** vocative **si**. Change **a** of **purisa** into **ā** by Sutta 244> **purisā+si**. Delete **si** by Sutta 220> **Purisā**. **Note:** Usage of this word-form is not widely found in the canonical texts but included as it was shown in the grammatical texts.

Bhonto **Purisā**!
By Sutta 285, a vocative plural case **yo** is applied after **purisa**> **purisa+yo**. Change **yo** into **ā** by Sutta 107>**purisa+ā**. Then, **a** of **purisa** is erased by Sutta 83> **purisā**.

(3) ACCUSATIVE CASE

Purisaṃ

By Sutta 297, an accusative singular case **aṃ** is applied after **purisa**> **purisa+aṃ**. Then, **a** of **purisa** is erased by Sutta 83> **puris+aṃ**.

Purise

By Sutta 297, an accusative plural case **yo** is applied after **purisa**> **purisa+yo**. Change **yo** into **e** by Sutta 107>**purisa+e**. Then, **a** of purisa is erased by Sutta 83> **purise**.

(4) INSTRUMENTAL CASE

Purisena

By Sutta 286, an instrumental singular case **nā** is applied after **purisa**>**purisa+nā**. Change **nā** into **ena** by Sutta 103> **purisa+ena**. Then, **a** of **purisa** is erased by Sutta 83> **puris+ena**.

Purisehi

By Sutta 286, an instrumental plural case **hi** is applied after **purisa**>**purisa+hi**. Change **a** of **purisa** into **e** by Sutta 101>**purise+hi**.

Purisebhi

By Sutta 286, an instrumental plural case **hi** is applied after **purisa**>**purisa**+**hi**. Change **a** of **purisa** into **e** by Sutta 101>**purise+hi**. Change **hi** into **bhi** by Sutta 99>**purise+bhi**.

(5) DATIVE CASE

Purisassa

By Sutta 293, a dative singular case **sa** is applied after **purisa**> **purisa+sa**. Insert an additional consonant **s** in the front of **sa** by Sutta 61>**purisa+s+sa**.

Purisāya

*(This **āya**-feature is for purpose, result-descriptive usage only)*

By Sutta 293, a dative singular case **sa** is applied after **purisa**> **purisa+sa**. Change **sa** into **āya** by Sutta 109>**purisa+āya**. Then, **a** of **purisa** is erased by Sutta 83>**purisāya**.

Purisānaṃ

By Sutta 293, a dative plural case **naṃ** is applied after **purisa**> **purisa+naṃ**. Then, lengthen **a** of **purisa** into **ā** by Sutta 89>**purisā+naṃ**.

(6) ABLATIVE CASE

Purisasmā
By Sutta 295, an ablative singular case **smā** is applied after **purisa**> **purisa+smā**. **Note:** This word is quite simple which needs applying the case-ending only.
Purisamhā
By Sutta 295, an ablative singular case **smā** is applied after **purisa**>**purisa+smā**. Change **smā** into **mhā** by Sutta 99>**purisa+mhā**.
Purisā
By Sutta 295, an ablative singular case **smā** is applied after **purisa**>**purisa+smā**. Change **smā** into **ā** by Sutta 108>**purisa+ā**. Then, **a** of **purisa** is erased by Sutta 83>**puris+ā**.

Purisehi
By Sutta 295, an ablative plural case **hi** is applied after **purisa**> **purisa+hi**. Change **a** of **purisa** into **e** by Sutta 101>**purise+hi**.
Purisebhi
By Sutta 295, an ablative plural case **hi** is applied after **purisa**> **purisa+hi**. Change **a** of purisa into **e** by Sutta 101>**purise+hi**. Change **hi** into **bhi** by Sutta 99>**purise+bhi**.

(7) GENITIVE CASE

Purisassa
By Sutta 301, a genitive singular case **sa** is applied after **purisa**>**purisa+sa** *(as shown before)*.

Purisānaṃ
By Sutta 301, a genitive plural case **naṃ** applied after **purisa**> **purisa+naṃ** (as shown before). **Note:** All morphological procedures are the same as in **dative case**, except Sutta which applies the genitive case-ending.

(8) LOCATIVE CASE

Purisasmiṃ
By Sutta 302, a locative singular case **smiṃ** is applied after **purisa**> **purisa+smiṃ**. **Note:** This word also needs applying the case-ending only.
Purisamhi
By Sutta 302, a locative singular case **smiṃ** is applied after **purisa**>**purisa+smiṃ**. Change **smiṃ** into **mhi** by Sutta 99>**purisa+mhi**.
Purise
By Sutta 302, a locative singular case **smiṃ** is applied after **purisa**>**purisa+smiṃ**. Change **smiṃ** into **e** by Sutta 108>**purisa+e**.

Purisesu
By Sutta 302, a locative plural case **su** is applied after **purisa**> **purisa+su**. Change **a** of **purisa** into **e** by Sutta 101>**purise+su**.

Note: This is only a sample explanation for the word "**purisa**" which is basically similar to other remaining nouns though any specific morphological procedure required for a specific noun may differ based on the rules of necessary Sutta, its relevant gender, the ending vowel and the numbers.

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LESSON 1
MASCULINE GENDER NOUNS
Puṃliṅga, a-kāranta sadda
Masculine Gender,
a-ending nouns, Type (I)
Purisa-group nouns

1.V.M.purisa.I. **Purisa**-man

General Aspects
The masculine gender **a**-ending nouns, which share similar morphological procedure of the word "**Purisa**-man" in each of seven case-endings, are called **purisa-group** nouns.
All nouns shown in type I, usually end in an **o** when all morphological procedures are done and become a complete word in the nominative singular case word-forms.

Base crude structure in the nominative-singular case: **purisa+si**. **si** is transformed into "**o**" as per rule of Sutta 104 and thus it becomes "**puriso**" ending in an **o**. Here, "**o**" symbolizes the masculine gender of all **a**-ending nouns of **Purisa**-group.
See the verse shown to understand this fact. All the words are shown in an "**o**-ending" to be grammatically easily identified in such a group.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Puriso	Purisā
Voc	Bho Purisa, Bho Purisā	Bhonto Purisā
Acc	Purisaṃ	Purise
Ins	Purisena	Purisehi, Purisebhi
Dat	Purisassa, ***Purisāya**	Purisānaṃ
Abl	Purisasmā, Purisamhā, Purisā	Purisehi, Purisebhi
Gen	Purisassa	Purisānaṃ
Loc	Purisasmiṃ, Purisamhi, Purise	Purisesu

Note: Bho and **Bhonto** are added to show the vocative-case of the words. Sometimes the word "**He**-pronounced *hay*" is also used.

*Purisāya is a special use dative singular case which signifies purpose and result:

Besides using as an ordinary noun, dative singular case "**sa**" is frequently used as purpose-descriptive to-infinitive noun in major Buddhist Pāḷi texts. The word ***purisāya** with an "**āya**" function (See Sutta 109) is a special-use dative singular case example. It is applicable only when expressing the purpose for any **a-ending masculine** or **neuter** gender nouns whose meaning is either a specific purpose or a condition such as happiness (**sukha**), suffering (**dukkha**), or the wellbeing (**hita**) etc. For feminine gender nouns, this **āya**-function is not required. Instead of it, only ordinary dative-singular case words with **āya**-function (for **ā**-ending nouns), **yā**-function (for **i**, **ī**-ending nouns) is used to express this meaning.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Puriso (104, 83)	(np) Purisā (107, 83)
(vs) Bho Purisa (57, 220), Bho Purisā (57, 244, 220)	(vp) Bhonto Purisā (107, 83)
(as) Purisaṃ (83)	(ap) Purise (107, 83)
(is) Purisena (103, 83)	(ip) Purisehi (101), Purisebhi (101, 99)
(ds) Purisassa (61) ***Purisāya** (109, 83)	(dp) Purisānaṃ (89)
(abs) Purisasmā (NSP), Purisamhā (99), Purisā (108, 83)	(abp) Purisehi, Purisebhi (same as above)
(gs) Purisassa (61)	(gp) Purisānaṃ (89)
(ls) Purisasmiṃ (NSP), Purisamhi (99), Purise (108, 83)	(lp) Purisesu (101)

Note: The numbers indicate the applicable Sutta to use for necessary morphological procedure of the word. NSP means **N**o **S**pecific Morphological **P**rocedure required.

SIMILAR NOUNS SHOWN IN THE VERSE

Buddho Dhammo Saṅgho Poso, Devo ca Manusso Naro
Brahmaṇo Samaṇo cāpi, vihāro tu Gāmo Loko
Sugato Sīho Cando ca, Lobha-dosa-mohā'pi ca
Nāga-yakkhā ca Gandhabbā, Purisā'digaṇā Matā.

[Translation]

Buddha, Dhamma, Saṅgha, Posa, Deva, Manussa, Nara, Brahmaṇa, Samaṇa, Vihāra, Gāma, Loka, Sugata, Sīha, Canda, Lobha, Dosa, Moha, Nāga, Yakkha, Gandhabba and so on are to be known as **Purisa**-group nouns and similarly declined.

[Word Meaning, WM]

Buddho-the perfectly enlightened holy one, the knower of truth.
Dhammo-the sacred teachings of Buddha, truth,
Saṅgho-community,
Poso-male-man, a living being,
Devo-a celestial being, rain,
Manusso, Naro-human being,
Brahmaṇo-brāhmin,
Samaṇo-monk, (**ca**, **api**-means also).
vihāro-temple,
(**tu** is an expletive decorative word with no meaning)
Gāmo-village,
Loko-the world, living beings in it,
Sugato-the speaker of wholesome words **i.e.** Buddha,
Sīho-lion,
Cando-moon,
Lobha-greed,
Dosa-anger,
Moha-ignorance (**lobha, dosa, moha+api+ca**),
Nāga-serpent,
Yakkha-demon,
Gandhabba-celestial artiste,
(**ca**, **api**-means also. **purisādigaṇā**-as the **purisa** group. **matā**-known, should be known).

[Words not shown in the verse]

āhāro-food,	**ākāso**-sky (open space),
āloko-light,	**asso**-horse,
āvāṭo-hole, pit, trench	**coro**-thief,
kāyo-body,	**kūpo**-well,
goṇo-cattle, ox	**deho**-body,
mitto-friend,	**odano**-rice,
pādo-foot,	**pāsāṇo**-stone,
putto-son,	**rukkho**-tree,
sakuṇo-bird,	**sūriyo**-sun,
vaṇijo-merchant.	**sunakho**-**soṇo**-dog,
kumāro-young boy,	**maggo**-road, path,
pabbato-mountain,	**amacco**-minister of king, a friend,
mātugāmo-mother-folk, woman,	**orodho**-harem, harem lady, wife of the king
patto-bowl (in case it means the leaves of tree, it is neuter gender),	
sammāsambuddho-**sambuddho**-perfectly enlightened Buddha	

Note: Like the word **mātugāmo**, the word "**dāro**-wife" is also of masculine gender even though the meaning is feminine.

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CLARIFICATION TABLE

See the accompanying table shown to easily understand how a noun undergoes various stages of morphological process of change as explained in the grammatical texts.

Where do morphological changes occur: Either in the ending vowel or the applied case-ending known as ***vibhatti***. (2 points of change).

Case	Number	Base vowel & case-ending	Change	Applicable Sutta
Nom	**si**	a+si	o	104
	yo	a+yo	ā	107
Voc	**si**	a+si	a, ā	57-220, 57-244-220
	yo	a+yo	ā	107
Acc	**aṃ**	a+aṃ		
	yo	a+yo	e	107
Ins	**nā**	a+nā	ena	103
	hi	a+hi	a>e hi>bhi	(purisehi)101 purisebhi(99-101)
Dat & Gen	**sa**	a+sa	extra "**s**" inserted	purisassa (61) purisāya (109)
			sa>āya	
	naṃ	a+naṃ	a>ā	89
Abl	**smā**	a+smā	smā	purisamhā (99) purisā (108)
			mhā	
			ā	
	hi	a+hi	a>e hi>bhi	Same as in Instrumental plural case
Loc	**smiṃ**	a+smiṃ	smiṃ	purisamhi (99) purise (108)
			smiṃ>mhi	
			a>e	
	su	a+su	a>e	101

****

ATTHA (Multi-use, of various meaning word)

The word **attha** is similarly declined and frequently found in Pāḷi texts. It also has various uses. Shown below are some important things which should be learned by students. This **a**-ending, masculine gender word (**attha**) has multiple-uses in the Pāḷi texts. The most frequent usage is **to- infinitive**, which expresses purpose, result, wish and the benefit depending on the context. A neuter gender **attha** is also occasionally found in the Pāḷi texts.

1.V.M.a.I.attha. **Attha**-meaning, wish (Masculine Gender)

Case	**Singular**	**Plural**
Nom	Attho	Atthā
Acc	Atthaṃ	Atthe
Ins	Atthena	Atthehi, Atthebhi
Dat	Atthassa, ***Atthāya**	Atthānaṃ
Abl	Atthasmā, Atthamhā, Atthā	Atthehi, Atthebhi
Gen	Attassa	Atthānaṃ
Loc	Atthasmiṃ, Atthamhi, Atthe	Atthesu

Note: Morphological procedure for most words are similar to **purisa** except ***atthāya**.

***atthāya** [**attha+sa**, dative singular case-ending **sa** is changed into **āya** by Sutta 109> **attha+āya**. Then, the redundant final component vowel **a** of noun stem-base attha is deleted by Sutta 83> **atth+āya**].

ATTHA (Neuter Gender)

Case	**Singular**	**Plural**
Nom	Atthaṃ (219, 83)	Atthāni (218, 88)
Acc	Atthaṃ (NSP)	Atthe (107, 83), Atthāni (218, 88)

Note: Refer to the word **citta** in neuter gender regarding necessary morphological procedures. All remaining examples of declined word-forms starting from **instrumental** to **locative** case, are similar to **purisa**-group nouns.

1.1.meaning.attha. THE MEANINGS OF THE WORD **ATTHA**

Pāḷi Verse

Attho tu bhāsita'tthe ca, icchākhayakiccesu ca
hite ca ani'tthiliṅge, pāvacanamhi dissati.

[Translation]

The word "**attha**" in the Buddhist texts is found to mean:
(a) the meaning of a word, ***bhāsitattha***
(b) purpose, wish, need or result, ***icchā***
(c) disappearance or cessation, ***khaya***
(d) something to do such as a matter or a duty, ***kicca*** and
(e) the wellbeing, ***hita***.

It is of non-feminine gender (**ani'tthiliṅga**). **i.e.** masculine and neuter genders. (5 meanings)

(1) **bhāsitatthe-bhāsita**-said, spoken word, **+attha**-meaning
(2) **pāvacanamhi**-in Buddha's word, *i.e.* Buddhist text, **pāvacana+smiṃ**. [**dissati**-seen, **disa+ya+te**].

Examples of each definition:

(a) The meaning of a word spoken

Ayaṃ *(ns)* **imassa** (*gs*) **bhāsitassa** (*gs*) **attho** (*nv*).
(Kūṭadanta-sutta, Dīghanikāya Pāḷi)
This, of this, spoken word, meaning [WWT]
This is the meaning of this spoken word. [LT]

(b) Wish, need,

Na me (*ds*) **dhanena** *(is)* **attho** (*nv*).
(*Paṇḍita-sāmaṇera vatthu, Dhammapada-aṭṭhakathā)*
Not, my, by wealth, need. [WWT]
I don't need wealth. [LT]

(c) Disappearance, Cessation

Sūriyo *(ns)* **atthaṃ** *(as)* **gacchati** *(āv)*.
(Mahā āṭānāṭiya Sutta commentary, Dīghanikāya Text)
Sun, to disappearance, goes [WWT]
The sun sets. [LT]

(d) Something to do, a case, a matter.

Atthamhi *(ls)* **jātamhi**(*ls*) **sukhā** (*nv*) **sahāyā** (*ns*).
(Māra-vatthu, Dhammapada Pāḷi)
When matter, when arises, happy, friend [WWT]
Having a (helping) friend is joyous when an (important) matter arises.[LT]

Note: This is a **lakkhaṇa** (Marker, concurrent) sentence-structure.

1.2.use.attha. How to use dative-singular-case derivative ĀYA & the word ATTHA

In Pāḷi language, dative singular case in **āya**-feature and the word **attha** are used to express wish or purpose or an intended result.

(1) Dative singular case noun in an ĀYA-feature:

Structure formula: a-ending noun, **+sa** (Dative singular case **sa** changed to **āya** per Sutta 109)

Note: Only masculine and neuter gender, **a**-ending common nouns are applicable.

Example: **Sukha**-happiness, **+āya**-for. **Hita**-wellbeing, **+āya**-for. The last vowel **a** is erased>**Sukhāya**-for happiness. **Hitāya**-for wellbeing.

(2) The word ATTHA in dative singular case either in ĀYA-feature or TTHAṂ-feature.

(a) attha in an **āya**-feature. Example:

Devamanussānaṃ-of/for deities and men, **atthāya**-for benefit.

(b) tthaṃ is used in place of **āya.** Example:

sukh**atthaṃ**-for benefit. hit**atthaṃ**-for wellbeing.

Refer to Sutta 109, Kaccāyana Pāḷi Grammar, regarding **āya** and **tthaṃ** feature.

Below are examples of ***dative singular case*** in **āya**, **tthaṃ**-features, shown underlined.

1. **Buddho** *(ns)* **sattānaṃ** *(gp)* **hitāya** *(ds)* **sukhāya** *(ds)* **loke** *(ls)* **uppajjati** *(āv)*.
   Buddha, of living beings, for/of the wellbeing, for the happiness, in the world, arises [WWT].
   Buddha arises in the world for the wellbeing, for the happiness of living beings [LT].

2. **Buddho sattānaṃ hitatthaṃ sukhatthaṃ loke uppajjati.**
   (The meaning and cases are similar to previous sentence except **tthaṃ**-function being applied to **sa**-case).

Example of the word "**attha**" in an **āya**-function:

3. **atthāya** *(ds)* **vo** *(gp, dp)* **bhavissāmi** *(āv)*.
   [Ambaṭṭha-sutta, sīlakkhandha-vagga Pāḷi].
   For the benefit, of you, (I) will be. [WWT].
   I will be (doing) for your benefit. [LT].

LESSON 2

Puṃliṅga, a-kāranta sadda

Masculine Gender, **a**-ending nouns, Type (II) **Pumā**-group nouns

General Aspects

The masculine gender **a-**ending nouns, which share either the prevalent basic characteristics of morphological procedures or the common structural patterns of Pumā in seven case-endings are called **pumā-group** nouns.

All nouns shown in type II, usually end in an **ā** when necessary morphological procedures are done and become a complete word in the nominative singular case word-forms.

This noun group has two header-words:
(a) **PUMĀ** and (b) **RĀJĀ.**

PUMĀ-group consists of **maghavā**, **yuvā** and **addhā**, **muddhā** (4).
RĀJĀ-group consists of **brahmā**, **sakhā**, **attā** and **ātumā** (4).

Even though shown under two header words, most nouns in this group are similar in fundamental structure in most cases with the exception of special word-forms applicable through specific Suttas such as those found in **rājā, brahmā** and **sakhā**. (These words have specific Suttas).

Basic crude structure in the nominative-singular case is
puma+si.

The case-ending **si**, together with the component vowel "**a**" of "**puma**," is transformed into "**ā**" as per the rule of Sutta 152. Thus it becomes "**pumā**" ending in an **ā.**

Here "**ā**" symbolizes the masculine gender **a**-ending nouns of **Pumā**-group. To make it easier to understand, the **distinctive word-forms**, which are unique to this group, **are shown in asterisk.** The rest are similar to the previous purisa-group nouns. Note that there are **only two main patterns**: **a** and **āna** in this group. Therefore, only pum**a** & Pum**āna** are easily noticeable.

2.V.M.a.pumā.II. PUMĀ-man, male

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	*Pumā, Pumo	Pumā, *Pumāno
Voc	Bho Puma, Pumā, *Pumaṃ	Bhonto Pumā, *Pumāno
Acc	Pumaṃ, *Pumānaṃ	Pume, *Pumāno
Ins	Pumena, *Pumunā *Pumānā	Pumehi-Pumebhi, *Pumānehi-Pumānebhi
Dat&Gen	Pumassa, *Pumuno	Pumānaṃ
Abl	Pumasmā, Pumamhā, Pumā, *Pumunā, *Pumānā	Pumehi-Pumebhi, *Pumānehi-Pumānebhi
Loc	Pumasmiṃ, Pumamhi, Pume, *Pumāne	*Pumānesu, Pumesu, *Pumāsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Pumā (152), Pumo (104)	(np) Pumā (107), Pumāno (155)
(vs) Puma (57, 244, 246, 220), Pumā (57, 244, 220), Pumaṃ (153)	(vp) Pumā (107), Pumāno (155)
(as) Pumaṃ (NSP), Pumānaṃ (188)	(ap) Pume (107), Pumāno (155)
(is) Pumena (103), Pumunā (159) Pumānā (159)	(ip) Pumehi (101), Pumebhi (101, 99), Pumānehi (157, 101), Pumānebhi (157, 101, 99)
(ds, gs) Pumassa (61), Pumuno (Change "**a**" of pum**a** into "**u**" by "**ca**" of 157 and term it "**la**" by 58, 117)	(dp, gp) Pumānaṃ (89)
(abs) Pumasmā (NSP), Pumamhā (99), Pumā (108), Pumunā (Change "**a**" of pum**a** into "**u**" by "**ca**" of 157, 270), Pumānā (270, 159)	(abp) Pumehi-Pumebhi, Pumānehi-Pumānebhi (same as shown above)
(ls) Pumasmiṃ (NSP), Pumamhi (99), Pume (108), Pumāne (156)	(lp) Pumānesu (Change **a** of **puma** into **āna** by "**sumhā ca**", Sutta 186, Syādikaṇḍa, Moggallāna, 101) Pumesu (101), Pumāsu (158)

Note: The word "**pumo**" in nominative singular is similar to '**puriso**". Both **puma** and **pusira** mean male. But **puma** is sometimes combined to other words in a compound noun structure such as **Pumbhāvo, Puṅkokilo, Pulliṅgaṃ**. (For more information, see Sutta 82, Kaccāyana Pāḷi grammar).

[Reference Texts]

(a) **Yathā balākayonimhi, na vijjati pumo sadā.**

(UPāḷi-thera gāthā Pāḷi Texts).

(b) **Na pumā jāyare kule.**

(Cetiya-jātaka, Aṭṭhaka Nipāta Jātaka Pāḷi Texts).

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3.V.M.a.yuvā.II. **YUVĀ**-youth, young

Recite the following declined word-forms for oral drill:

Note basic **a** and **āna** pattern-pairs in each case so that it will be much easier to learn.

Case	Singular	Plural
Nom	Yuvā, Yuvāno	Yuvā, Yuvānā
Voc	Bho Yuva-Yuvā, Yuvāna-Yuvānā	Bhonto Yuvā, Yuvānā
Acc	Yuvaṃ, Yuvānaṃ	Yuve, Yuvāne
Ins	Yuvena-Yuvānena, Yuvānā	Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi
Dat&Gen	Yuvassa, Yuvānassa *Yuvino	Yuvānaṃ, Yuvānānaṃ
Abl	Yuvasmā, Yuvamhā, Yuvā, Yuvānasmā, Yuvānamhā, Yuvānā	Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi
Loc	Yuvasmiṃ, Yuvamhi, Yuve, Yuvānasmiṃ, Yuvānamhi, Yuvāne	Yuvāsu, Yuvānesu

Note: Declension and word-forms of **maghavā** are similar excluding special word-form **yuvino**.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Yuvā (Change **a** of **yuva** along with **si** into **ā** by **anta** of 152), Yuvāno (Change **a** of **yuva** into **āna** by **ca** of 157, 104, 83)	(np) Yuvā (107, 83), Yuvānā (**ca** of 157, 107, 83)
(vs) Yuva (57, 220), Yuvā (57, 244), Yuvāna (**ca** of 157, 57, 220), Yuvānā (**ca** of 157, 244)	(vp) Yuvā (107, 83), Yuvānā (**ca** of 157, 107, 83)
(as) Yuvaṃ (83), Yuvānaṃ (**ca** of 157, 83)	(ap) Yuve (107, 83), Yuvāne (**ca** of 157, 107, 83)
(is) Yuvena (103, 83) Yuvānena (**ca** of 157, 103) Yuvānā (**ca** of 160)	(ip) Yuvehi-Yuvebhi (same as in **purisa**), Yuvānehi-Yuvānebhi (**ca** of 157 and same as in **purisa**)
(ds, gs) Yuvassa (61), Yuvānassa (**ca** of 157, 61) *Yuvino (Change **sa** into **ino** either by 404 or **yuvā sassino**, Sutta 193, Syādikaṇḍa, Moggallāna Grammar)	(dp, gp) Yuvānaṃ (89), Yuvānānaṃ (by **ca** of 157, 89)
(abs) Yuvasmā, Yuvamhā, Yuvā (same as in **purisa**), Yuvānasmā, Yuvānamhā, Yuvānā (**ca** of 157 and as in **purisa**)	(abp) Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi
(ls) Yuvasmiṃ, Yuvamhi, Yuve (as in **purisa**), Yuvānasmiṃ, Yuvānamhi, Yuvāne (**ca** of 157 and as in **purisa**)	(lp) Yuvāsu (**ca** of 160), Yuvānesu (**ca** of 157, 101)

Where do morphological changes occur: (1) In the ending vowel (2) or the applied case-ending known as **vibhatti** (3) or in both (3 points of change). The applicable Suttas are only for the special example words shown in a star mark (*). Other words which are similar to **purisa**-group nouns are not shown as it is not necessary and easy.

Feminine word-form of *yuvā*:

YUVATĪ-young lady, young girl.

This word is declined as in **itthī**-woman in **nadī**-group nouns.

Similar words

Maghavā yuvā muddha'ddhā, rājā brahmā attā sakhā,
ātumā'ti nava padā, Pumā'digaṇikā matā.

[Translation]

Maghavā, also **yuvā, muddhā, addhā, rājā, brahmā, attā, sakhā, ātumā,** thus these nine (9) words are known as **Pumā**-group nouns.

(**ātumā'ti**-[**ātumā, +iti**-thus] **nava**-nine. **padā**-words, **Pumā'digaṇikā, -pumā**-groups. **matā**-known).

[**W**ord **M**eaning] **[WM]**

Maghavā-the celestial king	**rājā**-king
yuvā-youth	**brahmā**-God, holy
muddhā-head, top, peak	**sakhā**-friend
addhā-time; period (a certain period of time)	**attā-ātumā**-soul, self, oneself (Reflexive Pronoun)

Note: All nouns in this group basically have similar basic characteristics such as having **ā**, **āno** in nominative singular and plural cases. However, this noun group is quite different from previous **purisa**-group nouns because they have certain particular word-forms in some cases applicable through special Suttas prescribed in the grammar texts. **Purisa group nouns have the same word-forms in all cases.** So, it is much easier to study **purisa** group nouns.

There are three meanings of the word **ADDHĀ**:

(1) a certain period of time, path, journey **(addhā)**
(2) half the measure **(addha)**
(3) surely **(addhā)**.

1. When it means a period of time duration, it is masculine gender, **pumā**-group.
2. When the word **addha** (also spelled **aḍḍha**) means **half the measure**, it is mostly used as an **adjective** and of variable gender. It normally follows gender of the word it qualifies.
3. When it means "**surely**," it is to be categorized as a *nipāta*-particle. It has no gender in this case but always ends in an **"ā"** as "**addhā**" without any other particular word-forms.

4.V.M.a.muddhā.II. MUDDHĀ-head, top, peak.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Muddhā	Muddhāno
Acc	Muddhaṃ	Muddhāno
Ins	Muddhanā, muddhena	Muddhehi-bhi, Muddhānehi-bhi
Dat&Gen	Muddhassa	Muddhānaṃ
Abl	Muddhā, Muddhanā	Muddhehi-bhi, Muddhānehi-bhi
Loc	Muddhani	Muddhāsu

Note: These word-forms are from **Saddanīti**.

SMP [**S**uttas for **M**orphological **P**rocedure]

(is) Muddhanā (NSP - **N**o **S**pecific Morphological **P**rocedure)
(abs) Muddhā (108), Muddhanā (270)
Note: Morphological procedures for most words are similar as in **addhā**.

5.V.M.a.addhā.II. ADDHĀ-time, period of time, path, trip.

(**a**-ending, masculine gender)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Addhā	Addhā, Addhāno
Acc	Addhānaṃ	Addhāne
Ins& Abl	*Addhunā	Addhānehi-bhi
Dat&Gen	*Addhuno	Addhānaṃ
Loc	*Addhani, addhāne	Addhāsu, Addhānesu

Note: This word is similar to **puma** but there are some special word-forms in *as*, *is*, *ds*, *gs*, *abs* and *ls* cases. Morphological procedures for most word-forms in all cases are similar to **Puma**. Below are a few special word-forms whose morphological procedure are a bit different.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Addhā (152)	(np) Addhā (107), Addhāno (Change **a** of **addha** into **āna** by **ca** of 157, 104, 83)
(as) Addhānaṃ (**ca** of 157)	(ap) Addhāne (Change **a** of addha into **āna** by **ca** of 157, 104, 83)
(is) *Addhunā (Change "**a**" of "addh**a**" into "**u**" by **anta** of 160 per Rūpasiddhi)	(ip) Addhānehi (157). Addhānebhi (157, 99)
(ds, gs) *Addhuno (Change "**a**" of addh**a** into "**u**" by "**ca**" of 159 per Rūpasiddhi. Term it "**la**" by 58 and change "**sa**" into "**no**" by 117)	(dp, gp) Addhānaṃ (89)
(abs) *Addhunā (Change "**a**" of "addh**a**" into "**u**" by "**ca**" of 159 per Rūpasiddhi. Recognize and change "**smā**" into "**nā**" by 270)	(abp) Addhānehi (157). Addhānebhi (157, 99)
(ls) *Addhani (Change "**smiṃ**" into "**ni**" by "**tu**" of 197)	(lp) Addhāsu (89), Addhānesu (Change **a** of addha into **āna** by **ca** of 157, 101).

[Reference Texts]

(a) **Tayo addhā** *(Saṅgīti-sutta. Pāthika-vagga Pāḷi texts)*

(b) **<u>Antaggahaṇena</u> <u>thāma'ddhā</u>dīna'mantassapi <u>u</u>ttaṃ.**

[Rūpasiddhi Grammar].

[Translation]

By **anta** of 159, the last component vowel of **thāma**, **addha** can also be changed into **u** in **nā**, **smā-**cases.

Example: **thāmunā**, **addhunā** (**nā**-case), **thāmuno**, **addhuno** (**smā**-case).

(c) **Puma**,**kamma**,**thāma'ddhā**naṃ vā **sa**,**smā**su ca

[Sutta 192, Syādikaṇḍa, Moggallāna Grammar].

[Translation]

The last component vowel of **Puma, kamma, thāma**, **addha** changes into **u** in **sa**, **smā**, **nā** cases.

SOME ADDITIONAL WORD-FORMS

Shown below are some additional word-forms in the accusative to locative cases mentioned in various grammar texts such as **Saddanīti**, **Niruttidīpanī** and **Payogasiddhi** grammars. These word-forms are also possible and applicable if viewed from the perspective of acceptable grammatical norms and usage of such word-forms found in the Pāḷi texts. Some of them are similar to **purisa** while some are unique to this group with an **āna**-function shown in asterisk (*).

Case	Singular	Plural
Acc	Addhaṃ	Addhe, *Addhāne
Ins	Addhanā, Addhena, *Addhānena	Addhehi-bhi
Dat&Gen	Addhassa, *Addhānassa	Addhūnaṃ
Abl	Addhasmā-addhamhā-addhā, *Addhānasmā-mhā-ā	Addhehi-addhebhi
Loc	Addhasmiṃ-addhamhi-addhe, *Addhānasmiṃ-addhānamhi-addhāne	*Addhānesu, Addhesu

Note: Niruttidīpanī states that there is the word "**addhāna**" often found in the Pāḷi texts such as **addhāna**maggappaṭipanno and so on. That word "**addhāna**" is complete in itself and of neuter gender. This means that it does not need to have an **āna**-function specifically applied because it is structured as such without any morphological process being required. These are shown only for the purpose of broadening grammatical knowledge.

[Reference Text]

addhānamaggappaṭipanno'ti ādīsu addhānasaddo pana visuṃ siddho napuṃsakaliṅgo'va. *(Niruttidīpanī).*

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Puṃliṅga, a-kāranta sadda

Masculine gender,
a-ending noun, Type (II)

6.V.M.a.rājā.II. **Rājā**-the king

(**Brahmā, sakhā, attā, ātumā** are included under this header-word as they have some shared patterns).

Basic crude structure in the nominative-singular case is **Rāja+si**

The case-ending **si** is transformed into "**ā**" as per rule of Sutta 189 (Note this Sutta is different from Sutta 152 of **pumā**-group). Thus it becomes "**rājā**" ending in vowel **ā**. Here "**ā**" symbolizes the masculine gender **a**-ending nouns. Even though it is a bit similar to **pumā**, there are a few different word-forms in *is*, *ip*, *ds*, *dp*, *gs*, *gp*, *abs*, *abp*, *ls* and *lp* cases applicable through special Suttas as shown in the grammar text. Those different word-forms are shown in asterisk (*).

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Rājā	Rājāno, *Rājino
Voc	Bho Rāja, Rājā!	Bhavanto Rājāno, *Rājino!
Acc	Rājaṃ, Rājānaṃ	Rājāno, *Rājino
Ins	Rājena, *Rājinā, *Raññā	Rājehi-Rājebhi, *Rājūhi-Rājūbhi
Dat&Gen	Rājassa, *Rañño, *Rājino	*Raññaṃ, *Rājūnaṃ, Rājānaṃ
Abl	Rājasmā, Rājamhā, *Raññā	Rājehi-Rājebhi, *Rājūhi-Rājūbhi
Loc	Rājasmiṃ, Rājamhi, *Rññe, *Rājini	*Rājūsu, Rājesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Rājā (189)	(np) Rājāno (190), *Rājino (Change **yo** into **ino** by 404)
(vs) Bho Rāja, Rājā! (as in **Purisa**)	(vp) Bhavanto Rājāno! (190)
(as) Rājaṃ, Rājānaṃ (188)	(ap) Rājāno (190)
(is) Rājena, *Rājinā (Change "**a**" of "rāj**a**" into "**i**" by 404 or *rājassi nāmhi*, a Moggallāna Sutta), Raññā (137)	(ip) Rājehi, Rājebhi, Rājūhi (169, 89), Rājūbhi (169, 89, 99)
(ds, gs) Rājassa, Rañño-Rājino (135)	(dp, gp) Raññaṃ (136), Rājānaṃ, Rājūnaṃ (169, 89)
(abs) Rājasmā, Rājamhā, Raññā (270, 137)	(abp) Rājehi-Rājebhi, Rājūhi-Rājūbhi (Same as in instrumental case)
(ls) Rājasmiṃ, Rājamhi, Raññe (138), Rājini (138)	(lp) Rājesu, Rājūsu (169, 89)

Note: No Sutta numbers are shown
for easier word-forms similar to **Purisa**.

*Reference Text regarding **Rājino**:*

Mahāvuttinā rājato yonaṃ ino hoti. *[Niruttidīpanī].*

[Translation]

yo applied after **rāja** changes into **ino** by invoking the great Sutta.

Examples of **rājino,** in nominative plural, in the Pāḷi texts:

Samantapāsadikā nāma, terasā'siṃsu rājino
[Tipupphiya therapādāna, Sudhāvagga, Apādāna Pāḷi].

Bhātaro'mha tayo sabbe, saṃvisaṭṭhā'va rājino
[Uruvelakassapa therāpādāna, Apādāna Pāḷi].

CLARIFICATION TABLE

Case	Number	Base Structure	Change	Applicable Sutta
Nom	**si**	rāja+si	ā	189
	yo	rāja+yo	āno	190
Voc	**si**	rāja+si	a, ā	As in **purisa**
	yo	rāja+yo	āno	190
Acc	**aṃ**	rāja+aṃ	ānaṃ	188
	yo	rāja+yo	āno	190
Ins	**nā**	rāja+nā	ena, *Raññā	*__Raññā__ (137) *__rājinā__ *(See note)*
	hi	rāja+hi	rāju	**rājūhi-bhi** (169-89)
Dat & Gen	**sa**	rāja+sa	rañño, rājino	(135)
	naṃ	rāja+naṃ	rāju	(169-89)
Abl	**smā**	rāja+smā	smā	**raññā** (270-137)
			mhā,	
			raññā	
	hi	rāja+hi	a>e hi>bhi	Same as in *ip*
Loc	**smiṃ**	rāja+smiṃ	smiṃ	**raññe, rājini** (138)
			mhi	
			raññe, rājini	
	su	rāja+su	rāju	(169-89)

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7.V.M.a.brahmā.II. Brahmā-(a) Holy God (n). (b) holy, noble (adj).

(Masculine gender, **a**-ending noun)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Brahmā	Brahmāno
Voc	He *Brahme!	Bhavanto Brahmā, Bhavanto Brahmāno!
Acc	Brahmaṃ, Brahmānaṃ	Brahmāno
Ins	*Brahmanā, *Brahmunā, Brahmena	Brahmehi-bhi, *Brahmūhi-bhi
Dat&Gen	Brahmassa, *Brahmuno	Brahmānaṃ,*Brahmūnaṃ
Abl	*Brahmanā,*Brahmunā	Brahmehi-bhi, *Brahmūhi-bhi
Loc	Brahmasmiṃ, Brahmamhi, Brahme,*Brahmani	Brahmesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Brahmā (189)	(np) Brahmāno (190)
(vs) He *Brahme! (193)	(vp) Bhavanto Brahmā (107), Bhavanto Brahmāno (190)
(as) Brahmaṃ, Brahmānaṃ (188)	(ap) Brahmāno (190)
(is) *Brahmanā (NSP), *Brahmunā (Change the last vowel "**a**" of **brahma** into "**u**" by 198)	(ip) *Brahmūhi-bhi (Change "**a**" of **brahma** into "**u**" by 404, lengthen it into "**ū**" by 89, 99)
(ds, gs) *Brahmuno (198, 58, 117)	(dp, gp) *Brahmūnaṃ (Change the last **a** of **brahma** into **u** by the split-sutta **uttaṃ** of 198)
(abs) *Brahmanā (270), *Brahmunā (270, 198)	(ip) *Brahmūhi-bhi (Change "**a**" of **brahma** into "**u**" by 404, lengthen it into "**ū**" by 89, 99)
(ls) *Brahmani (197)	(lp) Brahmesu

7.V.M.a.sakhā.II. Sakhā-friend.

(Masculine gender, **a**-ending noun)

Note: This word has special word-forms as shown in the grammar texts by applicable special Suttas. Such word-forms are shown in asterisks (*).

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sakhā	*Sakhāyo, *Sakhāno,*Sakhino, *Sakhāro
Voc	Bho Sakha, Sakhā, *Sakhi, *Sakhī, *Sakhe!	Bhavanto *Sakhāyo, *Sakhāno,*Sakhino!
Acc	Sakhaṃ,*Sakhāraṃ, Sakhānaṃ	*Sakhāyo, *Sakhāno,*Sakhino, *Sakhāro
Ins	Sakhena, *Sakhinā, *Sakhārena	Sakhehi-bhi, *Sakhārehi-bhi
Dat&Gen	*Sakhissa, *Sakhino	Sakhānaṃ, *Sakhārānaṃ,*Sakhīnaṃ
Abl	*Sakhinā *Sakhismā-sakhimhā, Sakhā, *Sakhārasmā-mhā-Sakhārā	Sakhehi-bhi, *Sakhārehi-bhi
Loc	Sakhe	Sakhesu, *Sakhāresu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Sakhā (189)	(np) *Sakhāyo (191), *Sakhāno (190), *Sakhino (191-194) *Sakhāro (Change **a** of **sakha** into **āra** and **yo** into **o** by 404 or Moggallāna Sutta 161, 171)
(vs) Bho Sakha, Sakhā, Sakhi, Sakhī, Bho *Sakhe! (113, 83)	
(as) Sakhaṃ (83) *Sakhāraṃ (196, 83),*Sakhānaṃ (188, 83)	(ap) *Sakhāyo (191), *Sakhāno (190),*Sakhino (191-194), *Sakhāro (as in *np*)
(is) Sakhinā (194), Sakhena (103) Sakhārena (Change last **a** of **sakha** into **āra** by 404, 103)	(ip) *Sakhārehi (195, 101), Sakhārebhi (195, 101, 99)
(ds, gs) *Sakhissa (194, 61) *Sakhino (194, 58, 117)	(dp, gp) *Sakhārānaṃ (196, 89), *Sakhīnaṃ (194, 89)
(abs) *Sakhinā (270, 194), Sakhismā (270, 194), Sakhimhā (270, 194, 99), Sakhā (108, 83). *Sakhārasmā-mhā-Sakhārā (See note below)	(abp) *Sakhārehi-bhi (Same as in *ip*)
(ls) Sakhe (192)	(lp) Sakhesu (101), *Sakhāresu (196, 101)

Reference Texts regarding examples:

- ye ve sakhīnaṃ sakhāro bhavanti *(Mahāsuva-jātaka Pāḷi)*

- etādisā sakhārasmā, ārakā parivajjaye
(Verse no. 96, Pūtimaṃsa-jātaka, navakanipāta).

Sakhārena *(Shown in Nirutti Dīpanī).*

***Sakhāro *Sakhārasmā, sakhāramhā, sakhārā.**

In these words, an "**āra**" function is applicable either by a Moggallāna Sutta ***Yosvaṃhisu cāriṃ*** *(Syādikaṇḍa, Sutta No. 161)* or by invoking the power of Sutta 404 along with Suttas 99, 108.

[Translation]

Yosva'ṃhisu cā'riṃ: The last component vowel **a** of **sakha** changes into **āra** in **yo**, **aṃ**, **hi**, **su**, **smā**, **naṃ** cases.

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8.V.M.a.attā.II. ATTĀ-self, individual being, oneself.

(Masculine gender, **a**-ending noun)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Attā	Attāno
Voc	Bho Atta!	Bhavanto Attā, Bhavanto Attāno!
Acc	Attaṃ, Attānaṃ	Attāno
Ins	Attanā, Attena	Attehi-bhi, *Attanehi-bhi
Dat&Gen	Attassa, *Attano	Attānaṃ
Abl	Attasmā-mhā, Attā, *Attanā	Attehi-bhi, *Attanehi-bhi
Loc	Attasmiṃ-mhi, Atte, *Attani	Attesu, *Attanesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Attā (189)	(np) Attāno (190)
(vs) Bho Atta! (220)	(vp) Bhavanto Attā (107), Bhavanto Attāno! (190)
(as) Attaṃ (NSP), Attānaṃ (188)	(ap) Attāno (190)
(is) Attanā (NSP), Attena	(ip) Attehi-bhi, *Attanehi (211, 101), *Attanebhi (211, 101, 99)
(ds, gs) Attassa, *Attano (213)	(dp, gp) Attānaṃ (89)
(abs) Attasmā-mhā, Attā, *Attanā (214)	
(ls) Attasmiṃ, Attamhi, Atte, *Attani (212)	(lp) Attesu, *Attanesu (Change **a** of att**a** into **ana** by **anattaṃ** of 211 or by Suhisu nak, Sutta No.195, Syādikaṇḍa, Moggallāna Grammar)

[Reference Text]

Anatta'nti bhāvaniddesena **su**mhi ca **ano**. attanesu.

[Bālāvatāragaṇṭhi]

Atta-related word:

attrajo-one's own child. One "**t**" of **atta** changed to "**r**" by means of the word "**tato**" contained in the ***vutti*** of 214. [**atra**-from oneself+**jo**-being born, one's biological offspring. **jo** is derived from the root **jana**-to father, to cause to be born]. **Atrajo** is a compound noun, **a**-ending masculine gender, similarly declined as **purisa**./.

9.V.M.a.ātumā.II. **Ātumā**-oneself, self.

(Masculine gender, **a**-ending noun)

(Both **attā**, **ātumā** are used reflexively)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Ātumā	Ātumāno
Acc	Ātumaṃ, Ātumānaṃ	Ātumāno
Ins	Ātumenā	Ātumehi-bhi
Dat&Gen	Ātumassa	Ātumānaṃ
Abl	Ātumasmā-mhā, Atumā	Ātumehi-bhi
Loc	Ātumasmiṃ-mhi, Ātume	Ātumesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Ātumā (189)	(np) Ātumāno (190)
(as) Ātumaṃ (83), Ātumānaṃ (188)	(ap) Ātumāno (190)

Note: Declension of this word is quite simple and easy as there are no special word forms. This word is **used as a reflexive-pronoun** like "**atta**-oneself, self".

Morphological procedure for word-forms in the nominative and accusative cases are similar to **atta.** Morphological procedure for all of the remaining word-forms, starting from *is* to *lp*-case, are similar to **Purisa**.

10.V.M.a.tumā.II. Tumā-that person
(self; oneself; personality; individual)

This word **tuma** means that honorable gentleman. It is similar to the words **ta** & **esa** but with somewhat polite hint in its usage. It is to be declined as the word "**purisa**-man" as it is of masculine gender, **a**-ending noun.

[Reference Texts]

1. **Tenātumānaṃ kusalo'ti cā'ha.**
[Tenā + atumānaṃ + kusalo + ti + ca + aha]
(Verse 123, Cūḷavyūha-sutta, Suttanipāta Pāḷi).
Therefore, (I) said: '(He is) skilled in the self.'

2. **Adakkhi ce kiñhi tumassa tena.**
(Verse 914, Mahābyūha-sutta, Suttanipāta Pāḷi).
If (one) has not seen, what is that to you?

3. **Nātumānaṃ vikappayaṃ tiṭṭhe.**
(Verse 153, Tuvaṭaka-sutta, Suttanipāta Pāḷi).
One should not stand speculating about the self.

4. **Yaṃ tumo karissati, tumo'va tena paññāyissati.**
(Kakudha-thera sutta, Aṅguttara nikāya Pāḷi).
What that person will do, by that the person will be recognized.

5. **Yaṃ tumo karissati tumo'va tena paññāyissatīti-yaṃ esa karissati, eso'va tena kammena pākaṭo bhavissati.**
(Kakudha-thera sutta, Aṅguttara nikāya Pāḷi commentary, In this commentary, **tuma** and **eta** shown by the **esa** and **eso**, are used synonymously).
What that person will do, by that that person will be recognized — whatever that person will do, that person himself will be exposed by that action.

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LESSON 3

Puṃliṅga, a-kāranta sadda

Masculine Gender,

a-ending nouns, Type (III)

Gacchanta-group nouns

11.V.M.a.gacchaṃ/antoIII. **Gacchaṃ**, **Gacchanto**-the one who is going (noun)

General Aspects

The masculine gender, **nta**-affixed nouns, which share similar morphological procedures of **Gacchanta** in each of seven case-endings are called **Gacchanta-group** nouns.
(See Sutta 565. **nta** is the present participle **anta**-suffix with its initial vowel "**a**" being dropped). This group of nouns are not ordinary nouns but **verbal nouns** as all of them derive from the **present participle verb**.

Basic crude structure in the nominative-singular case is **Gacchanta+si**.

nta is changed into "**aṃ**" as per Sutta 186. **si** is deleted as per the rule of Sutta 220. Thus it becomes "**Gacchaṃ**" ending in an "**aṃ**". Here "**aṃ**" symbolizes the masculine gender **nta**-suffixed nouns of the **Gacchanta**-group. See the verse of similar words to understand this.

Five distinctive patterns of words belonging to this noun group:

1. having a **present participle** "anta" **suffix** at the base noun-stem,
2. ending in "**aṃ**" when completed in the nominative singular as per the rule of 186,
3. having "**tā**, **to**, **ti**" function such as **gacchatā, gacchato, gacchati** per the rules of 187, 127 in the *is*, *ds*, *gs* and *ls* cases. (This pattern is similar to those in **Guṇavantu**-group nouns).

4. being related to and derived from a wider category of all **eight of Ākhyāta-verb groups** including **abbhāsa-verbs, nominal-stem** verbs and **causative verbs**. All those various types of Pāḷi verbs can be included in this **gacchanta-group verbal nouns** in case they are **anta**-suffixed. As such, it is regarded that **this gacchanta-group is the largest noun-group** of all. [See this inherently unique correlationship between this noun group and various type of *ākhyāta* verbs as clearly shown in WM].

5. with the exception of nouns in vocative case, all words in this noun group contextually play multiple roles in a sentence such as **(a)** an individual noun, **(b)** an adjective, **(c)** an adverb, **(d)** a present participle verb which signifies an on-going concurrent action.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Gacchaṃ, Gacchanto	Gacchanto, Gacchantā
Voc	Bho Gacchanta, *Gacchaṃ *Gaccha *Gacchā	Bhonto Gacchanto, Gacchantā
Acc	Gacchaṃ, Gacchantaṃ	Gacchante
Ins	Gacchatā, Gacchantena	Gacchantehi, Gacchantebhi
Dat&Gen	Gacchato, Gacchantassa	Gacchataṃ, Gacchantānaṃ
Abl	Gacchatā, Gacchantasmā, Gacchantamhā, Gacchantā	Gacchantehi, Gacchantebhi
Loc	Gacchati, Gacchantasmiṃ, Gacchantamhi, Gacchante	Gacchantesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Gacchaṃ (186, 83, 220), Gacchanto (104, 83)	(np) Gacchanto (187, 122), Gacchantā (107)
(vs) Gacchaṃ, Gaccha, Gacchā (57, 187, 126)	(vp) Gacchanto (187, 122), Gacchantā (107)
(as) Gacchaṃ (187, 93, 83) Gacchantaṃ (NSP)	(ap) Gacchante (107, 83)
(is) Gacchatā (187, 127), Gacchantena (103, 83)	(ip) Gacchantehi (101), Gacchantebhi (101, 99)
(ds/ gs) Gacchato (187, 127), Gacchantassa (61)	(dp/ gp) Gacchataṃ (187,127) Gacchantānaṃ (89)
(abs) Gacchatā (270, 187, 127), Gacchantasmā (NSP), Gacchantamhā (99), Gacchantā (108, 83)	(abp) Gacchantehi, Gacchantebhi (See *ip*-case words)
(ls) Gacchati (187, 127), Gacchantasmiṃ (NSP), Gacchantamhi (99), Gacchante (108, 83)	(lp) Gacchantesu (101)

Note: Gacchaṃ in **nominative plural** is also found in the Pāḷi texts. If so, it has to be changed **nta** and **yo** together into **aṃ** by invoking the power of 404, said in Niruttidīpanī.

[Reference Texts]

Api pana tummhe ekantasukhaṃ lokaṃ <u>jāna</u>ṃ <u>passa</u>ṃ viharatha? (*Poṭṭhapāda Sutta, Dīghanikāyā Pāḷi)*.

[Here, **Jānaṃ** & **passaṃ** are nominative plural word-forms].

Confusable Word-forms

Locative singular case **ti**-function word such as **gacchati** etc., is confusable with *ākhyāta* verbs which have the same identical form. The way they structured is totally different even if they may look very similar. Here is how they differ structurally:

[Ākhyāta Verb] Gacchati=gamu+a+ti. (Here, **ti** is a verb-termination for third person singular)

[Noun] Gacchati=gacchanta+smiṃ. (Here, **ti** is derived from **smiṃ** case-ending and **nta**).

SIMILAR WORDS

Evaṃ Sayaṃ Caraṃ Tiṭṭhaṃ, Dadaṃ Bhuñjaṃ Suṇaṃ Pacaṃ Jīraṃ Mīyaṃ Cavaṃ Karaṃ, *Bavaṃ *Saṃ Arahaṃ Mahaṃ Saraṃ Jānaṃ Vidhūpayaṃ, Yaṃ kiñci Anta-sahitaṃ.

[Translation]

Thus, any word ending in the present participle suffix **"anta"** such as **Sayaṃ, Caraṃ, Tiṭṭhaṃ, Dadaṃ, Bhuñjaṃ, Suṇaṃ, Pacaṃ, Jīraṃ, Mīyaṃ, Cavaṃ, Karaṃ, *Bavaṃ, *Saṃ, Arahaṃ, Mahaṃ, Saraṃ, Jānaṃ, Vidhūpayaṃ** and so on, are similarly declined.

This noun group is called **Gacchanta**-group because they are similarly declined as the word "**Gacchanta**". Please see how these verbal nouns have inherent correlationship with various kinds of *Ākhyāta Pāḷi* verbs as explained in WA. (**evaṃ**=thus, **yaṃ kiñci**=any, whatever word, **antasahitaṃ=anta**-suffix anta, **+sahitaṃ**=containing, connected).

CLASSIFICATION:

All structurally-based eight **ākhyāta**-verb-groups such as **bhūvādi**-group etc., along with some **abbhāsa**-verbs are classified into this **gacchanta**-group verbal nouns. See WM to clarify this fact.

[Note for WA] The first word (**sayati**) (below) is an ***Ākhyāta***-verb and the second two words (**sayaṃ, sayanto**) are its relative ***kita***-words in **anta**-suffix belonging to this noun group.

(a) In **Sayaṃ**, **anta**-suffix together with **si** had been changed into **aṃ**.

(b) In **sayanto** etc. *[sayanta+si]*, only **si** is changed into **o**. They are shown alongside each other so that students can compare and understand their inherent inter-relationship and the basic structural aspects easily.

[WA]

Sayati *(āv)*	**Sayaṃ**-***Sayanto***-the one who sleeps, while sleeping, [**si+anta+si**].
Carati *(āv)*	**Caraṃ**-***Caranto***-the one who practices, goes, while practicing, while going, [**cara+anta+si**].
Tiṭṭhati *(āv)*	**Tiṭṭhaṃ**-***Tiṭṭhanto***-the one who stands, while standing, [**ṭhā+anta+si**].
Dadāti *(āv)*	**Dadaṃ**-***Dadanto***-the one who gives, while giving, [**dada** or **dā+anta+si**].
Bhuñjati *(āv)*	**Bhuñjaṃ**-***Bhuñjanto***-the one who eats, while eating, [**bhuja+anta+si**].
Suṇāti *(āv)*	**Suṇaṃ**-***Suṇanto***-the one who hears, while hearing, [**su+ṇā+anta**, two suffixes, **+si**].
Pacati *(āv)*	**Pacaṃ**-***Pacanto***-the one who cooks, while cooking, [**paca+anta+si**].
Jīrati *(āv)*	**Jīraṃ**-***Jīranto***-the one who ages, digests, while aging, while digesting, [**jara+anta+si**].
Mīyati *(āv)*	**Mīyaṃ**-***Mīyanto***-the one who dies, while dying, [**mara+anta+si**].
Cavati *(āv)*	**Cavaṃ**-***Cavanto***-the one who moves, dies, while moving, while dying, [**cu+anta+si**].
Karoti *(āv)*	*__Karaṃ-Karonto__-the one who does, while doing, [**kara+o+anta**, two suffixes, **+si**].
Bhavati *(āv)*	***Bhavaṃ**-***Bhavanto***-the one who is, while being, [**bhū+anta+si**].
Atthi *(āv)*	***Saṃ**-***Santo***-that which is, that being so, [**asa+anta+si**].
Arahati *(āv)*	**Arahaṃ**-***Arahanto***-the one who is worthy of, while deserving, [**araha+anta+si**].
Mahati *(āv)*	**Mahaṃ**-***Mahanto***-the one which is big, or great, [**maha+anta+si**].
Sarati *(āv)*	**Saraṃ**-***Saranto***-the one who remembers, while remembering, [**sara+anta+si**].

Jānāti *(āv)*	**Jānaṃ**-***Jānanto***-the one who knows, while knowing, [**ñā+nā+anta**, two suffixes, **+si**].
Vidhūpayati (*āv in causative affix*)	**Vidhūpayaṃ**-***Vidhūpayanto***-the one who crushes, while crushing, [**vi√dhū+ṇāpaya**, **anta**, two suffixes, **+si**].
Words not shown in the verse:	
Vīmaṃsati (An ***abbhāsa*** *āv*)	**Vīmaṃsaṃ**, **Vīmaṃsanto**-the one who analyzes, while analyzing [**māna+sa**, **anta**, two suffixes, **+si**].
Cirāyati (A **nominal-stem** *āv*)	**Cirāyaṃ**, **Cirāyanto**-the one who is delaying, while delaying. [**cira+āya+anta**, two suffixes, **+si**].

Note: **Sayati** *(āv)* etc. are the related ***ākhyāta*** verb-forms of **sayaṃ**. The **gacchanta**-group noun and its related *ākhyāta*-verbs are shown in bold to make it more clearly understandable.

Sayanto-is **Gacchanta**-group noun word-form in **anta**-suffix [**sayanta+si**].

BELOW ARE SOME REFERENCE TEXTS WHERE THESE NOUNS, SHOWN UNDERLINED, ARE FREQUENTLY FOUND IN THE SCRIPTURES.

1. **Caraṃ vā yadi vā tiṭṭhaṃ,**
   nisinno uda vā sayaṃ

(Cara-sutta, Catukka, Aṅguttaranikāya Pāḷi Texts).

Whether walking or standing,
sitting or lying down.

2. **Vidhūpayaṃ tiṭṭhati mārasenaṃ,**
   sūriyo'va obhāsaya'mantalikkhaṃ.

(Bodhikathā, Mahāvagga, Vinaya Pāḷi Texts).

He stands dispelling Māra's army,
like the sun illuminating the sky.

3. Yathābhūtaṃ jānaṃ passaṃ nibbindati, nibbindaṃ virajjati.

(Dasuttara-sutta, Pāthikavagga Pāḷi Texts).

Seeing and knowing things as they really are, one becomes disenchanted; through disenchantment, one becomes detached.

4. Sakkā nu kho rajjaṃ kāretuṃ ahanaṃ, aghātayaṃ, ajinaṃ, ajināpayaṃ, asocaṃ, asocāpayaṃ.

(Dhammapada'ṭṭakathā, māra-vatthu, nāga-vagga).

Is it possible to rule without killing, causing others to kill, conquering, causing others to conquer, grieving, or causing others to grieve?

5. Yāvañ'cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭividitā.

(Brahmajāla-sutta, Dīghanikāya Pāḷi Texts).

And in this case (to the extent that), by that Blessed One—the Worthy One, the Perfectly Enlightened One, who knows and sees—the diversity in the dispositions of beings has been thoroughly understood.

(And in this case, the different inclinations of beings are well penetrated by the Blessed One, who knows and sees this, who is an Arahat, and is fully Enlightened One).

6. Rūpe aniccato jānato passato avijjā pahīyati vijjā upajjati.

(Avijjāpahāna-sutta, Saḷāyatana-saṃyutta Pāḷi Texts).

For one who knows and sees form as impermanent, ignorance is abandoned and true knowledge arises.

Note: (a) The nouns in 1, 2, 3, 4, are in nominative singular case used as adverbs.

(b) In 5, the nouns are in instrumental singular case with **tā**-function used as adjective which modifies the subject in a passive voice structure.

(c) In 6, the noun is in dative singular case with a **to**-function used as an ordinary noun.

12.V.N.a.gacchanta. Gacchanta-the one who is going

(Present participle, Neuter Gender)

Recite the following declined word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Gacchaṃ, *Gacchantaṃ	Gacchantā, *Gacchanti, *Gacchantāni
Acc	Gacchantaṃ	Gacchante, *Gacchanti, *Gacchantāni
	Note: The remaining cases from instrumental to locative are similar to the masculine forms. Those shown in asterisk are unique to neuter gender.	

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Gacchaṃ (186, 83, 220), Gacchantaṃ (219, 83)	(np) Gacchantā (107, 83), Gacchanti (Change **yo** into **i** by **anta** of 92), Gacchantāni (218, 88)
(as) Gacchantaṃ (83)	(ap) Gacchante (107, 83), Gacchanti, Gacchantāni

12.V.F.ī.gacchantī. Gacchantī-the lady who is going, while going.

(Present participle, Feminine Gender, **ī**-ending noun)
(An "**ī**" affix is added to signify feminine gender and declined as in **nadī**)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Gacchantī	Gacchantiyo
Voc	Bhoti Gacchanti	Bhotiyo Gacchantiyo
Acc	Gacchantiṃ	Gacchantiyo
Ins&Abl	Gacchantiyā	Gacchantīhi, Gacchantībhi
Dat&Gen	Gacchantiyā	Gacchantīnaṃ
Loc	Gacchantiyā, Gacchantiyaṃ	Gacchantīsu

Note: These word-forms are actually similar to **nadī** in the way they are declined. The only difference is that this word is structured with both **anta** and **ī** suffixes while nadī is structured with single suffix **ī**.

IMPORTANT MORPHOLOGICAL NOTES

Gacchantī:

Step 1: **Gacchanta**.
Step 2: add **ī**-affix after it by Sutta 238> **gacchanta+ī**.
Step 3: Erase the last component vowel **a** of **gacchanta**> **gacchant+ī**.
Step 4: Recognize it as a noun by Sutta 601.

This is the base-structure and preliminary steps of **gacchantī** before applying case-endings. Further morphological procedures in all seven cases are similar as in **nadī.**

Note: Refer to the declension of **nadī** in feminine gender **ī**-ending noun as it is similarly declined as in it. Note that special irregular word-forms such as **najjo**, **najjā** are not needed and inapplicable.

Now, one can practice the **sample words** from the verse to structure in similar feminine gender as shown in **gacchantī** *(while going, the going lady)* such as:

Sayantī: the sleeping lady**, Carantī**: the walking/traveling lady**, Tiṭṭhantī**: the standing lady**, Dadantī**: the giving lady**, Bhuñjantī**: the eating lady**,**

***Suṇantī**: the hearing lady *(do not forget to include **ṇā**-affix for this word),*

Pacantī: the cooking lady**, Jīrantī**: the aging lady**, Mīyantī**: the dying lady**, Cavantī**: the moving/shifting lady**,**

*__Karontī__: the doing lady *(do not forget to include an **o**-affix for this word),*
Bhavantī: the existing lady**, Santī**: the being lady**, Arahantī**: the deserving lady**, Mahantī**: the great lady**, Sarantī**: the remembering/recollecting lady**.**

Words not included in the verse:

*__Jānantī__-while knowing, the knowing lady *(do not forget to include **nā**-affix for this word)*
*__Passantī__-while seeing, the seeing lady *(**disa** root changed to **passa**)*
Vidhūpayantī-while destroying/diffusing.

****

KITA-NOUNS USED AS PARTICIPLES

In addition to this **gacchanta**-group, there are other ***kita***-nouns, which are not related to **gacchanta**-group nouns in terms of shared morphological patterns. Those **kita**-nouns, just like **gacchanta**-group nouns, are used as the participle verbs in Pāḷi texts. They are:

1. **māna**-suffixed *kita*-nouns,
2. **ta**-suffixed *kita*-nouns,
3. **ssantu** and **ssamāna**-suffixed *kita*-nouns.

Of these,

(a) Like **anta**-suffixed words of **gacchanta**-group, **māna**-suffixed *kita*-nouns are similarly used as **present participle**,
(b) **ta**-suffixed *kita*-nouns are used as **past participle**,
(c) **ssantu** & **ssamāna**-suffixed nouns are used as **future participle**.

Gender and Word-forms

1. māna-suffixed words can be easily declined as **purisa, kaññā** and **citta** in three genders. Examples: **gacchamāno** (masculine), **gacchamānā** (feminine, **no ī-ending**!), **gacchamānaṃ** (neuter)

2. ta-suffixed words are to be declined as **māna**-suffixed words. Examples: (a) **gato** (masculine), **gatā** (feminine), **gataṃ** (neuter) (b) **uppanno** (masculine), **uppannā** (feminine), **uppannaṃ** (neuter).
Note: ta-suffix is invisible and hidden in **b**-group words due to structural changes.

3. ssantu-suffixed words can be declined as in **anta**-suffixed words in three genders.
Examples: **gacchissaṃ**, **gacchissanto** (masculine), **gacchissantī** (feminine) **gacchissantaṃ** (neuter)

4. ssamāna-suffixed words can be easily declined as in māna-suffixed words in three genders.
Examples: **gacchissamāno** (masculine), **gacchissamānā** (feminine), **gacchissamānaṃ** (neuter)

Note: Future participle word-forms are seldom found in the Pāḷi texts even though it is clearly mentioned in Sutta **655**, Uṇādikaṇḍa chapter, Kaccāyana Pāḷi Grammar text and also in Sutta **67**, Khādikaṇḍa section, Moggallāna Grammar texts.

PASSIVE PARTICIPLES

Passive participle verbs are formed by:

1. adding passive-voiced **ya**-suffix and an inserted **i** or **ī** before **anta** or **māna**-suffixes,
2. having the second pattern of somewhat complex passive-voice verbal structure (This will be explained in the Pāḷi verbs chapter).

See the example (a) below. Both inserted **ī** and **ya**-suffix are shown underlined to make it more easy to understand.

(a) **Karīyanto** [**kara+ī+ya+anta+si**],

Karīyamāno-while being done [**kara+ī+ya+māna +si**],

Pacīyanto[**paca+ī+ya+anta+si**],

Pacīyamāno-while being cooked etc [**paca+ī+ya+māna+si**].

In example (b) below, second type of somewhat complex verbal structure is shown underlined. Note that if a word is affixed with active-voiced **ya**-affix applicable through Sutta 447, it can be an ordinary participle verb such as in **uppajjanto**, **nirujjhamāno** etc.

(b) **Vuccanto** [**vaca+ya+anta+si**],

vuccamāno-while being said [**vaca+ya+māna+si**],

yujjanto [**yuja+ya+anta+si**],

yujjamāno-while being bound [**yuja+ya+māna+si**], etc.

Note: The formation of **passive participle** word-forms may pose a big challenge for beginners who have never yet learned various types of active voice and passive voice *ākhyāta*-verbs and their somewhat complex structure. Therefore, only a brief note is provided here to educate students about a wider scope of correlationship of this **gacchanta**-group nouns with these participle words to some extent in the matter of practical usage in Pāḷi texts. Thus, it will help students familiarize with formation of participle words and their practical use in the sentence structure.

Declension of some words from the verse

Now, the declension of some of most frequently found words such as **bhavaṃ**, **saṃ** and **arahaṃ** are shown here for the familiarization with the structural pattern of such words. By patiently studying these additional word-forms, students will broaden and deepen their understanding of various words and develop some degree of mastery of the related nouns in this group.

13.V.M.a.bhavanta.III. Bhavanta

[**bhū+anta**, **ū** of **bhū** changed to **o**. **o** further changed to **av** by rule of Sutta 485, 513]

Meaning: Your honorable, Gentleman (a polite term used in ancient India to address each other politely).

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Bhavaṃ, Bhavanto	Bhavanto, Bhavantā, *Bhonto, *Bhontā
Voc	Bho, *Bhavanta, *Bhonta, Bhante, *Bhadde	Bho, Bhavanto, Bhavantā, *Bhonto, *Bhontā
Acc	Bhavantaṃ	Bhavante
Ins	Bhavatā, *Bhotā, Bhavantena	Bhavantehi, Bhavantebhi
Dat&Gen	Bhavato, *Bhoto, Bhavantassa	Bhavataṃ, Bhavantānaṃ
Abl	Bhavatā, Bhavantasmā, Bhavantamhā, Bhavantā	Bhavantehi, Bhavantebhi
Loc	Bhavati, Bhavantasmiṃ, Bhavantamhi, Bhavante	Bhavantesu

Note: Suttas for special word-forms.

1. **Bho** (vs). This is a commonly found word in every vocative-case such as **bho purisa**! etc. [Change **bhavanta** into **bho** by Sutta 243, 220]. **Bhavanto** is common vocative plural-case.

2. **Bhonta *Bhante, *Bhadde**, [Sutta 57, change **bhavanta** into such word-forms by **tu** of Sutta 243 and delete case-ending **si** by Sutta 220].

3. ***Bhotā, *Bhoto** [Change **bhavanta** into **bhotā**, **bhoto** by **tu** of Sutta 243 and delete **nā**, **sa** case-endings by Sutta 517 or 404, both of which are applicable and widely used].

4. ***Bhonto**

   Step 1: Start the base **bhavanta** and apply the case-ending **yo**> **bhavanta+yo**

   Step 2: Change **va** of **bhavanta** into **o** by Sutta: **obhāvo kvaci yosu vakārassa** (Rūpasiddhi Sutta No. 109)> **bhonta+yo**

   Step 3: Recognize **nta** as **ntu** by 186 > **bhontu+yo**

   Step 4: Change **ntu** and **yo** together into **nto** by 122> **Bhonto**. Done.

5. For ***Bhontā**, continue up to step 2 and then change **yo** into **ā** by Sutta 107>**bhonta+ā** and component vowel a of **bhonta** is deleted by Sutta 83> **bhontā**. (Step 3 not necessary).

Re: Rūpasiddhi Sutta No. 109 and Kaccāyana Pāḷi Grammar, English translation, Vol II, pp 354.

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I.II. M. 1-11

14.V.M.a.bhadanta.III.

Bhadanta-good honorable, gentleman

(A polite term like **bho** and **bhavanta**)

(**a-**ending masculine gender noun)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Bhaddanto	Bhaddantā
Voc	Bho *Bhaddanta, *Bhadanta (Note the difference underlined), Bhante	Bhaddantā
Acc	Bhaddantaṃ	Bhaddante
Ins	Bhaddantena	Bhaddantehi, Bhaddantebhi
Dat&Gen	Bhaddantassa	Bhaddantānaṃ
Abl	Bhaddantasmā, Bhaddantamhā, Bhaddantā	Bhaddantehi, Bhaddantebhi
Loc	Bhaddantasmiṃ, Bhaddantamhi, Bhaddante	Bhaddantesu

Brief morphological note:

Base:

Step 1: **Bhadanta**

Step 2: Apply necessary case-ending > **bhadanta+si**

Step 3: Change **bhadanta** into **bhaddanta** by *111 *(Rūpasiddhi Sutta)*> **bhaddanta+si**

Step 4: Follow all procedures as in **purisa** such as Sutta 104, 83 etc,.> **bhaddant+o**.

Note: *111, **Bhadantassa Bhaddanta, bhante** (This Sutta is from Rūpasiddhi, not from Kaccāyana).

Here is a sample of notes for some of the rest:

(ns) Bhaddanto (*111, 104, 83)	(np) Bhaddantā (*111, 107)
(vs) Bho Bhaddanta (*111, 220), Bhadanta (220), Bhante (*111, 220)	(vp) Bhaddantā (*111, 107).
(as) Bhaddantaṃ (83)	(ap) Bhaddante (*111, 107)

Note: This word **Bhaddanta** is actually not **anta**-ending word but a complete word without affix. As such, it is **to be similarly declined as purisa**. There are no special word-forms except two possible word-forms **bhadanta** and **bhaddanta** with one extra "**d**" added. **Bhadanta** is the base word from which **bhaddanta** is derived as a result of the function of Sutta 111. Both are acceptable word-forms found in the texts.

*[Reference texts regarding the usage of **bhaddanta**]*

1. ***Sutta 111, Bhadantassa bhaddanta bhante,**

(Rūpasiddhi Grammar).

2. **Bhaddantā mama bhātaraṃ "sāriputto"ti vadanti.**

(Khadiravaniya revatavatthu, Arahanta-vagga, dhammapada aṭṭhakathā).

Venerable sirs, they call my brother 'Sāriputta'.

3. **Bhaddantānaṃ kiñci khalitaṃ nāma na diṭṭhapubbaṃ.**

(Sūkarapetavatthu, Magga-vagga, dhammapada aṭṭhakathā).

Never before has any fault been seen in the Venerable Ones.

****

15.V.M.a.santa.III. SANTA (Masculine)
while being, that being so, present, (adv), a Saint (n), virtuous (adj)

There are various meanings of this word. They are:
1. while being, present participle, adv, adj.
   [**vijjamānattha**=**vijjamāna**-being present, **+attha**-meaning].
2. calm, still, at peace, tranquil, ceased to be active, adj.
   [**santattha, nirodhattha**, **santa**-calm, **nirodha**-cessation].
3. Saint, or a virtuous person with peaceful mind and conduct, n.
   [**sappurisattha**=**sappurisa**-saint].
4. being weary or tired, adj.
   [**khedattha**= **kheda**-being weary, **+attha**-meaning].

The various roots for this word **santa**: (a) **asa**-to be, (a) **samu**-to calm, to be weary.

(a) In the first meaning, it derives from the root **asa**-to be [**asa+anta**]. It belongs to this **gacchanta**-group. The initial vowel **a** of root **asa**, is always erased as a rule except in some *ākhyāta*-verbs such as **atthi**, **asi**, **attha** and **atthu**. *[Re: Sutta No. 506].*

(b) In other three meanings, it derives from the root **samu**-to calm, to be weary [**samu+ta**]. It is an **a**-ending masculine gender noun and declined as in **purisa**. *(Niruttidīpanī)*.

Regarding the structural pattern of ***kita***-verb **santo**, refer to Sutta No. 584 to understand how it is structured to become **santa**.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	†Saṃ, Santo	Santo, Santā
Voc	Santa	Santo, Santā
Acc	†Saṃ, Santaṃ	Sante
Ins	Satā, Santena	Santehi, Santebhi, *Sabbhi *(See Sutta 185)*
Dat&Gen	Sato, Santassa	Sataṃ, Santānaṃ, *Satānaṃ
Abl	Satā, Santasmā, Santamhā, Santā	Santehi, Santebhi, *Sabbhi
Loc	Sati, Santasmiṃ, Santamhi, Sante	Santesu

Note: Two word-forms of **†Saṃ** in *ns, as* cases are shown because they are traditionally taught as applicable word-forms but not widely found in the Pāḷi texts. Those shown in asterisk (*) are special word-forms applicable only in the sense of a 'saint'.

[***Sabbhi**-with/by/from saints]**.** This interesting word is explained in some detail in Saddanīti.

sati, **sante** *(ls)*, **santesu** (*lp)*, are frequently found as "conjunction" in the long Pāḷi sentences such as
(a) evaṃ **sati**,
(b) evañhi **sati**,
(c) evaṃ **sante**,
(d) evaṃ **santesu**,
which means "**this being so**, **in that case, if being so**" etc. In this meaning, note that the root is **asa**-to be, not the root **samu-**to calm.

***Satānaṃ**=change **santa** into **sata** by Sutta 404, 89.

Note: This word is found frequently in Pāḷi texts. It derives from the word **sati** or **santa** depending on the context.

[Reference Texts]

(a) **Satānaṃ santānaṃ sappurisānaṃ.**

[Tuvaṭaka-sutta, Mahāniddesa Pāḷi].

Of the virtuous, (of) the peaceful, (of) the good persons.

(b) **Addhā hi tāta satānesa dhammo (satānesa=satānaṃ+esa).**

[Verse No. 76, Jayaddisa Jātaka].

For surely, dear one, this is the nature of the virtuous.

****

16.V.M.a.arahanta.III. ARAHANTA (Masculine)

[the root: **araha-**to be worthy of + **anta**-suffix]

Meaning: The enlightened saint, the one who had attained the fourth stage of enlightenment and the one who had eradicated all defilements and mental impurities. This words is quite often misspelled as **arahat** in major writings on Buddhism. Instead, it should be written as **arahanta** (plain noun, which means the one who attained the fourth stage of enlightenment). The term **arahatta**, a *taddhita* noun, denotes such an enlightened sainthood. See Sutta 360 [**araha+tta**].

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	*Arahā, Arahaṃ, Arahanto	Arahanto, Arahantā
Voc	Arahanta	Arahanto, Arahantā
Acc	Arahantaṃ	Arahante
Ins	Arahatā, Arahantena	Arahantehi, Arahantebhi
Dat&Gen	*Arahato, Arahantassa	Arahataṃ, Arahantānaṃ
Abl	Arahatā, Arahantasmā, Arahantamhā, Arahantā	Arahantehi, Arahantebhi
Loc	Arahati, Arahantasmiṃ, Arahantamhi, Arahante	Arahantesu

Note: ***Arahā** (Change **nta** together with **si** into **ā** by 404).

See the word **arahato** in "**namo tassa bhagavato *arahato sammāsambuddhassa**".

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LESSON 4

Puṃliṅga, Ākāranta sadda

Masculine Gender,
ā-ending noun

17.V.M.sā. Sā-dog

This word is shown in Sanskrit Grammars as **n**-ending masculine gender noun because of its base structure ends in **n**-consonant. In Pāḷi Grammars, it is shown as the **masculine gender, ā-ending noun** because it ends in an **ā** vowel. Note that there are not much other similarly declined words except a few shown in the verse. As such, **this noun group is very much limited** in terms of similar nouns and usage found in the Pāḷi texts.
Basic crude structure in the nominative-singular case is **sā+si** and **si** is deleted as per rule of Sutta 220.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sā	Sāno
Voc	Hay Sa, Hay Sā	Bhonto Sāno
Acc	Sānaṃ	Sāne
Ins&Abl	Sānā	Sānehi-Sānebhi
Dat&Gen	Sāssa	Sānaṃ
Loc	Sāne	Sānesu

Morphological Note:
This word is a special kind of word whose morphological procedure and relevant Suttas are not directly mentioned in Kaccāyana Pāḷi Grammar. Despite being similar to **pumā** in terms of having similar structural pattern of **āna** in such word-forms as **sāno**, **sānehi** and so on, a separate Sutta, shown below, is mentioned in Syādikaṇḍa (Nouns section), Moggallāna Grammar for necessary morphological procedure.

Shown below are the relevant morphological notes mentioned in both Moggallāna and Niruttidīpanī.

1. **Sāssaṃse cā'naṅ** *(Sutta No.188, Syādikaṇḍa, Nouns Section)*
   Sāssa+aṃ se+ca+ānaṅ (Separation of Sandhi of Sutta)

[Translation]:

The component vowel **ā** of the word **sā** changed into **āna** in **aṃ** (accusative singular), **sa** (dative & genitive singular cases) **a** (vocative singular case).

2. <u>Ca</u>-saddo avuttasamuccayattho'pi hotī'ti katvā <u>si</u>to sesāsu vibhattīsupi ānaṅ hoti vā. Mahāvuttinā ca ānādesato yonaṃ o.
(Niruttidīpanī, ā-kāranta Pulliṅgarāsi).

[Translation]:

Ca of this Sutta can imply a relevant function not directly said in Sutta, of changing into **āna** in all case-endings with exception of **si** (nominative singular). Additionally, **yo** (nominative, vocative, accusative plural) is to be changed into **o** after **āna**-function is done, by invoking Mahāvutti, **i.e.** great Suttas.

(ns) Sā (220)	(np) Sāno (Change **ā** of **sā** into **āna**> **sāna+yo**, change **yo** into **o** by 404>**sāna+o**, erase **a**>**sāno**).
(vs) Hay Sa (Shorten **ā** into **a** by 404, 220), Hay Sā (220)	(vp) Bhonto Sāno (same as in *np*)
(as) Sānaṃ (Change **ā** into **āna** by **ca** of 188 above)	(ap) Sāne (same as in *np*, change **yo** into **e** by 107)
(is) Sānā (NSP)	(ip) Sānehi (Change **ā** into **āna** by **ca** of above-Sutta 188, 101). **Sānebhi** (Change **ā** into **āna** by **ca** of above-Sutta 188, 101, 99)
(ds, gs) Sāssa (61)	(dp, gp) Sānaṃ (NSP)
(abs) Sānā (270)	(abp) Sānehi, Sānebhi (Same as above).
(ls) Sāne (Change **ā** into **āna** by **ca** of above-Sutta 188, change **smiṃ** into **e** by 404 or 108)	(lp) Sānesu (Change **ā** of **sā** into **āna** by **ca** of above-Sutta 188> **sāna+su**. (Change **a** of **āna** into **e** by 101)

Similarly declined words

Vattahā, Daḷhadhammā, Paccakkhadhammā, Vivaṭacchadā, Vuttasirā and **Rahā** are shown as the words similarly declined in Niruttidīpanī and Saddanīti. Therefore, a short verse is composed below for the ease of learning for the students.

Vattahā Daḷhadhammā ca, Paccakkhadhammā tathā,
Vivaṭacchada vuttasirā, Rahā'ti ākārantakā.

[Translation]:

Vattahā, Daḷhadhammā, also **Paccakkhadhammā, Vivaṭacchadā, Vuttasirā, Rahā,** these are **ā**-ending masculine gender nouns similarly declined.

[WM]

Vattahā-celestial king
Daḷhadhammā-the one who had steadfast practice and awareness of the Dhamma, **i.e.** a dedicated fellow of Buddha's teaching
Paccakkhadhammā-the one who had witnessed the noble Dhamma, **i.e.** an enlightened saint
Vivaṭacchadā-the Buddha who had uncovered the thick roof and heavy layer of ignorance
Vuttasirā-the one who had recently shaved head
Rahā-the one who has evil-nature. [**Rahā'ti=rahā+iti**-thus, **ā-kārantakā=ā-kāra**-the vowel ***ā*** **+antakā**-ending nouns]

Note: Except **Vattahā** and **rahā**, other words are *bahubbīhi*- relative compound nouns. Therefore, they can be declined as ordinary **a**-ending masculine gender nouns too, said in Niruttidīpanī.

18.V.M.vattahā. Vattahā-the celestial king

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Vattahā	Vattahāno
Acc	Vattahānaṃ	Vattahāne
Ins	Vattahānā	Vattahānehi-Vattahānebhi
Dat&Gen	*Vattahāno	*Vattahānānaṃ
Abl	Vattahānā	Vattahānehi, Vattahānebhi
Loc	Vattahāne	Vattahānesu

Note: Change **sa** into **no**, and change **naṃ** into **nānaṃ** by **Vattahā sanaṃnaṃ no nānaṃ**, Sutta No. 189, Syādikaṇda, Moggallāna Grammar. The rest are similar as shown in **sā** (page 88).

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THE MEANINGS OF THE WORD "**SA**"

The word **sa**, though not related to the word **sā**, is quite found frequently in Pāḷi texts. One should understand this word and both its meaning and uses. There are three various meanings of an independent **sa**. They are:

(a) that,
(b) one's own or oneself (reflexive).
(c) together, with, having
(d) same, similar

(a) When it means "that", it is derived from a **sabbanāma** noun word "**ta**-that" and does not end in an **ā**. Its base vowel-ending in this case is an "**a**". It is of three genders. See detailed declension information in the **Sabbanāma** Nouns Section.

(b) When it means "one's own or oneself", it is similar to **saka**-of one's own. The word "**sa**" of this meaning, is of variable gender and is used as an adjective. As such, it may be of three genders. but the word **sā** in **the feminine gender** with the meaning "oneself, one's own" in various case-endings **is quite rarely found** in the Pāḷi texts but applicability of such word is still acceptable from the grammatical viewpoint. See declension of the example word-forms below.

(c) When it means "together, with, having", it is derived from a *nipāta*-particle **saha**-which means "with, together, having." In this case, it used to be found in compound noun words. **saha** is changed into **sa** by invoking the power of great Sutta (*Mahāvutti*). Please note as this structure is frequently found. Examples:

(c.1) **sarāgo**-the one who has craving [**sa+rāga+si**],
(c.2) **sadoso**-the one who has anger [**sa+dosa+si**].

(d) When it means "same, similar,", it is derived from a *nipāta*-particle **samāna**-which means-'the same, similar'. Example: **sadiso**-similar./.

19.V.M.sa*. Sa-one's own.

Masculine Gender, **a**-ending

Base Structure: Sa+si etc;

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	So	Sā
Acc	Saṃ	Se
Ins	Sena	Sehi-Sebhi
Dat&Gen	Sassa	Sānaṃ
Abl	Sasmā, samhā, sā	Sehi-Sebhi
Loc	Sasmiṃ, samhi, se	Sesu

Note: Morphological procedure is similar to **purisa**. Note that nominative case word-forms are easily confusable for students with **ta**-*sabbanāma* noun because they look very much similar except the meaning.

20.V.N.sa*. Sa-one's own,

Neuter Gender, **a**-ending

Case	Singular	Plural
Nom	Saṃ	Sā, Sāni
Acc	Saṃ	Se, Sāni
Ins	(The remaining cases are the same as in masculine word-forms)	

Note: Morphological procedure is similar to **Citta**.

Shown below are some of the Pāḷi texts where "**sa**" is used quite variably as an adjective, meaning 'one's own'.

[Reference Texts]

1. **hitvā gacchati saṃ tanuṃ** *(Uragajātaka Pāḷi).*
   [LT] having discarded, goes, to one's own, to body.
   i.e. A person goes by having discarded his body (on death just as a snake goes discarding its old-skin).

2. **sāni kammāni nayanti duggatiṃ** *(Malavagga, Dhammapada Pāḷi).*
   [LT] One's own, actions, lead, to bad destiny of rebirth.
   i.e. One's own actions lead to bad destiny of rebirth.

3. **nihīno sena mānena** *(Vasalasutta, khuddakapāṭha Pāḷi text).*
   [LT] Inferior, by one's own, conceit.
   i.e. One becomes inferior by one's own conceit.

4. **sehi dārehi asantuṭho** *(Parābhava-sutta Pāḷi text).*
   [LT] With one's own, with wives, being not contented.
   i.e. Being not contented with one's wives.

5. **samhi dahḷaṃ'vadānā** *(Mahābyūha-sutta Pāḷi text).*
   [LT] In one's own view, firmly, speaking/declaring/proclaiming.
   i.e. speaking by firmly holding one's own view.

6. **Dhammaṃ care sesu presu cā'pi**
   (Verse 72, Jayaddisa jātaka, tiṃsa nipāta jātaka Pāḷi).
   [LT] To Dhamma, one should practice, in oneself, in others, also.
   i.e. One should practice Dhamma (righteousness) in (toward) oneself as well as in others.

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21.V.A.saka*. **Saka**-one's own (Reflexive Pronoun)

This word "**saka**" is said to have derived from the word "**atta**" by Kaccāyana Pāḷi Grammar (See Sutta 211). It is of variable gender because it is usually used as an adjective contextually.

Here are samples of the word "**saka**" in three genders which can be easily declined:

1. **sako** (Masculine, Nominative Singular case, to be declined as **Purisa** in all cases).

2. **sakā** (Feminine Gender, Nominative Singular case, similar to **Kaññā** in all cases).

3. **sakaṃ** (Neuter Gender, Nominative Singular case, similar to **Citta** in all cases).

Synonymous Words of **Sā**
(which means the **dog**)

Soṇo, svāno, suvāṇo, sūno, sunakho, suno, sāno.

Note: All of these words are to be declined like **a**-ending masculine gender word **purisa**. Only the word "**sunakha**" is mostly found in the Pāḷi texts. Other words are seldom found in the main texts. See Pāḷi Kaccāyana Pāḷi Grammar, Sutta No. 647 regarding these words and learn how they are structured and completed.

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LESSON 5

Puṃliṅga, i-kāranta sadda

Masculine Gender, **i**-ending nouns

22.V.M.aggi. **Aggi**-fire

General Aspects

The masculine gender **i**-ending nouns, which share some morphological procedures and structural patterns of **aggi** in each of seven case-endings, are called **aggi-group** nouns.

Basic crude structure in the nominative-singular case is **aggi+si** and **si** is deleted as per rule of Sutta 220.

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Aggi,*Aggini	Aggī, Aggiyo,*Aggayo
Voc	Bho Aggi	Bhonto Aggī, Aggiyo,*Aggayo
Acc	Aggiṃ	Aggī, Aggiyo,*Aggayo
Ins	Agginā	Aggīhi-Aggībhi, Aggihi-Aggibhi
Dat&Gen	Aggissa, Aggino	Aggīnaṃ, Agginaṃ
Abl	Aggismā, Aggimhā,*Agginā	Aggīhi-Aggībhi, Aggihi-Aggibhi
Loc	Aggismiṃ, Aggimhi	Aggīsu, Aggisu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Aggi (220) *Aggini (95, 220)	(np) Aggī (58, 118, 88), Aggiyo (NSP),*Aggayo (58, 96)
(vs) Aggi (220)	(vp) Aggī (58, 118, 88), Aggiyo (NSP),*Aggayo, (58, 96)
(as) Aggiṃ (58, 82)	(ap) Aggī (58, 118, 88), Aggiyo (NSP),*Aggayo (58, 96)
(is) Agginā (NSP)	(ip) Aggīhi (89) Aggībhi (89, 99), Aggihi (NSP) Aggibhi (99)

(ds/gs) Aggissa (61), Aggino (58, 117)	(dp/gp) Aggīnaṃ (89), Agginaṃ (NSP)
(abs) Aggismā (NSP), Aggimhā (99),*Agginā (270)	(abp) Aggīhi-Aggībhi, Aggihi-Aggibhi
(ls) Aggismiṃ (NSP), Aggimhi (99)	(lp) Aggīsu (89), Aggisu (NSP)

SIMILARLY DECLINED WORDS

Isi Muni Maṇi Yati, Vyādhi Pāṇi Mahesi ca Kucchi Vīhi Ādi Kavi, Seṭṭhi Ravi Kali Pati Ari Ñāti Ahi Kimi, Nidhi Sakkhi Vidhi Asi, Bali Añjali Atithi, Samādhī'ti Aggi-samā.

[Translation]

Isi, Muni, Maṇi, Yati, Vyādhi, Pāṇi, Mahesi, Kucchi, Vīhi, Ādi, Kavi, Seṭṭhi, Ravi, Kali, Pati, Ari, Ñāti, Ahi, Kimi, Nidhi, Sakkhi, Vidhi, Asi, Bali, Añjali, Atithi and **Samādhi.** These words are similar to the word "**aggi**".

[WM]

Isi-hermit,	**Pati**-husband, lord,
Muni-sage,	**Ari**-opponent, enemy.
Maṇi-ruby,	**Ñāti**-relative,
Yati-moral restraint, effort,	**Ahi**-snake,
Vyādhi-disease,	**Kimi**-insect,
***Pāṇi**-hand, living being,	**Nidhi**-treasures,
Mahesi-seekers of virtue. **i.e.** holy ones,	**Sakkhi**-witness,
Kucchi-abdomen,	**Vidhi**-plan, order, method
Vīhi-paddy,	**Asi**-sword,
Ādi-beginning,	**Bali**-sacrificial offering,
Kavi-poet, scholar,	**Añjali**-both of clasped palms as in a show of courtesy or respect, **i.e.** a respectful hand-gesture.
Seṭṭhi-rich person,	**Atithi**-guest,
Ravi-light,	**Samādhi**-concentration.
Kali-fault, disaster portion.	

[**Samādhī'ti-samādhi+iti Aggi-samā**-with aggi**+samā**-similar].

Note: Most words in the verse are declined as in **aggi** <u>except special word-form **aggini**</u>. Some words such as **isi**, **muni**, **ādi**, **ñāti**, and **gahapati**, may have similar word-form like **aggayo** but most of other words do not have this word form. (See Sutta 96 for clarification).

***Pāṇi** belongs to this noun group if it means 'hand'. But when it means a living being which has life, it will belong to **daṇḍī**-group, **ī**-ending nouns because it is structured with **ī**-suffix, as a *taddhita*-noun [**pāṇa**-life, breath, +**ī**-one who has, **+si**].

SIMILAR WORDS NOT SHOWN IN THE VERSE:

Udadhi-ocean [**uda**-water, **+dhā**-carrying place, **+i**],
Kapi-monkey,
Dīpi-leopard,
Giri-mountain,
Yaṭṭhi-stick,
Raṃsi-ray,
Muṭṭhi-fist, hammer,
Gahapati-house-holder [**gaha**-home, **+pati**-lord],
Adhipati-lord.

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LESSON 6

Puṃliṅga, ī-kāranta sadda

Masculine Gender,

ī-ending nouns

23.V.M.daṇḍī. Daṇḍī-a person having or holding a stick

General Aspects

The masculine gender **ī**-ending nouns, which share common morphological procedures and structural patterns of the word "**Daṇḍī**" in each of seven case-endings are called **Daṇḍī-group** nouns.

Basic crude structure in the nominative-singular case is **Daṇḍī+si** and **si** is deleted as per rule of Sutta 220.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Daṇḍī	Daṇḍī, Daṇḍino
Voc	Bho Daṇḍi	Bhonto Daṇḍī, Daṇḍino
Acc	Daṇḍiṃ	Daṇḍī, Daṇḍino
Ins	Daṇḍinā	Daṇḍīhi, Daṇḍībhi
Dat	Daṇḍissa, Daṇḍino	Daṇḍīnaṃ
Abl	Daṇḍismā, Daṇḍimhā,*Daṇḍinā	Daṇḍīhi, Daṇḍībhi
Gen	Daṇḍissa, Daṇḍino	Daṇḍīnaṃ
Loc	Daṇḍismiṃ, Daṇḍimhi, *Daṇḍini,	Daṇḍīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Daṇḍī (220)	(np) Daṇḍī (58,118), Daṇḍino (58, 84, 225)
(vs) Daṇḍi (57, 58, 245, 220)	(vp) Daṇḍī (58, 118) Daṇḍino (58, 84, 225)
(as) Daṇḍiṃ (58, 84, 82)	(ap) Daṇḍī (58, 118), Daṇḍino (58, 84, 225)
(is) Daṇḍinā (58, 84)	(ip) Daṇḍīhi (NSP), Daṇḍībhi (99)
(ds/gs) Daṇḍissa (58, 84, 61), Daṇḍino (58, 84, 117)	(dp/gp) Daṇḍīnaṃ (NSP)
(abs) Daṇḍismā (58, 84), Daṇḍimhā (58, 84, 99), *Daṇḍinā (58, 84, 270)	(abp) Daṇḍīhi, Daṇḍībhi
(ls) Daṇḍismiṃ (58, 84), Daṇḍimhi (58, 84, 99), *Daṇḍini (58, 84, 226)	(lp) Daṇḍīsu (NSP)

SIMILARLY DECLINED WORDS

Hatthī Pakkhī Gaṇī jhāyī, Dāyī Ñāṇī cā’nupassī Yogī Rogī Sukhī Dukhī, Cārī Cāgī ca Kusalī Dhammavādī Dhammakāmī, Brahmacārī tu Medhāvī Niccasaññī Vajjadassī, Dīghadassī ca Ātāpī Bhayadassāvī Tapassī, Issukī Maccharī Makkhī Upanāhī ca Māyāvī, Vijitāvī Bhuttāvī tathā īkāra’ntapadā ime, daṇḍīva sadisā matā.

[Translation]

The words **Hatthī, Pakkhī, Gaṇī, Jhāyī, Dāyī, Ñāṇī, Anupassī** [cā’nupassī=ca+anupassī], **Yogī, Rogī, Sukhī, Dukhī, Cārī, Cāgī, Kusalī, Dhammavādī, Dhammakāmī, Brahmacārī,** [tu is expletive]**. Medhāvī, Niccasaññī, Vajjadassī, Dīghadassī,** [ca-also], **Ātāpī, Bhayadassāvī, Tapassī, Issukī, Maccharī, Makkhī, Upanāhī and Māyāvī, Vijitāvī** and **Bhuttāvī** ending in "**ī**" are similarly declined as "**daṇḍī**".

Note: Most of these words are either *taddhita*-nouns, abbreviated *tn,* or *kita*-nouns abbreviated *kn*.

[WM]

[**tathā**-besides, **īkāra'ntapadā**=**īkāra**-the vowel **ī**, **+anta**-ending, **+padā**-words, **ime**-these, **daṇḍīva**-**daṇḍī+iva**-like **daṇḍī**, **sadisā**-as similar, **matā**-should be known].

Hatthī-male elephant (also **Hatthinī**, with an "**inī**" affix, but feminine gender) she-elephant [**hattha**-trunks, **+ī**. **hattha** originally means 'hand'. In this case, it refers to the trunks which serve like the hands for an elephant, *tn*].
Pakkhī-the bird which has wings [**Pakkha**-wings, **+ī**, *tn*].
Gaṇī-leader having a community/group [**Gaṇa**-group, **+ī**, *tn*].
Jhāyī-the one who used to enter into absorption mental states [**jhe**-to be absorbed, **+ṇī**, *kn*].
Dāyī-the one who used to donate [**dā**-to give, **+ṇī**, *kn*].
Ñāṇī-the one who used to know, knower [**ñā**-to know, **+ṇī**, *kn*].
Anupassī-the one who used to reflect repeatedly or meditate [**anu**-repeatedly, √**disa**-to see, **+ṇī**, **disa** changed to **passa** per 471, *kn*].
Yogī-meditator [**yoga**-meditative effort, **+ī**, *tn*].
Rogī-the one who has disease [**roga**-disease, **+ī**, *tn*].
Sukhī-the one who has happiness [**Sukha**-happiness, **+ī**, *tn*].
Dukhī-the one who has suffering [**dukkha**-suffering, **+ī**, *tn*].
Cārī-the one who has practice [**Cara**-to practice, **+ṇī**, *kn*].
Cāgī-the one who has charitable deed [**Caja**-to give in charity, **+ṇī**, *kn*].
Kusalī-the one who has wholesome deeds [**kusala**-wholesome deed, **+ī**, *tn*].
Dhammavādī-the one who speak the Dhamma [**Dhamma**+**vada**-to speak, **+ṇī**, *kn*].
Dhammakāmī-the one who admire Dhamma [**Dhamma**+**kamu**-to admire, **+ṇī**, *kn*].
Brahmacārī-the one who practices the noble act [**Brahma**-the noble act+**cara**-to practice, **+ṇī**, *kn*].

Medhāvī-the one who has wisdom [**Medhā**-wisdom, intellect, **+vī**, *tn*].
Niccasaññī-the one who has the notion of permanence [**Nicca**-as being permanent, +**saññā**-notion, **+ī**, *tn*].
Vajjadassī-the one who used to see fault [**vajja**-fault+**disa**-to see, **+ṇī**, *kn*].
Dīghadassī-the one who used to see the long-view, **i.e.** the events of a distant future, [**Dīgha**-the long distant future, **+disa**-to see, **+ṇī**, *kn*].
Ātāpī-the one who has intensive effort [**ā√tapa**-to exert, **+ṇī**, *kn*. Here, "**ā**" is intensifier].
Bhayadassāvī-the one who used to see danger [**bhaya**-danger, **+disa**-to see, **+āvī**, *kn*].
Tapassī-the one who practices austerity [**tapa**-austerity, **+sī**, with one "**s**" doubled, *tn*].
Issukī-the one who has jealousy, jealous [**Issuka**-jealousy, **+ī**, *tn*].
Maccharī-the one who has stinginess, stingy [**macchara**-stinginess, **+ī**, *tn*]. **Note:** If this word is translated as "the one who used be stingy", then it is *kn* as per "**maccharāyati sīlenāti maccharī**". [**macchara+ṇī**, *kn*].
Makkhī-the one who used to disregard other person's kind help, an ingrate. [**makkha**-to erase other's good-willed act, smirching, ingratitude, **+ṇī**, *kn*].
Upanāhī-the one who used to hold grudge, vengeful [**upa√naha**-to tie up, **+ṇī**, *kn*].
Māyāvī-the one who has deceit, deceitful, hypocritical, fraudulent [**māyā**-deceit, **+vī**, *tn*].
Vijitāvī-the one who had conquered [abbreviated **vi√ji**-to conquer, **+tāvī**, *kn*].
Bhuttāvī-the one who had eaten [**bhuja**-to eat, **+tāvī**, *kn*].

Similar Pāḷi words not shown in the Verse:

Saccavādī-the one who used to speak truth. [**sacca√vada+ṇī**, *kn*]
Musāvādī-the one who used to speak lies. [**musā√vada+ṇī**, *kn*]
Pāṇātipātī-the one who used to kill beings. [**pāṇa+ati√pata+ṇī**, *kn*]
Sassatavādī-the one who used to speak eternalism. [**sassata√vada+ṇī**, *kn*]
Pāpakārī-the one who used to do evil. [**pāpa√kara+ṇī**, *kn*]
Puññakārī-the one who used to do virtuous deeds. [**puñña√kara+ṇī**, *kn*]

Note: Similar words are found in large numbers in Pāḷi texts.

Categorization: All *taddhita* and *kita* nouns structured with either of **ī, ṇī, vī, ssī, ṇī, āvī, tāvī** suffixes are included in this group of nouns.

In case an **inī**-suffix is appended after these nouns, they are to be categorized in feminine gender, **ī**-ending nouns and to be declined as in **nadī**, but irregular word-forms such as **najjo, najjā** etc, are not applicable.

See these Suttas for suffixes: vī (364), **ssī** (365), **ī** (366), **ṇī** (532), **āvī** (527, 532), **tāvī** (555).

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LESSON 7

Puṃliṅga, u-kāranta sadda

Masculine Gender,

u-ending Nouns, Type (I)

Bhikkhu-group

24.V.M.bhikkhu.I. Bhikkhu-monk

General Aspects

The masculine gender **u**-ending nouns, which share common morphological procedures and structural patterns of **Bhikkhu** in each of seven case-endings are called **Bhikkhu-group** nouns.

Basic crude structure in the nominative-singular case is **Bhikkhu+si** and **si** is deleted as per rule of Sutta 220.

Recite the following declined word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Bhikkhu	Bhikkhū,*Bikkhavo
Voc	Bho Bhikkhu	Bhonto Bhikkhū, *Bhikkhave, *Bhikkhavo
Acc	Bhikkhuṃ	Bhikkhū, *Bhikkhavo
Ins	Bhikkhunā	Bhikkhūhi, Bhikkhūbhi
Dat	Bhikkhussa, *Bhikkhuno	Bhikkhūnaṃ
Abl	Bhikkhusmā, Bhikkhumhā, *Bhikkhunā	Bhikkhūhi, Bhikkhūbhi
Gen	Bhikkhussa, *Bhikkhuno	Bhikkhūnaṃ
Loc	Bhikkhusmiṃ, Bhikkhumhi	Bhikkhūsu, Bhikkhusu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Bhikkhu (220)	(np) Bhikkhū (58, 118, 88), *Bikkhavo (58, 119, 97)
(vs) Bhikkhu (57, 220)	(vp) Bhikkhū (58, 118, 88), *Bhikkhave (58, 116, 97), *Bhikkhavo (58, 116, 97)
(as) Bhikkhuṃ (58, 82)	(ap) Bhikkhū (58, 118, 88), *Bhikkhavo (58, 119, 97)
(is) Bhikkhunā (NSP)	(ip) Bhikkhūhi (89), Bhikkhūbhi (99, 89)
(ds, gs) Bhikkhussa (61), *Bhikkhuno (58, 117)	(dp, gp) Bhikkhūnaṃ (89)
(abs) Bhikkhusmā (NSP), Bhikkhumhā (99), *Bhikkhunā (270)	(abp) Bhikkhūhi, Bhikkhūbhi
(ls) Bhikkhusmiṃ (NSP), Bhikkhumhi (99)	(lp) Bhikkhūsu (89), Bhikkhusu (NSP)

SIMILAR WORDS

Hetu Ketu Setu Veḷu, Maccu'su Bandhu Bāṇu ca Guru Jantu Sānu Sādhu, Sindhu Pasu Bhikkhusamā.

[Translation]

Hetu, Ketu, Setu, Veḷu, Maccu, Usu (**Maccu'su** is to be separated into two words as **Maccu+Usu**), **Bandhu, Bāṇu, Guru, Jantu, Sānu, Sādhu, Sindhu** and **Pasu** are similar to **Bhikkhu**. [**bhikkhusamā**-**bhikkhu**-with *bhikkhu*, **+samā**-similar].

Note: Irregular and special word-forms with **ve**, **vo**-feature such as **bhikkhave**, **bhikkhavo** are inapplicable in some words in the verse.

But, word-forms with **vo**-feature in nominative plural case such as "**hetavo, bandhavo, jantavo, sādhavo, sindhavo, pasavo**" are quite frequently found in the Pāḷi texts.

[WM]

Hetu-reason,	**Bāṇu**-sun,
Ketu-banner,	**Guru**-teacher,
Setu-bridge,	**Jantu**-creature, living being,
Veḷu-bamboo,	**Sānu**-mountain peak,
Maccu-death,	**Sādhu**-saint (n), good (adj, adv),
Usu-arrow,	**Sindhu**-ocean,
Bandhu-friend,	**Pasu**-animal.

Note: Sādhu is also *nipāta*-particle used in the initial point of a sentence to express a polite request. In this case, it has no gender. Example: **Sādhu bhante dhammaṃ desetu**.

(I request you) to teach Dhamma, venerable!.

Words not shown in the verse:

sattu-enemy	**pharasu**-ax
susu-young one, young boy	**kaṭacchu**-big spoon used to scoop rice and curry etc.
taru-tree	**dayālu**-the one who has much compassion/kind.
bāhu-arm elbow, arm	**abhijjhālu**-the one who has much greed.
[These last two words are *taddhita* nouns in **ālu**-suffix. See Sutta 359].	

If these last two words (**dayālu, abhijjhālu**) are appended with an additional "**ka**" suffix, they will become "**dayāluko, abhijjhāluko**" and meaning is the same because the suffix is an expletive without meaning. These words, however, have to be declined as **purisa**-group, masculine gender nouns. Please note this carefully.

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LESSON 8

Puṃliṅga, u-kāranta sadda

Masculine Gender,

u-ending Nouns, Type (II)

Satthu-group

25.V.M.satthu.II. Satthu-teacher

General Aspects

The masculine gender **u**-ending nouns, which share common morphological procedures and structural patterns of **Satthā** in each of seven case-endings are called **Satthu-group** nouns.

Basic crude structure in the nominative-singular case is **Satthu+si**.

Si is deleted. "**u**" of **Satthu**, is transformed into "**ā**" as per rule of Sutta 199. Thus it becomes "**satthā**" ending in an **ā**. Here "**ā**" symbolizes the masculine gender **u**-ending nouns of **Satthu**-group. See the verse to understand about this fact clearly. All similar words end in an **ā**-ending in the verse.

Two distinctive patterns of words belonging to this group: ending in "**ā**" in nominative singular per rule of 199, having "**āra** or **ara**" function such as **satthāro**, **satthāraṃ**, **satthari**, **mātaro**, **mātaraṃ**, per rule of Sutta 200, 201, 208.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Satthā	Satthāro
Voc	Bho Sattha, Satthā	Bhonto Satthāro
Acc	Satthāraṃ	Satthāro
Ins&Abl	*Satthunā, Satthārā	Satthārehi-Satthārebhi, Satthūhi-Satthūbhi
Dat&Gen	Satthussa, Satthu, Satthuno	Satthārānaṃ, Satthānaṃ, Satthūnaṃ
Loc	Satthari	Satthāresu, Satthūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Satthā (199),	(np) Satthāro (200, 205, 83).
(vs) Sattha (57, 244, 246, 220), Satthā (57, 244, 220),	(vp) Satthāro (200, 205, 83).
(as) Satthāraṃ (200, 83),	(ap) Satthāro (200, 205, 83).
(is) *Satthunā (NSP), Satthārā (200, 207, 83).	(ip) Satthārehi (200, 101), Satthārebhi (200, 101, 99), Satthūhi (89), Satthūbhi (99, 89).
(ds, gs) Satthussa (203 but no erasure of **sa**, 61), Satthu (203), Satthuno (203, 58, 117).	(dp, gp) Satthārānaṃ (201, 89), Satthānaṃ (202, 89), Satthūnaṃ (89).
(ls) Satthari (200, 206, 208),	(lp) Satthāresu (200, 101), Satthūsu (89).

Note: The word **satthu** ends in suffix **ratthu**
[**sāsa**-to teach**+ratthu**]

SIMILAR WORDS

***Mātā Pitā Bhātā *Dhītā, Nattā Kattā Vattā Jetā**
Jāmātā ca Gantā Dhātā, Desetā Satthu-ādayo.

[Translation]

Mātā, Pitā, Bhātā, Dhītā, Nattā, Kattā, Vattā, Jetā, Jāmātā, Gantā, Dhātā and **Desetā** etc., are called **Satthu**-group nouns and to be declined as the word "**satthu**".
[**Satthu**-with the word *satthu*, **ādayo**-have similar measures. This word "**ādi**" generally means **1**. first, beginning, **2**. original cause, **3.** similar measure, **4.** et cetra, such-like, so on]

Base Structure of all words:

Mātu, Pitu, Bhātu, Dhītu, Nattu, Kattu, Vattu, Jetu, Jāmātu, Gantu, Dhātu and **Desetu**.

In the verse, all words are shown in **ā**-ending in the nominative singular case as they are the completed words.

The Structural break-down of words in this noun group

Note: Knowing and understanding the structural break-down will immensely help the students to develop the grammatical insight into these words and develop the gradual mastery of the language. Words are shown in order of those having similar-suffixes.

[WM & WA]

Words ending in suffix **rātu**, **ritu**
Mātā-mother [**māna+rātu+si**]
Bhātā-brother [**bhāsa+rātu+si**],
Nattā-grandchild [**nata+rātu+si**],
Jāmātā-son-in-law [**jana+rātu+si**],
Pitā-father [**pā+ritu+si**],
Dhītā-daughter [**dhara+ritu+si**],
Words ending in suffix **tu**:
Kattā-doer, [**kara+tu+si**],
Vattā-speaker [**vada+tu+si**],
Jetā-victor [**ji+tu+si**],
Gantā-goer [**gamu+tu+si**],
Dhātā-carrier [**dhā** or **dhara+tu+si**],
Desetā-preacher [**disa+tu+si**].
Words not shown in the verse:
Viññātā-knower [**vi√ñā+tu+si**].
Bhattā-husband [**bhaja+tu+si**].

Words ending in **tu**-suffix are sometimes found in both ordinary **tu**-suffix and causative **ṇe** or **ṇāpe**-suffixes. These words of causative structure are also included this group. Hidden suffix traces are shown underlined to make it understandable and easily noticeable for the students.

Causative Nouns in tu-suffix examples:

1. [**ṇe+tu** suffix]
   Kāretā-the one who causes someone to do [**kara+ṇe+tu+si**]

2. [**ṇāpe+tu**]
   Kārāpetā-the one who causes someone to do [**kara+ṇāpe+tu+si**]

3. [**ṇe+tu** suffix]
   Ghātetā-the one who causes someone to kill [**hana+ṇe+tu+si**]

4. [**ṇāpe+tu** suffix]
   - **Ghātāpetā**-the one who causes someone to kill. [**hana+ṇāpe+tu+si**, **hana** changes into **ghāta**, *Re: 591, Kaccāyana*]
   - **Viññāpetā**-educator teacher [**vi√ñā+ṇāpe+tu+si**]
   - **Patiṭṭhāpetā**-founder [**pa√ṭhā+ṇāpe+tu+si**]
   - **Paññāpetā**-the one who imparts knowledge, discloser of truths, the one who cause something known among public, pioneer philosopher. [**pa√ñā+ṇāpe+tu+si**]

Note: All words, except **Mātā** and **Dhītā**, are similarly declined. *__Mātā__ and *__Dhītā__ shown in asterisk **are feminine gender nouns** with special word-forms in ***is, ds, gs, ls*** cases unique to feminine gender **u**-ending nouns. They are classified together and shown in this group because they share similar "**āra**" function.

Please also note that "**āra**" is only applicable for **satthu** and any word structured with a **tu**-suffix such as **kattu**-doer, **vattu**-speaker, **gantu**-goer etc.

There is no "**āra**" pattern with a lengthened vowel **ā** when declining **Mātu**, **Pitu**, **Bhātu** and **Dhītu**. So, there will be only such words as **mātaro, mātarā, mātarānaṃ, mātaresu** etc, with an "**ara**" pattern.

Similar word but with different meaning and gender:

Sattha=weapon, manuscript, text or book written about a specific subject.
(Neuter gender, **a**-ending noun, to be declined as in **citta**. Note that depending on the meaning, the meaning of root also changes).

Sattha=a caravan of merchants and a co-traveler or travelers going on a journey together. (Masculine gender, to be declined as in **purisa**, In this word, it is structured as **sa+attha**. **sa** means 'similar, with', **attha** means 'purpose' such as a personal interest or business interest.

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26.V.M.mātu.II. **Mātu**-mother

Feminine gender, **u**-ending noun
(This word shares the patterns found in **satthu** & **yāgu**)

Note: Even though this word belongs to feminine gender, **yāgu**-group nouns, it is shown here because it has shared structural patterns as those found in **satthu** in having **ara** & **āra**-feature. Special word-forms unique to **Mātu** are shown in asterisk (*). Most word-forms (those without **ara** & **āra**-feature) are similar to **u**-ending feminine gender noun word **yāgu** in *is, ip, ds, dp, gs, gp, ls,* and *lp* cases. Knowing this fact will make students a lot easier to learn this noun.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Mātā	Mātaro
Voc	*Bhoti Māta, Bhoti Mātā, *Bhoti Māte	Bhotiyo Mātaro
Acc	Mātaraṃ	Mātaro
Ins&Abl	Mātarā, *Mātuyā, *Matyā	Mātarehi-Mātarebhi, Mātūhi-Mātūbhi
Dat&Gen	Mātu, Mātussa, *Mātuyā, *Matyā	Mātarānaṃ, Mātānaṃ, Mātūnaṃ
Loc	Mātari, *Mātuyā, *Matyā, *Mātuyaṃ, *Matyaṃ	Mātaresu, Mātūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Mātā (199)	(np) Mātaro (200, 205)
(vs) Bhoti Māta (57, 244, 246, 220), Bhoti Mātā (57, 244, 220), *Bhoti Māte (Change **si** to **e** by 404)	(vp) Bhotiyo Mātaro (200, 205)
(as) Mātaraṃ (200, 209, 83),	(ap) Mātaro (200, 205)
(is) Mātarā (200, 209, 207), *Mātuyā (59, 112), *Matyā (59, 112, shorten **ā** and erase **u** of **mātu** by 404)	(ip) Mātarehi (200, 209, 101), Mātarebhi (200, 209, 101, 99), Mātūhi (89), Mātūbhi (89, 99)
(ds, gs) Mātu (203), Mātussa (203, no erasure of **sa**, 61), *Mātuyā (59, 112), *Matyā (59, 112, 404)	(dp, gp) Mātarānaṃ (201, 209, 89), Mātānaṃ (202, 89), Mātūnaṃ (89)
(ls) Mātari (200, 206, 208), *Mātuyā (59, 112), *Matyā (59, 112, 404), *Mātuyaṃ (59, 216), *Matyaṃ (59, 216, 404)	(lp) Mātaresu (200, 209, 101), Mātūsu (89)

Morphological Notes:

*__Matyā__= **mātu+nā**. The vowel **u** of **mātu** is given formal grammatical term **pa** by 59.

nā is changed into **yā** by 112> **mātu+yā**. Shorten the initial vowel **ā** of m**ā**t**u** and erase **u** of m**ā**t**u** by 404> **mat+yā**). Perform necessary morphological procedure for ***Matyaṃ** as shown in this example by applying the rule of bracketed Suttas.

Note: Dhītā, Duhitā (daughter) are also similarly declined without special irregular word-forms shown in asterisk (*). Such special words are used mostly in prose (**gāthā**) found in the Jātaka Pāḷi texts and not as main-stream common word-forms. See the reference texts.

[Reference Texts]

1. **Visesavidhimmhi gāthāsu mahāvuttinā mātu,pitu-saddehi nā'dīnaṃ pañcannaṃ ekavacanānaṃ yā hoti. Smiṃno pana yañca hoti. Antalopo ca** *(Nirutti-dīpanī).*

[Translation]

As a special function (*visesavidhi*) for special word-forms, there is **yā**-function in five singular cases such as instrumental to locative cases and also **yaṃ**-function in locative singular case with additional erasing of component vowel **u** of the words **mātu** and **pitu** by invoking the role of great Sutta (*Mahāvutti*).

2. **<u>Matyā</u> ca <u>petyā</u> ca kataṃ susādhu**

(Verse no. 61, ummādantī jātaka Pāḷi text).

What has been done by mother and father is very good.
(That which was done by mother and father is excellent)

Classification & Categorization

Q: What kinds of words are included in this group of nouns and why?

A: Those containing **rātthu** (566), **rātu** (568), **ritu** (567) and **tu** suffix (527) are included and categorized in this group because they share some similar structural patterns of having an **āra** or **ara**-feature in the morphological procedure.

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LESSON 9

Puṃliṅga, u-kāranta sadda

Masculine Gender,

u-ending Nouns, Type (III)

Guṇavā-group nouns

General Aspects

Those masculine gender nouns having either of **vantu, mantu, imantu, tavantu, tāvantu, āvantu** affixes, which share similar morphological procedures and structural patterns of **Guṇavantu** in each of seven case-endings are called **Guṇavā-group** nouns.

Basic crude structure in the nominative-singular case is **Guṇavantu+si**.

si together with **ntu** is transformed into "**ā**" as per rule of Sutta 124. Thus it becomes "**Guṇavā**" ending in "**vā**". [Note similar words "**bhagavā, sīlavā**" which are frequently found in the Pāḷi texts. Refer to the verses of similar words shown for this noun-group to clearly understand how each word ends in **ā** in nominative singular case].

Distinctive patterns of this noun group:

having either **vā**, **mā**, **tavā** in the nominative singular case, having **tā**, **to**, **ti**, unique patterns in instrumental, dative, genitive and locative singular cases.

Here "**vā**" is derived from **vantu**. "**mā**" is derived from **mantu**. "**tavā**" is derived from **tavantu**. "**tāvā**" is derived from **tāvantu** or **āvantu**-affixed nouns of **Guṇavā**-group. Below is a list of the words with those **five suffixes**. Please see the pattern of suffixes in the completed word-forms **shown in bold** in the nominative, instrumental and locative singular cases.

1. [**vā**-vantu]	Guṇa**vā**-the one who has virtue, virtuous. [*ns*]
[**mā**-mantu]	Āyas**mā**-the one who has long life. [*ns*]
	Sati**mā**-the one who has mindfulness. [*ns*]
[**tavā**-tavantu]	Bhut**tavā**-the one who have eaten. [*ns*]

2. [**tā**]	Guṇava**tā**-by the one who has virtue, by the virtuous. [*is*]
	Satima**tā**-by the one who has mindfulness. [*is*]
	*Kittāva**tā**-by what measure, to what extent?. [*is*]
	*Tāva**tā**-by that measure. [*is*]
	*Ettāva**tā**-by such measure. [*is*]
[**to**]	Guṇava**to**-for / of he one who has virtue, for/ of virtuous. [*ds, gs*]
	Satima**to**-for / of the one who has mindfulness. [*ds, gs*]
[**ti**]	Guṇava**ti**-in the one who has virtue, in a virtuous person. [*ls*]
	Satima**ti**-in the one who has mindfulness. [*ls*]

Note: Those shown with star mark in **tāvantu**, **āvantu** affix are mostly found in *is*-case in the Pāḷi texts.

27.V.M.u.guṇavantu.III.

Guṇavantu-virtuous (Masculine)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*Guṇavā, Guṇavanto	Guṇavanto, Guṇavantā
Voc	Bho Guṇavaṃ, Bho Guṇava, Bho Guṇavā	Bhonto Guṇavanto, Guṇavantā
Acc	Guṇavaṃ, Guṇavantaṃ	Guṇavante
Ins	*Guṇavatā, Guṇavantena	Guṇavantehi, Guṇavantebhi
Dat&Gen	Guṇavassa, *Guṇavato, Guṇavantassa	*Guṇavataṃ, Guṇavantānaṃ
Abl	Guṇavantasmā, Guṇavantamhā, Guṇavantā	Guṇavantehi, Guṇavantebhi
Loc	*Guṇavati, Guṇavantasmiṃ, Guṇavantamhi, Guṇavante	Guṇavantesu

SMP

[**S**uttas for **M**orphological **P**rocedure]

(ns) Guṇavā (124, 83). Guṇavanto (94, 104, 83)	(np) Guṇavanto (122). Guṇavantā (92, 107, 83).
(vs) Guṇavaṃ, Guṇava, Guṇavā (57, 126, 83)	(vp) Guṇavanto (122) Guṇavantā (92, 107, 83).
(as) Guṇavaṃ (93, 83), Guṇavantaṃ (Change **u** of **ntu** into **a** by **ca** of 92, 83)	(ap) Guṇavante (92, 107, 83).
(is) Guṇavatā (127), Guṇavantena (Change **u** of **ntu** into **a** by **ca** of 92, 103, 83)	(ip) Guṇavantehi (92, 101) Guṇavantebhi (92, 101, 99)
(ds, gs) Guṇavassa (93, 61), Guṇavato (127), Guṇavantassa (123)	(dp, gp) Guṇavataṃ (128), Guṇavantānaṃ (Change **u** of **ntu** into **a** by 92, 89).
(abs) Guṇavatā (270, 127), Guṇavantasmā (Change **u** of **ntu** into **a** by **ca** of 92), Guṇavantamhā (Change **u** of **ntu** into **a** by **ca** of 92, 99), Guṇavantā (Change **u** of **ntu** into **a** by **ca** of 92, 108)	(abp) Guṇavantehi, Guṇavantebhi, (same as in ***ip***-case)
(ls) Guṇavati (127), Guṇavantasmiṃ (Change **u** of **ntu** into **a** by **ca** of 92), Guṇavantamhi (Change **u** of **ntu** into **a** by **ca** of 92, 99), Guṇavante (Change **u** of **ntu** into **a** by **ca** of 92, 108),	(lp) Guṇavantesu (92, 101)

28.V.N.u.guṇavantu.III. **Guṇavantu**-virtuous family (Neuter)

Recite the following declined word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Guṇavaṃ, Guṇavantaṃ	Guṇavantā, *Guṇavanti, Guṇavantāni
Voc	Bho Guṇavaṃ, Guṇava, Guṇavā	Bhonto Guṇavantā, Bhavantāni *Guṇavanti, Bhavantāni Guṇavantāni
Acc	Guṇavaṃ, Guṇavantaṃ	Guṇavante, *Guṇavanti, Guṇavantāni
	Note: The remaining cases are similar to those in the masculine word-forms of **Guṇavantu**.	

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Guṇavaṃ (125, 83), Guṇavantaṃ (219)	(np) Guṇavantā (92, 107, 83), *Guṇavanti (Change **u** of **ntu** into **a** and change **yo** into **i** by **anta** of 92, 83), Guṇavantāni (Change **u** of **ntu** into **a** by **ca** of 92, 218, 88)
(vs) Guṇavaṃ, Guṇava, Guṇavā (57, 126, 83)	(vp) Guṇavantā, Guṇavanti, Guṇavantāni (Similar to word-forms in *np*-case).
(as) Guṇavaṃ (93, 83). Guṇavantaṃ (Change **u** of **ntu** into **a** by **ca** of 92, 83)	(ap) Guṇavante (92, 107, 83). Guṇavanti, Guṇavantāni (same as in ***np***-case words).

29.V.F.u.guṇavantu/ī.III. **Guṇavantu**-virtuous lady

(Feminine Gender)

(Added an "**ī**" affix and declined as in **nadī**)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Guṇavantī, Guṇavatī	Guṇavantiyo, Guṇavatiyo
Voc	Bhoti Guṇavanti, Bhoti Guṇavati	Bhotiyo Guṇavantiyo, Guṇavatiyo
Acc	Guṇavantiṃ, Guṇavatiṃ	Guṇavantiyo, Guṇavatiyo
Ins&Abl	Guṇavantiyā, Guṇavatiyā,	Guṇavantīhi, Guṇavantībhi, Guṇavatīhi, Guṇavatībhi
Dat&Gen	Guṇavantiyā, Guṇavatiyā	Guṇavantīnaṃ, Guṇavatīnaṃ
Loc	Guṇavantiyā, Guṇavatiyā, Guṇavantiyaṃ, Guṇavatiyaṃ	Guṇavantīsu, Guṇavatīsu

Note: There are two word-forms of the same case-ending in the same function with a slight difference, shown underlined such as **Guṇavatiyā**, **Guṇavantiyā**. Please refer to Sutta 241 to understand this dual variation.

IMPORTANT MORPHOLOGICAL NOTES

Base I for **guṇavantī:**

Step 1: **Guṇavantu**.

Step 2: add **ī**-affix after it by Sutta 238> **guṇavantu+ī**.

Step 3: Erase the last vowel **u** of **guṇavantu**> **guṇavant+ī**.

Step 4: Recognize as a noun by 601. This is the base-structure and preliminary step of **guṇavantī**.

Base II for **guṇavatī:** Follow the **first step**> **guṇavantu+ī**.

Step 2: Change **ntu** of va**ntu** into "**t**"> **guṇavat+ī**. Follow the **step 4** as shown above.

This is the base-structure of **guṇavatī**. These preliminary steps are necessary steps before applying the case-endings and proceeding with the follow-up functions of Suttas shown in SMP. All the rest of Suttas for Morphological Procedures (SMP) are like in the feminine gender, **ī**-ending noun **nadī**-river.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Guṇavantī, Guṇavatī (220)	(np) Guṇavantiyo, Guṇavatiyo (59, 84)
(vs) Bhoti Guṇavanti, Bhoti Guṇavati (59, 245, 220)	(vp) Bhotiyo Guṇavantiyo, Guṇavatiyo (59, 84)
(as) Guṇavantiṃ, Guṇavatiṃ (59, 82, 84)	(ap) Guṇavantiyo, Guṇavatiyo (59, 84)
(is) Guṇavantiyā, Guṇavatiyā (59, 112, 84)	(ip) Guṇavantīhi (NSP), Guṇavantībhi (99), Guṇavatīhi (NSP), Guṇavatībhi (99)
(ds, gs) Guṇavantiyā, Guṇavatiyā (59, 112, 84)	(dp, gp) Guṇavantīnaṃ, Guṇavatīnaṃ (NSP)
(ls) Guṇavantiyā, Guṇavatiyā (59, 112, 84), Guṇavantiyaṃ, Guṇavatiyaṃ (59, 84, 216)	(lp) Guṇavantīsu, Guṇavatīsu (NSP).

SIMILAR WORDS

Sīlavā Balavā ce'va, Satimā Bandhumā Gomā
Puttimā Āyasmā'ti, Jāniyā Guṇavādayo.

[Translation]

The words **Sīlavā, Balavā, Satimā, Bandhumā, Gomā, Puttimā, Āyasmā** and so on, are to be known as **Guṇavā**-group nouns as they are similarly declined.

[**Jāniyā**-should be known, **ñā+nā+eyya**, *ākhyāta*-verb, **Guṇavādayo**-as *guṇavādi*-group nouns].

[Word Meaning] [WM]

Sīlavā-the one who has morality, **i.e.** moral person [**sīla**-morality, **+vantu+si**].
Balavā-the one who has strength, **i.e.** strong [**bala**-strength, **+vantu+si**].
Satimā-the one who has strong memory, mental alert, **i.e.** alert, mindful [**sati-**mental alert, **+mantu+si**].
Bandhumā-the one who has relatives [**bandu**-relative, **+mantu+si**].
Gomā-the one who has cattle [**go-**cattle, **+mantu+si**].
Puttimā-the one who has children [**putta-**son or children, **+mantu+si**. An "**i**" is inserted].
Āyasmā-the one who has long life [**āyu**-long life, **+mantu+si**].

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30.V.M.u.āyasmā/āyasmantu.III.

Āyasmā-one having a long life

(A kind of polite term addressed among monastics **- Venerable**, also used in conducting monastic procedures such as the ordination etc.)

Base Structure: Āyasmantu-the one who has a long life, **+si**.
Here is basic morphological process of **Āyasmantu**:
Āyu-life, age +**mantu**-the one who has.

The component vowel "**u**" of **āyu** changed into **as**> **āy+as+mantu**. Then, **ntu** of **mantu** changed into **ā** by the procedure of Sutta 124> **āyas+mā.** It thus finally becomes **āyasmā.**

All morphological process of word-form change are similar to **Guṇavā** except the suffix "**mantu**". [Refer to Sutta 369, 371, 124].

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Āyasmā	Āyasmanto, Āyasmantā
Acc	Āyasmantaṃ	Āyasmanto, Āyasmante
Ins	Āyasmatā, Āyasmantena	Āyasmantehi, Āyasmantebhi
Dat&Gen	Āyasmassa, Āyasmantassa, Āyasmato	Āyasmataṃ, Āyasmantānaṃ
Abl	Āyasmantasmā,, Āyasmantanmhā, Āyasmantā	Āyasmantehi-bhi
Loc	Āyasmantasmiṃ, Āyasmantamhi, Āyasmante	Āyasmantesu

Similar Nouns in Verse

(Words in **vantu** suffix)

Bhagavā Sīlavā ce'va, Paññavā Dhanavā'pi ca
Himavā Balavā ādī, padā'me vantu-**antakā.**

[Translation]

These words such as: **Bhagavā, Sīlavā, Paññavā, Dhanavā, Himavā, Balavā** etc; ending in **vantu**-suffix are similarly declined.

[**ādī**-so on, **padā'me-padā**-words+**ime**-these,
vantu-antakā-ending in *vantu*-suffix].

[WM]

Bhagavā-the one who has glory, glorious [**bhaga**-glory, grace, **+vantu+si**].
Sīlavā-the one who has morality [**sīla**-morality, **+vantu+si**].
Paññavā-the one who has wisdom, wise [**paññā**-wisdom, **+vantu+si**].
Dhanavā-the one who has wealth, wealthy [**dhana**-wealth, **+vantu+si**].
Himavā-the mountain which has snow, snowy [**hima**-snow, **+vantu+si**].
Balavā-the one which has energy, energetic [**bala**-energy, **+vantu+si**].

(Words in **mantu** suffix)

Satimā cā'pi Sirimā, Gatimā Iddhimā atha
Buddhi-Cakkhu-Dhītimā'ti, padā'me mantu**-antakā.**

[Translation]

These words such as: **Satimā, Sirimā, Gatimā, Iddhimā, Buddhimā, Cakkhumā, Dhītimā** and so on, ending in **mantu-**suffix are similarly declined. [**cāpi**=**ca+api**-also, **atha**-besides]

[WM]

Satimā-the one which has sati, mindful [**sati**-memory, mindfulness, **+mantu+si**].
Sirimā-the one which has splendor, grace [**siri-**splendor, good fortune, **+mantu+si**].
Gatimā-the one which has destiny [**gati**-destiny, outcome, **+mantu+si**].
Iddhimā-the one who has power/magical power or accomplishment [**iddhi**-power, magical power, **+mantu+si**].
Buddhimā-the one who has wisdom [**buddhi**-wisdom, knowledge, **+mantu+si**].
Cakkhumā-the one who has eye [**cakkhu**-eye, **+mantu+si**].
Dhītimā-the one who has integrity, wisdom [**dhīti-**wisdom, **+mantu+si**].

(Words in **imantu** suffix)

Pāpimā Puttimā ce'va, Sandimā Khandimā tathā
Aṇimā Laghimā'tyā'di, padā imantu**-antakā.**

[Translation]

The words **Pāpimā, Puttimā, Candimā, Khandimā, Aṇimā, Laghimā** etc, which end in **imantu**-suffix, are similarly declined.

[**Laghimā'tyā'di**=**Laghimā+iti**-thus, **+ādi**-etc., last **i** of **iti** changed to **y** per Sutta 21]

[WM]

Pāpimā-the one who has evil nature, the devil [**pāpa**-evil, **+imantu+si**].
Puttimā-the one who has son or children [**putta**-son, **+imantu+si**].
Candimā-moon [**canda**-moon, **+imantu+si**].
Khandimā-the one who has aggregates [**khanda**-aggregates, **+imantu+si**].
Aṇimā-small, minute [**aṇu**-minutest measure, **+imantu+si**, the suffix is meaningless in this word].
Laghimā-quick and fast, agility [**laghu**-quickness, **+imantu+si**].

(Words in **tavantu** suffix)

Bhuttavā ce'va Jitavā,Vusitavā ca Muttavā
Tavantu**-antakā ete, atītatthassa vācakā.**

[Translation]

These words "**Bhuttavā, Jitavā, Vusitavā, Muttavā**" and so forth, ending in **tavantu**-suffix expressive of the past-tense (**atīta'tthavācaka**), are similarly declined.

[**Tavantu-antakā**=*Tavantu*-suffix, **+antakā**-ending, **ete**-these words, **atītatthassa**=**atīta**-past, **+atthassa**-meaning, **vācakā**-indicate].

Note: The words in **tavantu**-suffix are usually found in a few case-endings such as *ns*, *np* cases.

[WM]

Bhuttavā-the one who have eaten, having eaten [**bhuja**-to eat**+tavantu+si**].
Jitavā-the one who have won, having won [**ji**-to win**+tavantu+si**].
Vusitavā-the one who had lived, having dwelt [**vasa**-to dwell, live**+tavantu+si**].
Muttavā-the one who is free, being released [**muca**-to free**+tavantu+si**].

(Words with **āvantu, tāvantu** suffix)

Ettāvatā Kittāvatā, Sabbāvatā ca Yāvatā

Tāvatā'ti Padā ime, āvantu**-paccaya'ntakā.**

[Translation]

The words **Ettāvatā, Kittāvatā, Sabbāvatā, Yāvatā, Tāvatā**, ending in **āvantu**-suffix[1] are similarly declined.

[**Tāvatā'ti=Tāvatā** + **iti**-thus, **āvantu-paccaya'ntakā** = **āvantu** + **paccaya**-suffix, **antakā**-ending].

[WM]

Ettāvatā-by such measure, by this much [**eta-**that, **+āvantu+nā**].
Kittāvatā-by how much measure [**kiṃ**-what, **+tāvantu+nā**, **ṃ** of **kiṃ** is erased by 404].
Sabbāvatā-by all measure [**sabba-**all, **+āvantu+nā**].
Yāvatā-by which measure [**ya-**which, **+āvantu+nā**].
Tāvatā-by that measure [**ta+āvantu+nā**].

[1] The affix for these words is described in Sanskrit grammars as **ḍāvantu** applicable by Sutta (यत्तदेतेभ्यो डाब्नुः" (yattadetebhyo ḍābnuḥ). In Pāli Grammars, all **imantu, tāvantu, āvantu** affixes are applicable by Sutta 391. But **āvantu** affix is also applicable by Moggallāna, Ṇādikaṇḍa, Sutta no. 43. **Sabbā cā'vantu.**

31.V.M.u.ettāvatā/ettāvantu.III.

Ettāvatā-such measure, this measure

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Ettāvanto	Ettāvantā
Acc	Ettāvantaṃ	Ettāvante
Ins	Ettāvatā, Ettāvantena	Ettāvantehi-Ettāvantebhi
Dat&Gen	Ettāvato, Ettāvantassa	Ettāvataṃ, Ettāvantānaṃ
Abl	Ettāvantasmā, Ettāvatā	Ettāvantehi-Ettāvantebhi
Loc	Ettāvantasmiṃ, Ettāvantamhi, Ettāvante	Ettāvantesu

Base: Ettāvantu+si

(ns) Ettāvanto (94, 104, 83)	(np) Ettāvantā (92, 107, 83).
(as) Ettāvantaṃ (Change **u** of **ntu** into **a** by **ca** of 92, 83)	(ap) Ettāvante (92, 107, 83)

Note: Morphological procedure of most words are as in **guṇavantu**. Vocative case is not applicable.

Note: The words in **āvantu**-suffix are usually found in a few case-endings such as *is, dp* or *gp*. But applicable word-forms in all case-endings are shown for the purpose of developing grammatical knowledge and necessary Pāḷi grammatical skill. Besides, they are grammatically applicable word-forms.

Categorization: Those nouns having either of **vantu, mantu, imantu, tavantu, tāvantu, āvantu** affixes are to be categorized in this **Guṇavā-group** nouns.

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LESSON 10

Puṃliṅga, ū-kāranta sadda

Masculine Gender, **ū**-ending nouns

32.V.M.sayambhū.

Sayambhū-self-enlightened Buddha

General Aspects

The masculine gender **ū**-ending nouns, which share similar morphological procedures and common structural patterns of Sayambhū in each of seven case-endings are called **Sayambhū-group** nouns.

Basic crude structure in the nominative-singular case is **Sayambhū+si** and **si** is deleted as per rule of Sutta 220.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sayambhū	*Sayambhuvo, *Sayambhuno
Voc	Bho Sayambhu	Bhonto Sayambhū, *sayambhuvo, *Sayambhuno
Acc	Sayambhuṃ	Sayambhū, *sayambhuvo, *Sayambhuno
Ins	Sayambhunā	Sayambhūhi, Sayambhūbhi
Dat&Gen	Sayambhussa, *Sayambhuno	Sayambhūnaṃ
Abl	Sayambhusmā, Sayambhumhā, *Sayambhunā	Sayambhūhi-bhi
Loc	Sayambhusmiṃ, Sayambhumhi	Sayambhūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Sayambhū (220)	(np) Sayambhuvo (58, 119, 84), *Sayambhuno (58, 84, turn **yo** into **no** by **kāra** or **ca** of 119),
(vs) Sayambhu (57, 58, 245, 220)	(vp) Sayambhū (58, 118), sayambhuvo (58, 119, 84), *Sayambhuno (as in *np*-case)
(as) Sayambhuṃ (58, 82, 84)	(ap) Sayambhū (58, 118), *sayambhuvo (58, 84, 119), *Sayambhuno (as in *np*-case)
(is) Sayambhunā (58, 84)	(ip) Sayambhūhi (NSP), Sayambhūbhi (99)
(ds, gs) Sayambhussa (58, 84, 61), Sayambhuno (58, 117, 84)	(dp, gp) Sayambhūnaṃ (NSP),
(abs) Sayambhusmā (58, 84), Sayambhumhā (58, 84, 99). Sayambhunā (58, 84, 270)	(abp) Sayambhūhi-bhi (99)
(ls) Sayambhusmiṃ (58, 84), Sayambhumhi (58, 84, 99)	(lp) Sayambhūsu (NSP)

Note: (a) kāraggahaṇena **yo**naṃ **no** ca hoti.
(b) athavā **ca**ggahaṇaṃ **no**ggahaṇā'nuvattanatthaṃ. tena **jantu**,**sabbaññū**ādito **yo**naṃ **no** ca hoti.

[Rūpasiddhi Grammar, Sutta No. 155].

SIMILAR WORDS

Abhibhū Vessabhū Viññū, Sabbaññū Vedagū Pabhū
Pāragū Cittavidū ca, Sahabhū Atthaññū tathā
Lokavidū ca Kataññū, Dhammaññū Mattaññū samā
Rattaññū ādayo ete, siyuṃ ūkāra-antakā.

[Translation]

These words such as: **Abhibhū, Vessabhū, Viññū, Sabbaññū, Vedagū, Pabhū, Pāragū, Cittavidū, Sahabhū, Atthaññū, Lokavidū, Kataññū, Dhammaññū, Mattaññū** and **Rattaññū** ending in "**ū**", are to be declined similarly. [**siyuṃ**-are, **ūkārantakā**=**ūkāra**-*ū* vowel, **+antakā**-ending].

Note: Words in this group are found to be mostly suffixed with either **kvi-**suffix or **rū-**suffix.

[WM]

Words in **kvi**-suffix:
Abhibhū-the one who overwhelms all defilements and opponents, conqueror [**abhi**-being dominant, √**bhū**-to be, **+kvi+si**].
Vedagū-the one who knows by wisdom [**vida-*saddūpapada**,** √**gamu+kvi+si**, **veda**-wisdom].
Vessabhū-a Buddha so-named [**vessa-*saddūpapada,*** √**bhū+kvi+si**, **vessa**-trader].
Pabhū-the source (ruler) [**pa**-originally, √**+bhū+kvi+si**].
Pāragū-the one who had gone to the shore, expert [**pāra-*saddūpapada,*** √**gamu+kvi+si**, **pāra**-shore].
Cittavidū-the one who knows the mind, **i.e.** psychic, [**citta-*saddūpapada,*** √**vida**-to know, **+kvi+si**].
Sahabhū-the one who happens together, friend, [**saha-*saddūpapada,*** √**bhū+kvi+si**, **saha**-together].
Lokavidū-the one who knows the world, [**loka**-***saddūpapada,*** √**vida+kvi+si**, **loka**-world].
Words in **rū**-suffix: (conjoined "**r**" is deleted per rule Suuta 539 thus leaving only **ū**)
Viññū-the wise, [**vi**-specially, √**ñā**-to know, **+rū+si**].
Sabbaññū-omniscient Buddha, [**sabba-*saddūpapada***√**ñā+rū+si**, **sabba**-all].
Atthaññū-the one who knows the meaning, [**attha-*saddūpapada***√**ñā+rū+si**, **attha**-meaning, wellbeing].
Kataññū-the grateful person, [**kata-*saddūpapada,*** √**ñā+rū+si**, **kata**-a good deed done by good people].
Dhammaññū-the one who knows the Dhamma, [**Dhamma-*saddūpapada***, √**ñā+rū+si**].
Mattaññū-the one who knows limit, [**matta-*saddūpapada,*** √**ñā+rū+si**, **matta**-measure].
Rattaññū-the one who knows the nights, **i.e.** most senior (idiomatic expression) [**ratti-*saddūpapada***√ **ñā+rū+si**, **ratti**-night].

(* ***saddūpapada***-qualifier word, subsidiary word, 'near-by word', closely located in front of the roots, this noun in accusative case, Re. Sutta 524)

33.V.M.sabbaññū. Sabbaññū-the omniscient Buddha (Masculine)

Recite the following declined word-forms for oral drill:

Case	**Singular**	**Plural**
Nom	Sabbaññū	*Sabbaññuno
Voc	bho Sabbaññu	Bhonto Sabbaññū, *Sabbaññuno
Acc	Sabbaññuṃ	Sabbaññū, *Sabbaññno
Ins	Sabbaññunā	Sabbaññūhi, Sabbaññūbhi
Dat&Gen	Sabbaññussa, Sabbaññuno	Sabbaññūnaṃ
Abl	Sabbaññusmā, Sabbaññumhā, Sabbaññunā	Sabbaññūhi-bhi
Loc	Sabbaññusmiṃ, Sabbaññumhi	Sabbaññūsu

Note: Other frequently found words such as **viññū, kataññū** and so on are very much similar and easy to practice in formation of various word-forms as shown here.

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LESSON 11

Puṃliṅga, o-kāranta sadda

Masculine Gender, **o**-ending Noun

34.V.M.go. **Go**-cow, ox, cattle, (pronounced as in 'gall').

General Aspects

This word is quite unique in that it is structured in all case-ending by means of morphological procedures and rules specifically reserved only for this word in all seven case-endings. Thus it is **a unique noun** unrelated to other nouns in terms of shared morphological procedures except case-endings.

Basic crude structure in the nominative-singular case is **Go+si** and **si** is deleted as per rule of Sutta 220. All word-forms are based on three patterns: **o**, **ava** and **āva** with an added relevant case-ending applied after them. Note this simple fact so that it is much easier to learn.

Note: There are strictly **no other nouns similar to** this noun in terms of the structure and declination of word-forms.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Go	Gavo, Gāvo
Voc	Hay Go	Hay Go, Gavo, Gāvo
Acc	Gavaṃ, Gāvaṃ, Gāvuṃ	Gavo, Gāvo
Ins	Gavena, Gāvena	Gohi, Gobhi
Dat&Gen	Gavassa, Gāvassa	Gavaṃ, Gunnaṃ, Gonaṃ
Abl	Gavasmā, Gavamhā, Gavā, Gāvasmā, Gāvamhā, Gāvā	Gohi, Gobhi
Loc	Gavasmiṃ, Gavamhi, Gave, Gāvasmiṃ, Gāvamhi, Gāve	Gavesu, Gāvesu, Gosu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Go (220)	(np) Gavo (turn **o** to **av** by **ca** of 75, **yo** to **o** by **tu** of 205), Gāvo (74, by **tu** of 205),
(vs) Go (57, 220)	(vp) Go, Gavo, Gāvo (same as above *np*-case)
(as) Gavaṃ (75), Gāvaṃ (75), Gāvuṃ (75, 76, 58, 82)	(ap) Gavo, Gāvo (As above *np*-case),
(is) Gavena (**ca** of 75, 103), Gāvena (**ca** of 74, 103)	(ip) Gohi (NSP), Gobhi (99),
(ds,gs) Gavassa (**ca** of 75 , 61), Gāvassa (73, 61)	(dp, gp) Gavaṃ (**ca** of 77), Gunnaṃ (Change **go** into **gu** by **ca** of 81, 67), Gonaṃ (NSP)
(abs) Gavasmā (**ca** of 75), Gavamhā (**ca** of 75, 99), Gavā (**ca** of 75, 108), Gāvasmā (**ca** of 74), Gāvamhā (**ca** of 74, 99), Gāvā (**ca** of 74, 108)	(abp) Gohi, Gobhi
(ls) Gavasmiṃ (**ca** of 75), Gavamhi (**ca** of 75, 99), Gave (**ca** of 75, 108), Gāvasmiṃ (**ca** of 74), Gāvamhi (**ca** of 74, 99), Gāve (**ca** of 74, 108)	(lp) Gavesu (**ca** of 75, 101), Gāvesu (**ca** of 74, 101), Gosu (NSP).

Note: Morphological procedure for these word-forms is quite simple if one has a clear understanding of the relevant and applicable function of Suttas. For example:

1. The component vowel **o** of **go** is changed into **āva** by the main function of Sutta 74 in **yo** case.
2. **ca** of 74, as a split Sutta function, changes the component vowel **o** of **go** into **āva** in **nā**, **smā**, **smiṃ**, **su** cases. [**ca** refers to the word **ca** which is part of Sutta "**yosu ca**". **ca** means 'also'].
3. The component vowel **o** of **go** is changed into **āva, ava** by the main function of Sutta 75 in **aṃ** case.
4. **ca** of Sutta 75 changes **o** of **go** into **ava** in all **yo**, **nā**, **sa**, **smā**, **smiṃ**, **su** cases with exception of **aṃ**-case which is applicable by the original function of main Sutta 75. [**ca** here refers to the word **ca** which is part of Sutta "**avammhi ca**"]

35.V.M.go->goṇa*. Goṇa-cattle (ox, bull)
(a **purisa**-group noun)

Goṇa is derived from **go** according to Kaccāyana:
Go changed to **goṇa** in **naṃ** case by rule 80, in **su**, **hi**, **nā** cases by rule 81, in the remaining cases by **ca** of 81 (Kaccāyana Pāḷi Grammar).

In view of this morphological procedure mentioned in the grammar text, the term **goṇa** is possible and applicable in all of **seven** cases. "**goṇa**" is to be <u>declined like in **purisa**</u>. Thus, it is much simple and easy to learn this word **goṇa**.

Base: Go+si

Change into **goṇa** by applicable morphological procedures as mentioned above followed by the same procedures shown in purisa. It is quite simple and easy to understand the stages of various structural changes.

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Goṇo	Goṇā
Acc	Goṇaṃ	Goṇe
Ins	Goṇena	Goṇehi, Goṇebhi
Dat&Gen	Goṇassa	Goṇānaṃ
Abl	Goṇasmā, Goṇamhā, Goṇā	Goṇehi, Goṇebhi
Loc	Goṇasmiṃ, Goṇamhi, Goṇe	Goṇesu

SMP (Suttas for Morphological Procedure)

(ns) Goṇo (turn **go** to **goṇa** by **ca** of 81, 104, 83)	(np) Goṇā (by **ca** of 81, 107, 83)
(as) Goṇaṃ (by **ca** of 81, 83)	(ap) Goṇe (by **ca** of 81, 107, 83)
(is) Goṇena (by 81, 103, 83)	(ip) Goṇehi (by 81, 101), Goṇebhi (by 81, 101, 99),
(ds, gs) Goṇassa (by **ca** of 81, 61)	(dp, gp) Goṇānaṃ (by 80, 89)
(abs) Goṇasmā (by **ca** of 81), Goṇamhā (by **ca** of 81, 99) , Goṇā (by **ca** of 81, 108)	(abp) Goṇehi, Goṇebhi
(ls) Goṇasmiṃ (by **ca** of 81), Goṇamhi (by **ca** of 81, 99), Goṇe (by **ca** of 81, 108)	(lp) Goṇesu (by 81, 101)

Gāvī-female cow. This is an **ī**-ending noun, feminine gender and to be declined as in **nadī**. Refer to relevant section of the feminine gender nouns.

INDEX OF
MASCULINE GENDER NOUN HEADER-WORDS

Purisapumā gacchantā, sā aggi ca daṇḍī bhikkhu.
satthu atha guṇavantu, sayambhū go pulliṅgikā.

[Translation]

Purisa, pumā, gacchanta, sā, aggi, also, daṇḍī, bhikkhu, satthu, aside from it, **guṇavantu**, **sayambhū**, **go**.
(These are) the header-words of masculine gender nouns.

- **gacchantā** [**gacchanta+yo**=changed to **ā** per Sutta 107]
- **atha**=aside from that, besides, *npt.*

- [**pulliṅgikā=pulliṅga**-masculine gender, **+ ika**=relating to, **+ yo**= changed to **ā** per Sutta107**]**.

- **pulliṅga=pum**=male, derivative of the word **puma** which means 'male', the last vowel **a** of **puma** is erased per Sutta 222> **pum. m** further changed to **l**> **pullṅga+liṅga**=gender.

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LESSON 12

NEUTER GENDER NOUNS

Napuṃsakaliṅga, Niggahitanta

Neuter gender,

aṃ-ending nouns, Type (I)

Note: Actual base-ending of noun-stem is **a**-ending before becoming a complete word.

General Aspects

The neuter gender **a**-ending nouns, which share similar morphological procedures and structural patterns of **Citta** in each of seven case-endings are called **Citta-group** nouns.

Basic crude structure in the nominative-singular case: **Citta+si** and **si** is transformed into "**aṃ**" as per the rule of Sutta 219. Thus, it becomes "**Cittaṃ**" ending in an **ṃ**. Here "**ṃ**" symbolizes the neuter gender, **a**-ending nouns of **Citta**-group.

See the verse below to understand this fact. All the words are shown in an "**aṃ**-ending" to be grammatically identified in such a neuter-gender group. **Citta** means (1) mind, consciousness, (noun, neuter gender) (2) wonderful, amazing (adj, three variable genders).

36.V.N.citta.I. **Citta**-mind

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Cittaṃ	Cittā, Cittāni
Acc	Cittaṃ	Citte, Cittāni
Ins	Cittena	Cittehi, Cittebhi
Dat&Gen	Cittassa	Cittānaṃ
Abl	Cittasmā, Cittamhā, Cittā	Cittehi, Cittebhi
Loc	Cittasmiṃ, Cittamhi, Citte	Cittesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Cittaṃ (219)	(np) Cittā (218, 107), Cittāni (218, 88).
(vs) Citta, Cittā	(vp) Cittāni (218, 88).
(as) Cittaṃ (NSP)	(ap) Citte (218, 107) Cittāni (218, 88).

Note: The morphological procedure for remaining word-forms from *is*-case to *lp*-case, are similar to "**purisa**".

SIMILAR WORDS

Kulaṃ ca Kusalaṃ Puññaṃ, Sukha-dukkha-phalaṃ Rūpaṃ
Maṅgalaṃ Akusalaṃ Kammaṃ, Dāna-sīla-jhānaṃ Vanaṃ
Nagaraṃ Ñāṇa-cīvaraṃ, Balaṃ Cittā'dikaṃ Mataṃ.

[Translation]

Kulaṃ, Kusalaṃ, Puññaṃ, Sukhaṃ, dukkhaṃ, phalaṃ, Rūpaṃ, Maṅgalaṃ, Akusalaṃ, Kammaṃ, Dānaṃ, Sīlaṃ, Jhānaṃ, Vanaṃ, Nagaraṃ, Ñāṇaṃ, Cīvaraṃ, Balaṃ and so forth are to be known as belonging to **Citta**-group nouns similarly declined as the word "**Citta**".

- [**Cittā'dikaṃ**= Citta, +**ādikaṃ**=so on, **Mataṃ**=should be known. Note that **aṃ** is a common ending for neuter gender nouns].

[WM]

Kulaṃ-family,	**Kammaṃ-**deed, action,
Kusalaṃ-meritorious deed,	**Dānaṃ-**giving, charity,
Puññaṃ-meritorious deed,	**Sīlaṃ-**habit, morality,
Sukhaṃ-happiness,	**Jhānaṃ-**deep mental absorption,
dukkhaṃ-suffering,	**Vanaṃ-**forest,
phalaṃ-fruit, result,	**Nagaraṃ-**town, city,
Rūpaṃ-physical form, matter,	**Ñāṇaṃ-**knowledge,
Maṅgalaṃ-blessing,	**Cīvaraṃ-**robe,
Akusalaṃ-unwholesome deed, sin,	**Balaṃ-**energy, power.

Note: Kusalaṃ, **Pāpaṃ** are shown in the verse of Rūpasiddhi Grammar as belonging to neuter gender. However, these words are of variable gender when they are used as adjectives with different meaning. In this case, **kusala**-means 'skillful, wholesome', and **pāpa** means 'vile, evil'. Examples: **Kusalo naro**-the virtuous man or skilled man. **Pāpo naro**-the vile man.

37.V.N.a.kamma.I. **Kamma**-work, deed, action and Kammic force

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Kammaṃ	Kammā, Kammāni
Acc	Kammaṃ	Kamme, Kammāni
Ins	Kammena, *Kammanā, *Kammunā	Kammehi, Kammebhi
Dat&Gen	Kammassa, *Kammuno	Kammānaṃ
Abl	Kamasmā, Kammamhā, Kammā, *Kammunā	Kammehi-Kammebhi
Loc	Kammasmiṃ, Kammamhi, Kamme, *Kammani	Kammesu

Note: Special word-forms are shown in asterisk (*). The rest are same as **Citta.**

SMP [**S**uttas for **M**orphological **P**rocedure]

(is) *Kammanā (160), *Kammunā (160).
(ds, gs) *Kammuno (Change the last **a** of **kamma** to **u** by **ca** of 159, 58, 117).
(abs) *Kammunā (by **ca** of 159, 58, 215).
(ls) *Kammani (Turn **smiṃ** to **ni** by **tu** of 197).

Note: Morphological procedure for the remaining words are as shown in **citta** and **purisa**.

[Reference Text]

Ca-saddena **puma**,**kamma**,**thāma**ntassa c**u**'kāro vā **sa**,**smā**su

[Sutta 139, Rūpasiddhi Grammar].

[Translation]

The last component vowel **a** of **puma**, **kamma**, **thāma** sometimes changes into **u** by means of **ca** of Sutta 139 in **sa**, **smā** cases.

This is morphological procedure regarding **pumuno, kammuno, thāmuno** in *ds, gs* cases and **pumunā, kammunā, thāmunā** in *is, abs*-cases. (139 is 159 in Kaccāyana Pāḷi Grammar).

LESSON 13

Napuṃsakaliṅga, Niggahitanta

Neuter gender,

o, aṃ-ending nouns, Type (II)

General Aspects

Nouns, which share similar morphological procedures and structural patterns of **Mano** in each of seven case-endings are called **Mano-group** nouns. Majority of words in this group are of neuter gender. However, some of the words belonging to masculine or feminine gender are also shown in this group as they have some shared characteristics.

Three distinctive characteristic features of the words in this noun group:

1. having a special "**sā**, **so**, **si**" feature (word-form) in the **instrumental, dative, genitive** and **locative singular cases** respectively. E.g. ***manasā, manaso, manasi*.**
   There are certain exceptions to this characteristic in some words which will be shown later among some nouns belonging to this **mano**-group.

2. having an "**o**" ending in the object of accusative singular case not only in the word-form but also in a sentence where the object ends in an "**o**". The usual grammatical norm is an **aṃ**-ending for most of other nouns.
   E.g. (1) **kusalapakkhavaḍḍhanena *mano* vaḍḍhentī'ti manobhāvanīyā** *(nakula-sutta vaṇṇanā, khandha vagga saṃyutta ṭīkā).*

   [Translation]

   It is called ***manobhāvanīya*** (mind-development) because the practice leads to development of wholesome ***mental states***.

(2) **"sambuddho"ti *vaco* sutvā.**

(Verse 1000, pārāyanavatthu gāthā).

[Translation]

Having heard ***the word*** "*sambuddha*" (being mentioned, brāhmin Bāvarī was overjoyed).

(3) ***ceto*** **paricca pajānāti.**

(Sāmaññaphala sutta, Sīlakkhandha vagga Pāḷi text).

[Translation]

(The monk) knows other's **mind** having analyzed (by means of psychic power).

3. retaining its distinctive "**o**" in the midst of a compound-noun structure even after the word becomes a complete word. See the example words with an **o** in the middle of a compound noun structure shown underlined.

   Examples:

manomayaṃ-mind-generated [**mano**-mind, **+maya**-made],
yasohāni-loss of fame [**yasa**-fame, **+hāni**-loss],
siroruhaṃ-grown in head [**sira**-head, **+ruha**-to grow], *i.e.* hair,
ayomayaṃ-iron-made tool [**aya**-iron, **+maya**-made],
āposamaṃ-water-like [**āpa**-water, **+sama**-like, similar],
ahorattiṃ-day and night [**aha**-day, **+ratti**-night].

Note: Most of the front component words in a compound-noun, unless they are ***alutta-samāsa*** - unelided compound , as a rule of grammar, lost their vowel-endings when the word becomes a complete compound-noun. ***Alutta-samāsa*** means a compound noun whose first-component word retains its case-ending because it was left undeleted.

Basic crude structure in the nominative-singular case is

(a) **Mana+si** and **si** is transformed into "**ṃ**" as per the rule of Sutta 219. Thus it becomes "**Manaṃ**" ending in an "**ṃ**".

(b) **Mana+si** and **si** is transformed into "**o**" as per the rule of Sutta 104. Thus it becomes "**Mano**" ending in an "**o**".

Here "**o**" in the second word-form of **mano** symbolizes a distinctive mark of mano-group nouns. See the verse below to understand this fact. All words are shown in an "**o**-ending" so that it is being easily grammatically identified as **mano-group nouns** which have uniquely distinctive characteristics. See the declined sample word-forms of **mana** which have three **distinctive characteristic features**. Please **carefully pay attention to different gender of the words** despite being shown in the same noun group.

38.V.M+N.mano/aṃ.II. Mano-mind

Masculine-Neuter (Dual gender, **aṃ**-ending noun)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Manaṃ, *Mano	Manā, Manāni
Voc	Bho Mana, Manā	Bhonto Manā, Bhontāni Manāni
Acc	Manaṃ, *Mano	Mane, Manāni
Ins	Manena, *Manasā	Manehi, Manebhi
Dat&Gen	Manassa, *Manaso	Manānaṃ
Abl	Manasmā, Manamhā, Manā, *Manasā	Manehi, Manebhi
Loc	Manasmiṃ, Manamhi, Mane, *Manasi	Manesu

Note: **vaco, vayo, tejo, tapo, ceto, tamo, yaso, ayo, payo, siro, chando, saro, uro** are declined similarly.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Manaṃ (219, 83), *Mano (By 104 or by **ca** of 182)	(np) Manā (218, 107), Manāni (218, 88)
(as) Manaṃ (NSP), *Mano (By **ca** of 182)	(ap) Mane (218, 107), Manāni (218, 88)
(is) *Manasā (181,184).	
(ds, gs) *Manaso (182,184)	
(abs) *Manasā (270, 181, 184).	
(ls) *Manasi (181,184).	

Note: The morphological procedure of remaining word-forms from *is*-case to *lp*-case, are similar to "**purisa**".

Views: There are different views regarding the gender of this word. **Rūpasiddhi Grammar** views it as a masculine gender word while **Saddanīti Grammar** views it as a dual gender word. However, the neuter gender is more acceptable in light of Pāḷi scriptural texts. The morphological procedure for "**mano**" in nominative singular is shown according to different views of **Saddanīti** and **Thabyekan** Sayādaw. The remaining words are similar to the word **purisa**. In Saddanīti and Moggallāna Grammar, it is said that the **ā**-function is also applicable in the ablative singular case as per "**manogaṇādito smiṃno i, nāsmāna'mā**". Example: **ayasā**-from the iron (Verse No. 240, Dhammapada Pāḷi text).

SIMILAR WORDS

Evaṃ Vaco Vayo Tejo, Tapo Ceto Tamo Yaso
Ayo Payo Siro Chando, Saro Uro Raho Aho
Ti'yaṅgasampannā ete, Manogaṇādikā matā.

[Translation]

In this similar way, **Vaco, Vayo, Tejo, Tapo, Ceto, Tamo, Yaso, Ayo, Payo, Siro, Chando, Saro, Uro, Raho, Aho** and so on, are to be known as **Mano**-group nouns which have all of the three distinctive structural patterns unique to the word "**Mano**".

[WM]

Vaco-speech,	**Payo**-milk, water,
Vayo-age,	**Siro**-head,
Tejo-heat, power,	**Chando**-wish, metrical measurement of a stanza,
Tapo-austerity, heat,	**Saro**-arrow, voice, vowel, pond,
Ceto-mind,	**Uro**-chest,
Tamo-darkness,	**Raho**-quiet place, being alone,
Yaso-fame, retinue,	**Aho**-day.
Ayo-iron,	
[**Ti'yaṅgasampannā**=**Ti**-three, **+aṅga**=marks, **+sampannā** = having, **ete**=these, **Manogaṇādikā**=as ***mano***-group nouns]	

Note: Tapo is masculine gender. **Raho** is not found in all case-endings except in the accusative & locative cases such as **raho**, **rahasi.** It is therefore viewed as a *nipāta* particle by some grammarians. The remaining words are mostly neuter gender words.

[Reference Text]

<u>Raha</u>saddassa ca nipātattā na iha te manādīsu daṭṭhabbā'ti parikkhittā. *(Sutta 144, Syādikaṇḍa, Moggallāna Grammar).*

****

Sample declension of **vaco** from the verse.

39.V.N.vaco/aṃ.II. **Vaco**-speech, spoken word

(Neuter gender, **aṃ**-ending noun)

Recite the following declined word-forms for oral drill:
Note: There is no **vaco** in nominative singular.

Case	Singular	Plural
Nom	Vacaṃ	Vacā, Vacāni
Acc	Vacaṃ, *Vaco	Vace, Vacāni
Ins	Vacena, *Vacasā	Vacehi, Vacebhi
Dat&Gen	Vacassa, *Vacaso	Vacānaṃ
Abl	Vacasmā, Vacamhā, Vacā, *Vacasā	Vacehi, Vacebhi
Loc	Vacasmiṃ, Vacamhi, Vace, *Vacasi	Vacesu

Note: Other words can be similarly declined. Note that there is no **o**-ending word-form as found in **mano**, nominative singular-case.

****

40.V.N.aṃ.aha.II. **Aha**-day

(Neuter Gender, **aṃ**-ending noun)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Ahaṃ	Ahāni
Acc	Ahaṃ	Ahāni
Ins	Ahena, *Ahasā	Ahehi, Ahebhi
Dat&Gen	Ahassa, *Ahaso	Ahānaṃ
Abl	Ahā, *Ahasā	Ahehi, Ahebhi
Loc	Ahasmiṃ, Ahamhi, Ahe,*Ahasi, *Ahani, *Ahu	Ahesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(abs) Ahā (108), Ahasā (same as ***manasā*** in the ablative singular case).	
(ls) Ahasi (181,184). Ahani (Change **smiṃ** into **ni** by invoking 404). Ahu (Change **smiṃ** into **u** by invoking 404). Ahe (108)	(lp) Ahesu (101)

SYNONYMOUS WORDS OF **AHA**

(1) **divasa**-day, (found as a mixed masculine & neuter gender noun, **purisa** & **citta** group),

(2) **diva-**heaven, **a**-ending masculine gender noun,
divā-day, **ā**-ending feminine gender noun

(3) **dina**-day (Neuter, **Citta**-group).

[Reference Text]

1. **ahasaddassa pana bhumme'kavacanaṭhāne "ahasi, ahe, ahasmiṃ, ahamhi, ahani, ahu"ti yojetabbā.**
2. **mahāvuttinā ahamhā smiṃno ni ca, u ca hoti. ta'dahani, ta'dahu** *(Nirutti dīpanī).*

[Translation]

Change **smiṃ** into **ni** and also change **smiṃ** into **u** by invoking 404. *(Nirutti dīpanī).*

Tadahū'ti tasmiṃ ahani, tasmiṃ divase *(Uposatha-sutta commentary, Udāna-aṭṭhakathā)*.

****

MANO-GROUP NOUNS
which have only the first unique mark

Bilaṃ Balaṃ Damo Vāho,Thāmo Jaro Jarā tathā
Padaṃ Mukhaṃ tya'ṭhādy'aṅka-puṇṇā Manogaṇādiko matā

[Translation]

The eight words **Bilaṃ, Balaṃ, Damo, Vāho,Thāmo, Jaro-Jarā, Padaṃ** and **Mukhaṃ** etc, are to be known as **Manogaṇādi**-group nouns which have only the first structural characteristic.

[**tya'ṭhādy'aṅka-puṇṇā=iti**=thus + **aṭha**=eight words, **jarā** is counted together with ***jaro***, +**ādi**=initial + **aṅka**= mark + **puṇṇā**=having, **i.e.**Thus, these eight words having the initial characteristic].

[WM]

Bilaṃ-hole, den,	**Jaro**-ailment,
Balaṃ-power, energy,	**Jarā**-aging, old age,
Damo-taming, restraint; self-control	**Padaṃ**-feet, word, reason, nibbāna,
Vāho-vehicle,	**Mukhaṃ**-face, entrance, opening.
Thāmo-energy, strength,	

Note:

(1) **Bilaṃ, Balaṃ, Padaṃ, Mukhaṃ** are **neuter** gender words.
(2) **Damo, Vāho, Thāmo, Jaro** are **masculine** gender words.
(3) **Jarā** is **feminine** gender word. (Note this!)

[Reference Text]

thāmasaddo purisādigaṇo *(Niruttidīpanī).*

The word **'thāma'** belongs to the initial **purisa**-group nouns.

jaro kucchirogo *(Girimānanda sutta, Dasaka Aṅguttaranikāya Pāḷi Text).*

****

41.V.N.bila.II. **Bila**-hole, den, burrow

(Neuter gender, **a**-ending noun)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Bilaṃ	Bilā, Bilāni
Acc	Bilaṃ	Bile, Bilāni
Ins	Bilena, *Bilasā	Bilehi, Bilebhi
Dat&Gen	Bilassa, *Bilaso	Bilānaṃ
Abl	Bilasmā, Bilamhā, Bilā	Bilehi, Bilebhi
Loc	*Bilasi, Bilasmiṃ, Bilamhi, Bile	Bilesu

Note: **bala, dama, vāha, pada, mukha** are to be declined as in **bila**. Only words with **sā**, **so**, **si**-function are similar to **mana** in morphological procedure. The rest is as in **Citta.** It is quite easy.

****

42.V.M.thāma.II. **Thāma**-power, energy

(Masculine Gender, **a-**ending noun)

Recite the following declined word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Thāmo	Thāmā
Acc	Thāmaṃ	Thāme
Ins	Thāmena, *Thāmunā, *Thāmasā	Thāmehi, Thāmebhi
Dat&Gen	Thāmassa, *Thāmaso, *Thāmuno	Thāmānaṃ
Abl	Thāmasmā, Thāmamhā, Thāmā, *Thāmunā	Thāmehi, Thāmebhi
Loc	*Thāmasi, Thāmasmiṃ, Thāmamhi, Thāme	Thāmesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(is) Thāmunā (160).
(ds, gs) Thāmuno (by **ca** of 157 or 159, 58, 117).
(abs) Thāmunā (by **ca** of 157 or 159, 58, 215).

Note: Morphological procedure for most words are similar to **purisa**. This word "**thāmo**" is in fact of masculine gender. It is shown here in this group as it has some shared characteristics in the instrumental, dative, genitive and locative singular cases.

****

43.V.F.jarā.II. Jarā-aging, old-age

(**Feminine** Gender, **ā**-ending noun, similar to **kaññā** except special word-forms)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Jarā	Jarāyo
Acc	Jaraṃ	Jarā, Jarāyo
Ins&Abl	Jarāya, *Jarasā	Jarāhi, Jarābhi
Dat&Gen	Jarāya, *Jaraso	Jarānaṃ
Loc	Jarāya, Jarāyaṃ, *Jarasi	Jarāsu

Note: Morphological procedure for **Jarasā, Jaraso, Jarasi** is similar to **mana**.
Morphological procedure of the remaining words are similar to the word "**kaññā**" of feminine gender. Please refer to relevant morphological procedures of **kaññā**.

This word "**jarā"** is actually of **feminine gender, ā-ending noun** though the base is **Jara** which ends in an **a**-vowel. It is shown here in this mano-group because it shares some distinctive word forms similar to **mano**. Such word-forms are found in the instrumental, dative, genitive, ablative and locative case singular numbers which have **sā, so, si** functions. Also shown here in this group, are two words **thāma** and **āpa** which are of masculine gender. They are shown in this group as **thāma** also has three shared word-forms and **āpa** has the first characteristic of having an **o** in the **accusative singular** case unique to this mano-group nouns.

MANO-GROUP NOUNS

with the last two unique mark

44.V.M.āpa.II. āpa-water, liquid

(Masculine Gender, **a**-ending noun)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	āpo	āpā
Acc	āpaṃ, *āpo	āpe
Ins	āpena	āpehi, āpebhi
Dat&Gen	āpassa	āpānaṃ
Abl	āpasmā, āpamhā, āpā	āpehi, āpebhi
Loc	āpasmiṃ, āpamhi, āpe	āpesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) āpo (104)	(np) āpā (107),
(as) āpaṃ (83), āpo (by **ca** of 182)	(ap) āpe (107).

Note: The morphological procedure for remaining words are similar to **purisa**. This word "**āpo**" is in fact of masculine gender too. It is shown here in this **mano**-group as it has one shared characteristic of having an "**o**" in the accusative singular case (shown with an asterisk[*]). The morphological procedure of most words are similar to "**purisa**" and quite simple and easy to learn.

WORDS WITH THE LAST TWO UNIQUE MARKS

Āpo ca sarado vāyo, rajo rajan'ti ādayo
antaṅ'ka-dvaya-sampannā, manogaṇādiko matā.

[Translation]

Āpo, Sarado, Vāyo, Rajo and so on are known as **Mano**-group nouns which have the last two distinctive structural characteristics of the **Mano**-group nouns.

[**Antaṅ'ka-dvaya-sampannā**= **anta**=last+ **aṅka**=mark+ **dvaya**=two+ **sampannā**= having, *i.e.* having the last two characteristic marks].

[WM]

Āpo-water, moisture,	**vāyo-**wind, air,
sarado-autumnal season,	**rajo, rajaṃ-**dust.

Note: The single one word **rajo**, **rajaṃ** is shown redundantly to show both masculine gender symbolized by **o** and neuter gender structure symbolized by **aṃ** of the the same word **raja** as a dual gender word as found in the Pāḷi texts.

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LESSON 14

Napuṃsakaliṅga, ā-kāranta sadda

Neuter gender, **ā**-ending noun

The neuter gender **ā**-ending nouns are rarely found in the scriptures.

Basic crude structure in the nominative-singular case is **asaddhā+si** and **si** is transformed into an "**ṃ**" as per rule of Sutta 219. Thus it becomes "**asaddhaṃ**" ending in an "**aṃ**". <u>This group of</u> <u>nouns are quite seldom found</u>.

The reason is that such word structures as **asaddhā**, **apaññā**, despite **saddhā**, **paññā** being permanent feminine genders, are basically contextual gender words based on the implied meaning and context. They are mostly **bahubbīhi-samāsa**, appositional/ relative compound nouns. As such, their gender too tends to change according to the meaning of **aññapada** (another word).

45.V.N.ā.asaddhā/aṃ.

Asaddhaṃ-A household with no faith, faithless family

Case	Singular	Plural
Nom	Asaddhaṃ	Asaddhāni
Acc	Asaddhaṃ	Asaddhāni
Ins	Asaddhena	Asaddhehi, Asaddhebhi

Note: **There are no similar nouns to be classified in this group**. It is shown here as it was stated as an **ā**-ending neuter gender in the Rūpasiddhi Grammar. The morphological procedure of these words are similar to "**citta**". The base-word "**saddhā**" is permanently of feminine gender ending in an "**ā**". [**asaddhā**-**na**-without, **na** becomes **a+saddhā**-faith. a **Bahubbīhi**-compound noun]. As a matter of grammatical fact, gender of such **Bahubbīhi**-compound nouns are mostly influenced as well as determined by the implied meaning of the external word, known as **aññapadattha** (meaning of an external word). In this case, the implied meaning is **kula**, i.e. a family. As such, it is categorized as neuter gender because **kula** is an inherently neuter gender noun.

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LESSON 15

Napuṃsakaliṅga, i-kāranta sadda

Neuter Gender, **i**-ending nouns

General Aspects

The neuter gender **i**-ending nouns, which share morphological procedures and structural patterns of the word **Aṭṭhi** in each of seven case-endings are called **Aṭṭhi-group** nouns.

Basic crude structure in the nominative-singular case is **Aṭṭhi+si** and **si** is deleted as per rule of Sutta 220. Thus, it remain unchanged as "**aṭṭhi**" in the nominative singular case. Here "**i**" symbolizes the neuter gender **i**-ending nouns of **Aṭṭhi**-group. See the verse below to understand this fact. All the words are shown in an "**i**-ending" to be grammatically identified in such a group.

46.V.N.aṭṭhi. **Aṭṭhi**-bone

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Aṭṭhi	Aṭṭhī, Aṭṭhiyo, *Aṭṭhīni
Acc	Aṭṭhiṃ	Aṭṭhī, Aṭṭhiyo, *Aṭṭhīni
Ins	Aṭṭhinā	Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi
Dat&Gen	Aṭṭhissa, *Aṭṭhino	Aṭṭhīnaṃ
Abl	Aṭṭhismā, Aṭṭhimhā, *Aṭṭhinā	Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi
Loc	Aṭṭhismiṃ, Aṭṭhimhi	Aṭṭhīsu

Note: Only nominative and accusative cases have special word-forms. The rest are as in **aggi** and quite easy to study this word.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Aṭṭhi (220)	(np) Aṭṭhī (58, 118, 88), Aṭṭhiyo (NSP), Aṭṭhīni (217, 88),
(vs) Aṭṭhi (57, 220)	(vp) Aṭṭhī (58, 118, 88), Aṭṭhiyo (NSP), Aṭṭhīni (217, 88)
(as) Aṭṭhiṃ (58, 82)	(ap) Aṭṭhī, Aṭṭhiyo, Aṭṭhīni *(same as above np-case),*
(is) Aṭṭhinā (NSP)	(ip) Aṭṭhīhi (89), Aṭṭhībhi (99, 89), Aṭṭhihi (NSP), Aṭṭhibhi (99)
(ds, gs) Aṭṭhissa (61), Aṭṭhino (58, 117)	(dp, gp) Aṭṭhīnaṃ (89),
(abs) Aṭṭhismā (NSP), Aṭṭhimhā (99), Aṭṭhinā (270)	(abp) Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi
(ls) Aṭṭhismiṃ (NSP), Aṭṭhimhi (99)	(lp) Aṭṭhīsu (89).

SIMILAR WORDS

Satthi Dadhi Akkhi Acci, Acchi Vāri ca Sappi ca Napuṃsakā Ikāra'ntā, Aṭṭhisadda-samā Bhave.

[Translation]

The words **Satthi, Dadhi, Akkhi, Acci, Acchi, Vāri** and **Sappi** are of neuter gender and similar to the word "**Aṭṭhi**" which ends in "**i**".

[WM]

Satthi-thigh,	**Acchi**-eye,
Dadhi-curd, sour milk	**Vāri**-water,
Akkhi-eye,	**Sappi**-ghee, butter.
Acci-flame,	
[**Napuṃsakā**=neuter gender, **I-kāra'ntā**= **i-kāra**=the vowel **i**+**antā**=ending, **Aṭṭhisaddasamā**= **Aṭṭhi sadda**=the word *aṭṭhi*+**samā**=similar, **Bhave**=are].	

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LESSON 16

Napuṃsakaliṅga, ī-kāranta sadda

Neuter gender, **ī**-ending nouns

General Aspects
The neuter gender **ī**-ending nouns, which share morphological procedures and structural patterns of **Sukhakārī** in each of seven case-endings are called **Sukhakāri-group** nouns.
The words in this group are not of neuter gender always because they can be of variable gender depending on the contextually implied meaning.

Basic crude structure in the nominative-singular case is **Sukhakārī+si** and **si** is deleted as per the rule of Sutta 220. Thus, it is left unchanged "**sukhakārī**" ending in an **ī**.

47.V.N.sukhakārī.

Sukhakārī-happiness-causing good deed

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sukhakāri	Sukhakārī, Sukhakārīni
Acc	Sukhakāriṃ	Sukhakārī, Sukhakārīni
Ins	Sukhakārinā	Sukhakārīhi, Sukhakārībhi
Dat&Gen	Sukhakārissa, Sukhakārino	Sukhakārīnaṃ
Abl	Sukhakārismā, Sukhakārimhā	Sukhakārīhi, Sukhakārībhi
Loc	Sukhakārismiṃ, Sukhakārimhi	Sukhakārīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Sukhakāri (58, 84, 220)	(np) Sukhakārī (58, 118), Sukhakārīni (217)
(as) Sukhakāriṃ (58, 82)	(ap) Sukhakārī (58, 118), Sukhakārīni (217)
(is) Sukhakārinā (58, 84)	(ip) Sukhakārīhi (NSP), Sukhakārībhi (99)
(ds, gs) Sukhakārissa (58, 84, 61), Sukhakārino (58, 84, 117)	(dp, gp) Sukhakārīnaṃ (NSP),
(abs) Sukhakārismā (58, 84), Sukhakārimhā (58, 84, 99)	(abp) Sukhakārīhi, Sukhakārībhi
(ls) Sukhakārismiṃ (58, 84), Sukhakārimhi (58, 84, 99)	(lp) Sukhakārīsu (NSP).

SIMILAR WORDS

Sukhakārī Sīghayāyī, Āyudāyī padaṃ tathā
Sugatigāmī'ti'me saddā, abhidheyya'tthaliṅgikā.

[Translation]

These words **Sukhakārī, Sīghayāyī, Āyudāyī** and **Sugatigāmī** etc; are of variable gender based on the contextual meaning and to be declined accordingly.

[WM]

Sukhakārī-happiness-causing act such as charity,
Sīghayāyī-quick-going mind, one who progresses rapidly, a swift advancer
Āyudāyī-giving long life; offering longevity (life-giving moral practice or charitable act),
Sugatigāmī-leading to a good destination; going to a happy fate (meritorious wholesome deed which can lead to being reborn in good-rebirth and general wellbeing)
padaṃ=word,
tathā=aside from that,
Sugatigāmīti'me=**Sugatigāmī**+**iti**=thus, +**ime**=these,
saddā=words.
abhidheyya'tthaliṅgikā=**abhidheyya**=implied, +**attha**=meaning-related, +**liṅgikā**=gender.

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LESSON 17

Napuṃsakaliṅga, u-kāranta sadda
Neuter Gender, **u**-ending nouns

General Aspects
The neuter gender **u**-ending nouns, which share morphological procedures of **Āyu** in each of seven case-endings are called **Āyu**-group nouns.

Basic crude structure in the nominative-singular case is **Āyu+si** and **si** is deleted as per rule of Sutta 220.

48.V.N.āyu. **Āyu**-life

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	āyu	āyū, āyūni
Acc	āyuṃ	āyū, āyūni
Ins	āyunā, *āyusā	āyūhi, āyūbhi
Dat&Gen	āyussa, āyuno	āyūnaṃ
Abl	āyusmā, āyumhā	āyūhi, āyūbhi
Loc	āyusmiṃ, āyumhi	āyūsu

Note: There is special word-form in *is*-case shown in asterisk (*).

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) āyu (220)	(np) āyū (58, 118, 88), āyūni (217, 88)
(vs) āyu (220)	(vp) āyū, āyūni.
(as) āyuṃ (58, 82)	(ap) āyū, āyūni
(is) āyunā (NSP), āyusā (Change **nā** into **sā** by invoking the power of 404)	(ip) āyūhi (89), āyūbhi (89, 99).
(ds, gs) āyussa (61), āyuno (58, 117)	(dp, gp) āyūnaṃ (89)
(abs) āyusmā (NSP), āyumhā (99)	(abp) āyūhi, āyūbhi.
(ls) āyusmiṃ (NSP), āyumhi (99)	(lp) āyūsu (89).

SIMILAR WORDS

Cakkhu Vasu Dhanu Dāru, Madhva'mbu Tipu Massu ca
Hiṅgu Siggu Matthu Vatthu, Paṃsu Jatu Sālva'ssu
Phalu Bindu Ucchu Jāṇu, Maccu ca āyunā samā.

[Translation]

Cakkhu, Vasu, Dhanu, Dāru, Madhu, Ambu (**madhva'mbu=madhu, ambu**), **Tipu, Massu, Hiṅgu, Siggu, Matthu, Vatthu, Paṃsu, Jatu, Sālu, Assu** (**Sālva'ssu** is combined in Sandhi. It is to be separated as **sālu+assu**), **Phalu, Bindu, Ucchu** and **Jāṇu**, **Maccu** are similar to the word **Āyu**.

[WM]

Cakkhu-eye,	**Vatthu**-foundation, base,
Vasu-wealth,	**Paṃsu**-soil, dirt,
Dhanu-bow,	**Jatu**-lac,
Dāru-wood, timber,	**Sālu**-lotus stem,
Madhu-honey, sweet,	**Assu**-tear,
Ambu-water,	**Phalu**-knot or joint of a plant such as bamboo,
Tipu-tin,	**Bindu**-dot, mark,
Massu-beard,	**Ucchu**-sugar-cane,
Hiṅgu-nutmeg,	**Jāṇu**-knee,
Siggu-ginger,	**Maccu**-death,
Matthu-fermented liquid,	**Āyunā**=with the word ***āyu***
samā=are similar	

Note: These words from the verse can be similarly declined **except special word-form**. Special word-form is not required and inapplicable.

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LESSON 18

Napuṃsakaliṅga, ū-kāranta sadda

Neuter gender,

ū-ending noun

General Aspects

The neuter gender **ū**-ending nouns, which share common morphological procedures and structural patterns of **Gotrabhū** in each of seven case-endings are called **Gotrabhū-group** nouns. The words in this noun group are quite a few as they are usually contextually gendered based on the meaning they imply.

Basic crude structure in the nominative-singular case is **Gotrabhū+si** and **si** is deleted as per rule of Sutta 220.

49.V.N.gottrabhū.

Gottrabhū-transcendental consciousness

(The mind which transcends common world ling's domain of mental defilements, transcendental consciousness)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Gotrabhu	Gotrabhūni
Acc	Gotrabhuṃ	Gotrabhūni
Ins	Gotrabhunā	Gotrabhūhi, Gotrabhūbhi
Dat&Gen	Gotrabhussa, Gotrabhuno	Gotrabhūnaṃ
Abl	Gotrabhusmā, Gotrabhumhā	Gotrabhūhi, Gotrabhūbhi
Loc	Gotrabhusmiṃ, Gotrabhumhi	Gotrabhūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Gotrabhu (220)	(np) Gotrabhūni (217)
(as) Gotrabhuṃ (58, 82)	(ap) Gotrabhūni (217)
(is) Gotrabhunā (58, 84)	(ip) Gotrabhūhi (NSP), Gotrabhūbhi (99)
(ds, gs) Gotrabhussa (58, 84, 61), Gotrabhuno (58, 84, 117)	(dp, gp) Gotrabhūnaṃ (NSP)
(abs) Gotrabhusmā (58, 84), Gotrabhumhā (58, 84, 99)	(abp) Gotrabhūhi, Gotrabhūbhi
(ls) Gotrabhusmiṃ (58, 84), Gotrabhumhi (58, 84, 99)	(lp) Gotrabhūsu (NSP).

SIMILAR WORDS

Abhibhū, Sayambhū, Dhammaññū etc,. *[Rūpasiddhi]*

Note: These words could be classified in neuter gender only when they refer to the mind such as **abhibhū**=the mind which overwhelms defilements (conqueror), **sayambhū**=self-arising knowledge, **dhammaññū**=the knowledge which knows the Dhamma.

If these words refer to the person, they have to be classified as masculine gender, **ū**-ending nouns.

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LESSON 19

Napuṃsakaliṅga, o-kāranta sadda

Neuter gender, **o**-ending nouns

General Aspects

The neuter gender **o**-ending nouns, which share the same morphological procedures of **Cittagu** in each of seven case-endings are called **Cittagu-group** nouns.

However, there are no similar nouns found in the Pāḷi texts. Therefore, this is quite insignificant noun group.

Basic crude structure in the nominative-singular case is **Cittago+si** and the component vowel **o** of go is changed to **u** by 342. **si** is deleted per the rule of Sutta 220. [**citta**=striped, strange, beautiful, adorned, variegated +**go**-cow].

50.V.N.o.cittagu.

Cittagu-the family having a color-striped cow (cow marker)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Cittagu	Cittagū, Cittagūni
Acc	Cittaguṃ	Cittagū, Cittagūni
Ins	Cittagunā	Cittagūhi, Cittagūbhi
Dat&Gen	Cittagussa, Cittaguno	Cittagūnaṃ
Abl	Cittagusmā, Cittagumhā	Cittagūhi, Cittagūbhi
Loc	Cittagusmiṃ, Cittagumhi	Cittagūsu

Base: Cittago (A *bahubbīhi-samāsa*-relative compound noun)

Step 1: Change **o** of **cittago** into **u** by Sutta No 342 of Kaccāyana Pāḷi Grammar> **Cittagu**.

Step 2: Recognize this word as a noun.

Step 3: Apply **si** > **Cittagu+si**.

Step 4: Delete **si** by 220> **Cittagu**.

Note: This preliminary procedure up to **Step 2** must be performed before applying the relevant case-endings such as **yo**, **aṃ** etc, before carrying out necessary procedures in all these words.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Cittagu (220)	(np) Cittagū (58, 118, 88), Cittagūni (217, 88)
(vs) Cittagu (220)	(vp) Cittagūni
(as) Cittaguṃ (82)	(ap) Cittagū, Cittagūni *(same as above **np**-case)*
(is) Cittagunā (NSP)	(ip) Cittagūhi (89), Cittagūbhi (89, 99).
(ds, gs) Cittagussa (61), Cittaguno (58, 117)	(dp, gp) Cittagūnaṃ (89)
(abs) Cittagusmā (NSP), Cittagumhā (99)	(abp) Cittagūhi, Cittagūbhi
(ls) Cittagusmiṃ (NSP), Cittagumhi (99)	(lp) Cittagūsu (89)

A FEW SIMILARLY INFLECTED WORDS:

Sabalagu-the family having cow with color-spots, having mottled cows. [**sabala**=color-spotted, +**go**].
Tiṭṭhagu-the family having a standing cow which is about to be milked. [**tiṭṭha**=standing, +**go**].

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INDEX OF
NEUTER GENDER NOUN HEADER-WORDS

Cittaṃ mano ca asaddhā, aṭṭhi saukhakārī tathā.
āyu gotrabhū ce'va, cittagu napulliṅgikā.

[Translation]

Cittaṃ, **mano**, also, **asaddhā**, **aṭṭhi**, **sukhakārī**, besides, **āyu**, **gotrabhū**, also, **cittagu**. (These are) the header-words of neuter gender nouns.

[**ce'va**=**ca-also+eva**-(expletive, no meaning)]
napulliṅgikā=nouns of neuter gender.
[**napulliṅgikā**=**napulliṅga**-neuter gender, **+ikā** = [**ika+yo**] **ika**-relating to, **+ yo** changed to **ā** per Sutta 107].

napulliṅga=**na**-not, +**puṃ**=male, derivative of the word **puma** which means male, the last vowel **a** of **puma** is erased per 222> **pum**. **m** further changed to **l**> **napullṅga+liṅga**=gender.

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LESSON 20

FEMININE GENDER NOUNS

Itthiliṅga, ā-kāranta sadda

Feminine gender,
ā-ending nouns

General Aspects

The feminine gender ā-ending nouns, which have shared morphological procedures and structural patterns of **Kaññā** in each of seven case-endings are called **Kaññā-group** nouns.

Basic steps of word-form change:

These steps are necessary for any **ā**-ending feminine gender noun such as those in this group and other **sabbanāma**-nouns such as **ya, ta** and **kiṃ** etc.

Step **1: Kañña**.

Step **2:** an **ā** affix is applied by Sutta 237 after it to signify the feminine gender> **Kañña+ā.**

Step **3:** The final vowel "**a**" of the base noun-stem is deleted by Sutta 83> **Kaññ+ā**.

Step **4:** Recognize it as a noun by Sutta 601.

Step **5:** A Nominative singular case-ending "**si**" is applied> **Kaññā+si.**

Si is deleted as per the rule of Sutta 220. Thus it is completed as "**Kaññā**" ending in an **ā.**

Here "**ā**" symbolizes the feminine gender **ā**-ending nouns of **Kaññā**-group. See the verse below to understand this fact. All the words are shown in an "**ā**-ending" to be grammatically identified in such a group.

Note: Nowadays, except for the morphological steps of header-word in nominative singular & plural cases, the steps **1, 2, 3,** & **4** are skipped in the remaining cases to simplify this preliminary multi-step morphological procedure. The first process in this shortened method, is to begin as **kaññā.**

51.V.F.kaññā. Kaññā-girl, maiden, virgin

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Kaññā	Kaññāyo
Voc	Bhoti Kaññe	Bhotiyo Kaññā Kaññāyo
Acc	Kaññaṃ	Kaññā, Kaññāyo
Ins&Abl	Kaññāya	Kaññāhi, Kaññābhi
Dat&Gen	Kaññāya	Kaññānaṃ
Loc	Kaññāya, Kaññāyaṃ	Kaññāsu

SMP [**S**uttas for **M**orphological **P**rocedure]

Follow the above steps up to step **4**. Then all necessary case-endings and morphological procedures are to be applied to bring all words to completion.

(ns) Kaññā (220)	(np) Kaññāyo (NSP)
(vs) Kaññe (57, 60, 114)	(vp) Kaññā (60, 118) Kaññāyo (NSP).
(as) Kaññaṃ (83)	(ap) Kaññā (60, 118) Kaññāyo (NSP).
(is, abs) Kaññāya (60, 111)	(ip, abp) Kaññāhi (NSP), Kaññābhi (99)
(ds, gs) Kaññāya (60, 111)	(dp, gp) Kaññānaṃ (NSP).
(ls) Kaññāya (60, 111), Kaññāyaṃ (60, 216)	(lp) Kaññāsu (NSP).

Note: Most grammar texts do not show that there is an **e**-function in *ap*-case applicable by Sutta 107 in feminine gender words. But, there is a word found as **māle**, *Verse No. 2329, Vessantra-jātaka Pāḷi texts* in *ap*-case which is quite rare for an **ā**-ending feminine gender noun **mālā**-(the flower). In this case, an **e**-function is to be applied by ***vinādhikāra-yogavibhāga*** of 107 omitting the word "**akārato**" in its Vutti to skip the restriction which places the restriction on other nouns.

SIMILAR WORDS

Saddhā Mettā, Paññā Gaṅgā,
Pucchā Sikkhā, Bhikkhā Taṇhā
Vācā Gāthā Vijjā Icchā, Vedanā Cetanā Pajā
Āsā Sīmā ca Parisā, Kaññā'digaṇikā Matā.

[Translation]

Saddhā, Mettā, Paññā, Gaṅgā, Pucchā, Sikkhā, Bhikkhā, Taṇhā, Vācā, Gāthā, Vijjā, Icchā, Vedanā, Cetanā, Pajā, Āsā, Sīmā, Parisā and so on are regarded as **Kaññā**-group nouns which are similarly declined as the word "**Kaññā**".

[WM]

Saddhā-faith,	**Gāthā**-verse, stanza,
Mettā-goodwill, loving-kindness,	**Vijjā**-science, knowledge,
Paññā-wisdom,	**Icchā**-desire, wish,
Gaṅgā-the river Gaṅges,	**Vedanā**-sensation, feeling,
Pucchā-question,	**Cetanā**-volition, intent,
Sikkhā-training,	**Pajā**-living beings, creatures (a collective noun),
Bhikkhā-food,	**Āsā**-wish, longing,
Taṇhā-craving,	**Sīmā**-border, limit, ordination hall,
Vācā-speech,	**Parisā**-crowd, retinue.

[**Kaññā'digaṇikā**=**Kañña**+**ādi**-etc., **+gaṇikā-**group, **i.e.** as *kaññā*-group nouns, **Matā**=to be known].

FEMININE GENDER NOUNS NOT SHOWN IN THE VERSE:

ammā-mother,	**māyā**-deception, trick,
īhā-effort,	**medhā**-knowledge, wisdom,
ukkā-meteor, torch,	**mucchā**-confusion,
ūkā-head lice,	**muddā**-ring worn on the fingers, a seal, calculation
ejā-craving,	**nāsā**-nose,

Feminine gender nouns not shown in the verse: *(cont.)*

elā-spittle; saliva; drool,	**mālā**-flower,
bāhā-arm,	**navā**-boat,
bhariyā-wife,	**niddā**-sleep,
bhāsā-language,	**pabhā**-ray, light, radiance
chāyā-shadow,	**pipāsā**-thirst,
cintā-thought,	**pūjā**-honor,
dārikā-girl,	**rakkhā**-protection, guard,
disā-direction,	**rathikā**-road,
devatā-deity,	**visikhā**-road,
dolā-cradle,	**sabhā**-assembly, festival,
gīvā-neck,	**saññā**-memory, concept,
guhā-cave,	**sālā**-rest-house,
jaṭā-kotted and plaited hair,	**sākhā**-branch of tree,
jāyā-wife,	**sikhā**-crown, top-knot,
jālā-flame, fishing net,	**silā**-stone,
jaṅghā-calf,	**senā**-army,
jivhā-tongue,	**soṇḍā**-trunk of elephant,
juṇhā-bright, moonlight,	**sotā**- stream, river, current (Also, it means 'ear' but neuter gender for this meaning),
kalā-portion,	**sudhā**-plaster, mortar, lime,
karuṇā-compassion,	**suṇisā**-daughter-in-law,
kathā-speech,	**surā**-alcohol,
kiḷā-play,	**tasiṇā**-passion, craving,
khamā-tolerance,	**tulā**-weighing scale,
khudā-hunger,	**vasudhā**-earth, the earth
latā-creeper vine,	**vanitā**-woman,
lasikā-sticky glue, (synovial fluid),	**vaḷavā**-female horse,
lekhā-letter, a scratched engraving, writing, inscription	**vañjyā/vañjhā**-childless sterile woman, barren woman
līlā-grace, elegance,	**vālikā, vālukā**-sand,
mañjūsā-box,	**vitaṇḍā**-opposing views, sophistry
mantā-wisdom,	**vīṇā**-harp,
mattā-measure, (moderation),	**velā**-time, limit.

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LESSON 21

Itthiliṅga, i-kāranta sadda

Feminine gender, **i**-ending nouns

General Aspects

The feminine gender **i**-ending nouns, which share some similar morphological procedures and structural patterns of **Ratti** in each of seven case-endings are called **Ratti-group** nouns.

Basic crude structure in the nominative-singular case is **Ratti+si** and **si** is deleted as per rule of Sutta 220. Thus it becomes complete as "**ratti**" ending in an **i**. Here "**i**" symbolizes the feminine gender **i**-ending nouns of **Ratti**-group. See the verse below to clarify this fact. All words of this noun group are shown in an "**i**-ending" to be grammatically identified in such a group.

52.V.F.ratti. **Ratti**-night

Recite the following declined word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Ratti	Rattī, Rattiyo, *Ratyo
Acc	Rattiṃ	Rattī, Rattiyo, *Ratyo
Ins&Abl	Rattiyā, *Ratyā	Rattīhi, Rattībhi, Rattihi, Rattibhi
Dat&Gen	Rattiyā, *Ratyā	Rattīnaṃ, Rattinaṃ
Loc	Rattiyā, *Ratyā, Rattiyaṃ, *Ratyaṃ, *Ratto, *Rattiṃ	Rattīsu, Rattisu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Ratti (220)	(np) Rattī (59, 118, 88), Rattiyo (NSP), Ratyo
(vs) Ratti	(vp) Rattī, Rattiyo, Ratyo
(as) Rattiṃ (59, 82)	(ap) Rattī, Rattiyo, Ratyo
(is, abs) Rattiyā (59,112), Ratyā	(ip, abp) Rattīhi (89), Rattībhi (89, 99), Rattihi (NSP), Rattibhi (99)
(ds, gs) Rattiyā (59,112), Ratyā	(dp, gp) Rattīnaṃ (89), Rattinaṃ (NSP)
(ls) Rattiyā (59,112), Ratyā (59, 68, 72, erase one "**t**" by "**ca**" of 41), Rattiyaṃ (59,216), Ratyaṃ (59, 68, 72, erase one "**t**" by "**ca**" of 41), Ratto (Change **smiṃ** into "**o**" by **ca** of 69)	(lp) Rattīsu (89), Rattisu (NSP).

Morphological procedure for special word-forms:

Here is how the word "**Ratyo**" is completed:

(np) **Ratyo (1) Ratti+yo**.

Change **yo** into "**o**" by "**tu**" of 205> **Ratti+o**.

Term **i** of **ratti** as **pa** by 59.

Then, change **i** of ratt**i** into **y** by 72> **Ratty+o**.

Erase one "**t**" of conjunct **tt** by "**ca**" of 41> **Raty+o**. It is done and becomes a complete word.

(vp) **Ratyo** *(ap)* **Ratyo** (Same as before).

(is) **Ratyā-Ratti+nā** (Change "**nā**" into "**ā**" by "**āpato**" of 68, 59, 72, erase one "**t**" by "**ca**" of 41).

(abs) **Ratyā-Ratti+smā**.

Note: In the ablative singular **smā**-case, recognize and change **smā** as **nā** as a first step. The rest is as previously shown in *is*-case.

(ds, gs) **Ratyā** (Change "**sa**" into "**ā**" by "**āpato**" of 68, 59, 72, erase one "**t**" by "**ca**" of 41).

(ls) **Ratyā-Ratti+smiṃ** (Formally term **i** of **ratti** as **pa** by 59.
Change **smiṃ** into **ā** by 68> **Ratti+ā**.
Change **i** of **ratti** into **y** by 72> **Ratty+ā**. Erase one "**t**" by "**ca**" of 41> **Raty+ā**.

Ratyaṃ (59, Change **smiṃ** into **aṃ** by 68, 72, erase one "**t**" by "**ca**" of 41),

Ratto-ratti+smiṃ (Change "**smiṃ**" into "**o**" by **ca** of 69> **Ratti+o**. Erase **i** of **ratti** by 83> **Ratt+o**).

[Reference Texts]

(1) **Amā'disutte āpato'ti yogavibhāgena kvaci nāsānañcāttaṃ.**

(Rūpasiddhi, Sutta 188).

[Translation]

By means of "**āpato**" from "**amāpato smiṃamānaṃ vā**, Sutta 68", an **ā**-function is applicable in **nā**, **sa** cases of some instances.

(2) **Sītā hemantikā imā ratyo**.

(Verse 385, Tekicchakārī-theragāthā Pāḷi).

These winter nights are cold.

(3) **Tato ratyāvivasāne**.

(Verse 715, Nālaka-sutta, Suttanipāta Pāḷi text).

Thereafter, at the end of the night.

SIMILAR WORDS

Sati Mati Gati Cuti, Khanti Jāti Chava'ṅguli
Suddhi Vuddhi Bhūmi Bodhi, Buddhi tu Yaṭṭhi Nābhi ca
Pāḷi Siddhi Iddhi Diṭṭhi, Yutti Kitti tu Dundubhi
Aṭavi Asani Ruci, Rattā'dī ikāra'ntakā.

[Translation]

Sati, Mati, Gati, Cuti, Khanti, Jāti, Chavi, Aṅguli (*Chava'ṅguli* is to be separated as *Chavi+aṅguli*), **Suddhi, Vuddhi, Bhūmi, Bodhi, Buddhi, Yaṭṭhi, Nābhi, Pāḷi, Siddhi, Iddhi, Diṭṭhi, Yutti, Kitti, Dundubhi, Aṭavi, Asani** and **Ruci** etc; are classified as **Ratti**-group nouns ending in "**i**" and declined similarly.
[**Note** that special word-forms shown in **Ratti** are not found in most of other words].

[WM]

Sati-alertness, the mental power of recollection, the ability to remember,	**Yaṭṭhi**-stick,
Mati-wish, view,	**Nābhi**-navel,
Gati-destiny, goal, destination,	**Pāḷi**-row, hedge,
Cuti-death, shifting, passing away, vanishing, motion to another position	**Siddhi**-achievement, accomplishment,
Khanti-patience, perseverance,	**Iddhi**-magical power, power,
Jāti-birth,	**Diṭṭhi**-view, belief,
Chavi-skin,	**Yutti**-reason, logic, justice,
Aṅguli-finger,	**Kitti**-fame,
Suddhi-purity,	**Dundubhi**-drum,
Vuddhi-growth, progress,	**Aṭavi**-forest,
Bhūmi-earth, domain,	**Asani**-thunder,
Bodhi-enlightenment, knowledge,	**Ruci**-light, preference.
Buddhi-knowledge, wisdom, enlightenment,	

[**Rattā'dī**=the words same as *ratti*, **ikāra'ntakā**=**ikāra**=the vowel **i**, **+antakā**=ending].

Categorization:

Those having either **ti**-suffix (Re: Sutta 553) or some words in **i**-suffix (Re: Sutta 551) can be categorized in this group of nouns though those in **i**-suffix are not strictly restricted to feminine gender only as they can be of various genders. Those in **ti**-suffix usually belong to **i**-ending feminine gender nouns. Note that **ti**-suffixed ones are permanently feminine gender nouns.

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LESSON 22

Itthiliṅga, ī-kāranta sadda

Feminine Gender,

ī-ending nouns (Type I)

General Aspects

The feminine gender **ī**-ending nouns, which share some generally similar morphological procedures and structural pattern of Nadī, with the exception of irregular special word-forms, in each of seven case-endings are called **Nadī-group** nouns.

Basic crude structure
& Morphological steps of word-form change:

1. **Base: Nada**.
2. an **"ī"** affix is applied by Sutta 238 after it to signify the feminine gender>**Nada+ī**.
3. The last vowel "**a**" is deleted by Sutta 83>**Nad+ī**. Then it is recognized as a noun by Sutta 601.
4. A nominative Singular case "**si**" is applied> **Nadī+si**.
5. **Si** is deleted as per the rule of Sutta 220.
   Thus it becomes "**Nadī**" ending in an **ī** as a completed noun. Here "**ī**" symbolizes the feminine gender **ī**-ending nouns of **Nadī**-group. See the verse below to clarify this fact. All the words are shown in an "**ī**-ending" to be grammatically identified in such a group.

53.V.F.nadī.I. Nadī-the river

Recite the following declined word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Nadī	Nadī, Nadiyo, *Najjo
Acc	Nadiṃ	Nadī, Nadiyo, *Najjo
Ins&Abl	Nadiyā, *Najjā	Nadīhi, Nadībhi
Dat&Gen	Nadiyā, *Najjā	Nadīnaṃ
Loc	Nadiyā, *Najjā, Nadiyaṃ, *Najjaṃ	Nadīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Nadī (220)	(np) Nadī (59, 118), Nadiyo (59, 84), *Najjo (by **ānatta** of 98)
(as) Nadiṃ (59,82,84)	(ap) Nadī, Nadiyo, *Najjo
(is, abs) Nadiyā (59,112,84), *Najjā (by **ānatta** of 98)	(ip, abp) Nadīhi (NSP), Nadībhi (99),
(ds, gs) Nadiyā (59,112), *Najjā (by **ānatta** of 98)	(dp, gp) Nadīnaṃ (NSP),
(ls) Nadiyā (59,112), *Najjā, Nadiyaṃ 59,216),*Najjaṃ (59,216,269)	(lp) Nadīsu (NSP).

PROCEDURE FOR SPECIAL WORD-FORMS:

(np, vp, ap) ***Najjo-nadī+yo** (Change **dī** of na**dī** along with the applied **yo** into **jjo** by **ānattaṃ** of Sutta 98).

(is, ds, gs) ***Najjā** (Change **dī** of na**dī** along with the applied **nā**, **sa**, into **jjā** by **ānattaṃ** of Sutta 98).

(abs, ls) **Najjā-nadī+smā, smiṃ** (Term **ī** of nadī as **pa** by 59. Change **smā**, **smiṃ** into **yā** by Sutta 112> **nadī+yā**. Erase **ī** by 83> **nad+yā**. Change **dy** into **j** by 269. Double **j** by 28> **najjā**).

(ls) ***Najjaṃ-nadī+smiṃ** (Term **ī** of nadī as **pa** by 59. Change **smiṃ** into **yaṃ** by 216> **nadī+yaṃ**. Erase **ī** by 83> **nad+yaṃ**. Change **dy** into **j** by 269. Double **j** by 28> **najjaṃ**).

Note: Word-form with **jjaṃ**-function is shown in Rūpasiddhi, Saddanīti and Niruttidīpanī.
Word-forms with **jjā**-function in **smā**, **smiṃ** cases are shown in Saddanīti and Niruttidīpanī.
All are grammatically possible and acceptable word-forms.

SIMILARLY DECLINED WORDS

Itthī Nārī Kumārī ca, Taruṇī Brahmaṇī Sakhī
Guṇavatī tu Gacchantī, Kadalī ca Sirī Bhotī,
Gāvī ca Paṭhavī Dāsī, Mahī Nadyā'di-samakā.

[Translation]

Itthī, Nārī, Kumārī, Taruṇī, Brahmaṇī, Sakhī, Guṇavatī, Gacchantī, Kadalī, Sirī, Bhotī, Gāvī, Paṭhavī, Dāsī and **Mahī** etc, are similar to the word "**nadī**".
[**Nadyā'di-samakā=Nadī+ādi**-etc, +**samakā**-similar].
Note: There are no special word-forms in these similar words from the verse.

[WM]

Itthī-woman,	**Kadalī**-banana,
Nārī-woman,	**Sirī**-glory, splendour,
Kumārī-girl, virgin,	**Bhotī**-madam, dear (vocative word addressed to feminine nouns such as woman),
Taruṇī-young girl,	**Gāvī**-cow,
Brahmaṇī-brāhmin woman,	**Paṭhavī**-earth, world,
Sakhī-female friend,	**Dāsī**-female servant,
Guṇavatī-virtuous lady,	**Mahī**-earth, mighty earth, vast world.
Gacchantī-traveler woman,	

Note: These and other similar **ī**-ending feminine gender words are quite simple and easy to decline because no special irregular word-forms shown in **nadī** are required. See the sample declension of **Itthī** below. However, in the word **pathavī**, a special word-form such as **pathabyā**, a variant of **pathaviyā**, in the locative singular case is found in the Pāḷi texts. In Niruttidīpanī, **pathabyaṃ**, a variant of **pathaviyaṃ**, is also shown as an acceptable word-form.

54.V.F.itthī.I. **Itthī**-woman

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Itthī	Itthī, Itthiyo
Voc	Bhoti Itthi	Bhotiyo Itthī, Bhotiyo Itthiyo
Acc	Itthiṃ	Itthī, Itthiyo
Ins&Abl	Itthiyā	Itthīhi, Itthībhi
Dat&Gen	Itthiyā	Itthīnaṃ
Loc	Itthiyā, Itthiyaṃ	Itthīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Itthī (220)	(np) Itthī (59, 118), Itthiyo (59, 84).
(vs) Bhoti Itthi (57, 59, 245, 220)	(vp) Bhotiyo Itthī (59, 118), Bhotiyo Itthiyo (59, 84).
(as) Itthiṃ (59, 82, 84)	(ap) Itthī (59, 118), Itthiyo (59, 84).
(is, abs) Itthiyā (59, 112, 84)	(ip, abp) Itthīhi (NSP), Itthībhi (99).
(ds, gs) Itthiyā (59,112, 84)	(dp, gp) Itthīnaṃ (NSP).
(ls) Itthiyā (59, 112, 84), Itthiyaṃ (59, 216, 84)	(lp) Itthīsu (NSP).

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LESSON 23

Itthiliṅga, ī-kārantа sadda

Feminine gender,
inī-suffixed, **ī**-ending nouns, (Type II)
Gahapatānī-group

General Aspects

Feminine gender nouns having an "**inī**" affix (See Sutta 240), which share some common morphological procedures and structural patterns of **Bhikkhunī** and **Gahapatānī** in each of seven case-endings are called **Gahapatānī-group** nouns.

The words belonging to this group are mostly **inī**-suffixed nouns. For simple and easy learning, this group is shown under two header words: (1) **Bhikkhunī** and (2) **Gahapatānī**.

Distinctive Patterns

There are **three patterns of these nouns** based on the ending vowel of pre-feminine[1] gender base. They are:

(a) **inī** (b) **nī** (c) **ānī**

Explanation:

1. If the pre-feminine gender base-ending vowel is **a**, it will end in **inī**.
   See the base vowel of pre-feminine gender word underlined inside the bracket. Examples: **Rājinī**-the princess [**rāja+inī**], **sīhinī**-the lioness [**sīha+inī**].
   Note: The component vowel "**a**" of pre-feminine gender nouns is deleted by Sutta 12.

[1] **Pre-feminine gender** refers to the masculine geder words before an **inī**-suffix is applied such as **rāja**-king, **sīha**-lion, **hatthi**-elephant, **daṇḍī**-the one who has stick and so on. In order to signify these masculine gender words as feminine gender nouns, an **inī**-suffix is applied. Thus, it becomes **rājinī, sīhinī, hatthinī, daṇḍinī** and so on.

2. If base ending vowel is **u** or **ū**, **i** or **ī**, it will end in **nī**. Examples:
   - **Bhikkhunī**-female monk [**bhikkhu+inī**],
   - **Paracittavidūnī**-the psychic woman who knows other's mind. [**para**-of others+**citta**-mind+**vidū**-knower, **paracittavidū+inī**].
     Note: The component vowel "**i**" of suffix "**inī**" is deleted by Sutta 13.
   - **Hatthinī**-female-elephant [**hatthi+inī**],
   - **Daṇḍinī**-the woman having a stick [**daṇḍī+inī**].
     Note: The component vowel "**i**, **ī**" of pre-feminine gender words are deleted by Sutta 12.
3. Some words such as **gahapati**, have a special morphological procedure. For such words, it has a distinctive pattern of having **ānī** instead of having an ordinary **inī**. Example:
   - **Gahapatānī**-house-holder lady (No Gahapatinī!).

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55.V.F.bhikkhunī.II. 1. **Bhikkhunī**-female-monk

There are no special word-forms.

Basic crude structure & steps of word-form change

1. Base Structure: **Bhikkhu-**monk.
2. To signify it as a feminine gender, an "**inī**" affix is applied by Sutta 240> **Bhikkhu+inī**.
3. Next, the vowel "**i**" of suffix, is deleted by Sutta 13> **Bhikkhu+nī**
4. Then, it is recognized by 601 as a noun and the nominative singular "**si**" is thus applied after it> **Bhikkhunī+si**.
   Si is deleted as per the rule of Sutta 220 and thus it becomes a completed word as **Bhikkhunī**.

The morphological procedures of these words are quite simple and easy.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Bhikkhunī	Bhikkhunīyo
Voc	Bhoti Bhikkhuni	Bhoti Bhikkhunīyo
Acc	Bhikkhuniṃ	Bhikkhunīyo
Ins&Abl	Bhikkhuniyā	Bhikkhunīhi, Bhikkhunībhi
Dat&Gen	Bhikkhuniyā	Bhikkhunīnaṃ
Loc	Bhikkhuniyā, Bhikkhuniyaṃ	Bhikkhunīsu

WORDS SIMILARLY DECLINED:

Rājinī, Daṇḍinī, Yakhinī,
Dhammavādinī, Paracittavidunī,
Vaṭṭagāminī, Vivaṭṭagāminī, Sugatigāminī.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Bhikkhunī (220)	(np) Bhikkhunīyo (NSP)
(vs) Bhikkhuni (57, 59, 245, 220)	(vp) Bhikkhunīyo (NSP)
(as) Bhikkhuniṃ (59, 82, 84)	(ap) Bhikkhunīyo (NSP)
(is, abs) Bhikkhuniyā (59, 112, 84)	(ip, abp) Bhikkhunīhi (NSP), Bhikkhunībhi (99)
(ds, gs) Bhikkhuniyā (59, 112, 84)	(dp, gp) Bhikkhunīnaṃ (NSP),
(ls) Bhikkhuniyā (59, 112, 84), Bhikkhuniyaṃ (59, 216, 84)	(lp) Bhikkhunīsu (NSP)

SIMILAR WORDS

Utunī, Rājinī ce’va, Gabbhinī Yakhinī tathā
Pokkharaṇī Paracitta-vidunī Vaṭṭagāminī
Vivaṭṭagāminī Sugati-gāminī bhikkhunīsamā.

[Translation]

Utunī, Rājinī, Gabbhinī, Yakhinī, Pokkharaṇī, Paracittavidūnī, Vaṭṭagāminī, Vivaṭṭagāminī and **Sugatigāminī** are similar to **Bhikkhunī**.
(However, **Pokkharaṇī** is a bit different from the rest in this noun group).

[WM]

Utunī-menstruating woman, fertile woman.
Rājinī-princess [**ce’va**=**ca**-also, **+eva**, no meaning].
Gabbhinī-the pregnant woman.
Yakhinī-female demon [**tathā**-besides, aside from that].
Pokkharaṇī-lake, pond (lotus pond).
Paracittavidūnī-psychic-lady who knows other's mind.
Vaṭṭagāminī-mundane-things [**Vaṭṭa**-the cycle of life & death+**gāminī**-leading to].
Vivaṭṭagāminī-supra-mundane things [**Vi**-beyond, off, **+vaṭṭa**-the cycle of life & death, +**gāminī**-leading to].
Sugatigāminī-meritorious acts leading to good rebirth. [**Sugati**-good rebirth, good destiny, +**gāminī**-leading to].
bhikkhunīsamā-similar to Bhikkhunī, [**bhikkhunī**-with *bhikkhunī*, +**samā**-similar].

Note: In this noun group, most words, except **pokkharaṇī**, are similarly declined. Morphological procedure for most words is also simple and easy. The declension of **pokkharaṇī** and special morphological procedures for it are explained.

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56.V.F.pokkharaṇī.II. Pokkharaṇī-pond, lake

1. **Base Structure**: **Pokkhara** (lotus, it also means 'body').
2. To signify it as a feminine gender, an "**inī**" affix is applied by Sutta 240> **Pokkhara+inī**.
3. "**i**" of "**inī**" is changed into an "**a**". Also change "**n**" of "**inī**" into "**ṇ**" per Sutta 404 and it then becomes **Pokkhara+aṇī**.
   Delete the last component vowel "**a**" of **Pokkhara** by 12> **Pokkhar+aṇī**.
4. Then, it is recognized by Sutta 601 as a noun and the nominative singular "**si**" is thus applied after it> **Pokkharaṇī+si** and **si** is deleted per Sutta 220.

Recite the following declined word-forms for oral drill:
Remember that this word has some special, irregular word-forms.
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Pokkharaṇī	Pokkharaṇīyo, *Pokkharañño
Acc	Pokkharaṇiṃ	Pokkharaṇīyo, *Pokkharañño
Ins& Abl	Pokkharaṇīyā, *Pokkharaññā	Pokkharaṇīhi, Pokkharaṇībhi
Dat&Gen	Pokkharaṇīyā, *Pokkharaññā	Pokkharaṇīnaṃ
Loc	Pokkharaṇīyā, *Pokkharaññā, Pokkharaṇīyaṃ, *Pokkharaññaṃ	Pokkharaṇīsu

Note: Except for special irregular word-forms, applicable Suttas for morphological procedure of most words are the same as in **Bhikkhunī**.

Morphological procedure for Pokkharañño

Base: Apply the initial steps shown above till it becomes **pokkharaṇī.**

1. Apply case-ending **yo**> pokkharaṇī+yo
   (*) Change "**yo**" into "**o**" by "**tu**" of 205> **pokkharaṇī+o**
2. Change "**ī**" into "**y**" per rule 21> **pokkharaṇ+y+o**
3. Change "**ṇy**" into "**ñ**" by "**kāra**" of 269> **pokkharañ+o**
4. Reduplicate "**ñ**" with one more "**ññ**" by 28> **pokkharaññ+o.** Done.

Morphological procedure for Pokkharaññā

Base: Apply the initial steps till it becomes **pokkharaṇī**.

1. Apply case-ending **nā**> **pokkharaṇī+nā**.
   - Give the formal term "**pa**" to "**ī**" of **pokkharaṇī** by Sutta 59.
   (*) Change "**nā**" into "**yā**" by Sutta 112> **pokkharaṇī+yā**.
2. Delete "**ī**" as per rule 83> **pokkharaṇyā**.
3. Change "**ṇy**" into "**ñ**" by "**kāra**" of Sutta 269> **pokkharañ+ā**.
4. Reduplicate "**ñ**" with one more "**ññ**" by Sutta 28> **pokkharaññ+ā**. Done.

- The same procedure of step (*) can be applied for **Pokkharaññā** of *ds, abs, gs, ls-cases*.
- For **pokkharaññaṃ** of ls-case, change "**smiṃ**" into "**yaṃ**" by 216. It is quite simple.

[Reference Texts on Irregular words]

1. **Ubho maggesu sobhanti, pokkharañño tahiṃ tahiṃ.**
   (np-case example, *Kāḷudāyithera apādāna Commentary Text*)
   Both (lotus) ponds shine (look beautiful in) all over the roads.
2. **Ārāmacetyā vanacetyā, pokkharañño sunimmitā.**
   (ap-case example, *Rāmaṇeyaka-sutta, Sakka-saṃyutta Pāḷi Text*)
   The stupas in the gardens, and the stupas in the forests, (to) skillfully constructed (lotus) ponds.
3. **Uyyānabhūmiṃ gantvāna, pokkharaññā samantato.**
   (Abs-case example, *Verse no. 356, Kaṇṇamuṇḍapeti vatthu, Peta-vatthu Pāḷi Text)*
   After going to the royal garden (park), from the ponds (lotus) everywhere.

4. **Karaṇasampadānanisakkasāmivacanaṭhāne** "**pokkraṇiyā pokkharaññā**"ti **ekavacanāni vattabbāni.**
   Bhummavacanaṭhāne pana "pokkraṇiyā pokkharaññā, pokkraṇiyaṃ pokkharaññan'ti ca ekavacanāni kātabbāni
   (Saddanīti, itthiliṅga nāmika padamālā)
   [Translation]
   Such word-forms as "**pokkraṇiyā, pokkharaññā**" are applicable in **karaṇa** (is), **sampadāna** (ds), **nisakka** (abs) **sāmi** (gs) cases.
   "**pokkraṇiyā pokkharaññā, pokkraṇiyaṃ pokkharaññaṃ**" word-forms are also applicable in **bhumma** *(ls)* case.
5. **Tato yonamotū'ti sutte tuggahaṇena yona'mokāro ca. ī-kārassa yakāro. Yavata'miccādi sutte kāraggahaṇena ṇya-kārassa ña-kāro. Dvittaṃ** *(Morphological procedure for Pokkharaññо, shown in Rūpasiddhi, Itthiliṅga ī-kāranta).*

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I.II. F. 20-25

57.V.F.gahapatānī.II. 2. **Gahapatānī**-the Housewife

Basic structure & steps of word-form change

1. Base Structure: **Gahapati.**
   (**gaha**-home, +**pati**-lord, householder, a masculine gender, **i**-ending compound noun)
2. To signify it as a feminine gender, an "**inī**" affix is applied by Sutta 240> **Gahapati+inī**.
3. "**i**" of "**pati**" is changed into an "**a**" as per Sutta 91>**Gahapata+inī.**
4. The next vowel "**i**" is deleted by Sutta 13> **Gahapata+nī** and then changed vowel "**a**" of "**pata**" is lengthened into an **ā** by 16> **Gahapatā+nī**.
5. Then, it is recognized by Sutta 601 as a noun and the nominative singular "**si**" is thus applied after it > **Gahapatānī+si**.
6. **si** is deleted as a final step by 220> **Gahapatānī**.

Recite the following declined word-forms for oral drill:

Note: Basically, all declined word-forms are quite similar to **nadī**.

Case	Singular	Plural
Nom	Gahapatānī	Gahapatānīyo
Voc	Bhoti Gahapatāni	Bhotiyo Gahapatānī, Gahapatānīyo
Acc	Gahapatāniṃ	Gahapatānī, Gahapatānīyo
Ins&Abl	Gahapatāniyā	Gahapatānīhi, Gahapatānībhi
Dat&Gen	Gahapatāniyā	Gahapatānīnaṃ
Loc	Gahapatāniyā, Gahapatāniyaṃ	Gahapatānīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Gahapatānī (220)	(np) Gahapatānīyo (NSP)
(vs) Gahapatāni (57, 59, 245, 220)	(vp) Gahapatānī (59, 118), Gahapatānīyo (NSP)
(as) Gahapatāniṃ (59, 84, 82)	(ap) Gahapatānī (59,118), Gahapatānīyo (NSP)
(is, abs) Gahapatāniyā (59, 112, 84)	(ip, abp) Gahapatānīhi, (NSP),Gahapatānībhi (99)
(ds, gs) Gahapatāniyā (59, 112, 84)	(dp, gp) Gahapatānīnaṃ (NSP)
(ls) Gahapatāniyā (59, 112, 84), Gahapatāniyaṃ (59, 216, 84)	(lp) Gahapatānīsu (NSP)

SIMILAR WORDS

Mātulā'cariyānī ca, varuṇā'yyakānī tathā,

Khattiyānī padā ime, gahapatānisamakā.

[Translation]

Mātulānī, Ācariyānī, Varuṇānī, Ayyakānī, Khattiyāni, these words are similar to **gahapatānī** regarding declension.

[**Mātulā'cariyānī = mātula + ācariyānī. varuṇā'yyakānī = varuṇa + ayyakānī**. Twin pairs of words are abridged into a word in the verse which mean **Mātulānī** and **Ācariyānī**, **Varuṇānī** and **Ayyakānī**. **padā**=words, **ime**=these, **gahapatānisamakā**= **gahapatāni**-with *gahapatānī*, + **samakā**-similar].

[WM]

Mātulānī-uncle's wife, aunt,
Ācariyānī-teacher's wife,
Varuṇānī-the wife of a person named *varuṇa*,
Ayyakānī-a lady-boss, grandmother,
Khattiyāni-a woman of *khattiya*-caste.

Note: Either "**nī**" or "**ṇī**" in those words symbolize the affx "**inī**" applied after them and is identified as belonging to this noun group. (The consonant **n** of **inī** usually becomes **ṇ** in words where either an **r** or **h** is present such as **pokkhaṟaṇī**. See Sutta 549 to understand this rule).

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LESSON 24

Itthiliṅga, u-kāranta sadda
Feminine gender, **u**-ending nouns

General Aspects
The feminine gender **u**-ending nouns, which share similar morphological procedures and structural patterns of **Yāgu** in each of seven case-endings are called **Yāgu-group** nouns.

Basic crude structure in the nominative-singular case is **Yāgu+si** and **si** is deleted as per the rule of Sutta 220. Thus it becomes a completed word "**Yāgu**" ending in an **u**. Here "**u**" symbolizes the feminine gender **u**-ending nouns of **Yāgu**-group. See the verse below to understand this fact. All the words are shown in an "**u**-ending" to be grammatically identified in such noun group.

58.V.F.yāgu. **Yāgu**-porridge

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Yāgu	Yāgū, Yāguyo
Acc	Yāguṃ	Yāgū, Yāguyo
Ins&Abl	Yāguyā	Yāgūhi, Yāgūbhi, Yāguhi, Yāgubhi
Dat&Gen	Yāguyā	Yāgūnaṃ, Yāgunaṃ
Loc	Yāguyā, Yāguyaṃ	Yāgūsu, Yāgusu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Yāgu (220)	(np) Yāgū (59, 118, 88), Yāguyo (NSP)
(as) Yāguṃ (59, 82)	(ap) Yāgū, Yāguyo (same as above)
(is) Yāguyā (59, 112)	(ip) Yāgūhi (89), Yāgūbhi (89, 99) Yāguhi (NSP), Yāgubhi (99)
(ds, gs) Yāguyā (59, 112)	(dp, gp) Yāgūnaṃ (89), Yāgunaṃ (NSP),
(ls) Yāguyā (59, 112), Yāguyaṃ (59, 216)	(lp) Yāgūsu (89), Yāgusu (NSP),

SIMILAR WORDS

Dhātu Dhenu Kāsu Daddu, Kaṇḍu Kacchu Kareṇu ca
Rajju Sassū'ru Piyaṅgu, Hanu Vijju'tu Tanu ca
Usu cādi padā ime,Yaguyā sadisā matā.

[Translation]

Dhātu, Dhenu, Kāsu, Daddu, Kaṇḍu, Kacchu, Kareṇu, Rajju, Sassu, ūru (**Sassū'ru** is to be separated as **Sassu+ūru**), and **Piyaṅgu, Hanu, Vijju, Utu** (**vijjutu=vijju+utu**), **Tanu, Usu** etc; are to be known as being similar to **Yāgu**.

[WM]

dhātu-element,
dhenu-cow, female animal,
kāsu-hole,
daddu-skin disease such as eczema,
daṇḍu, **kacchu**-scab, itchy cutaneous skin disease,
kareṇu-female elephant,
rajju-rope,
sassu-mother-in-law,
ūru-thigh,
Piyaṅgu-aglaia elaeagnoidea, also called coastal boodyarra tree,
hanu-chin,
vijju-lightening,
utu-season,
tanu-body (**Synonyms: sarīra**-body, neuter gender, **deha**-body, masculine gender),
usu-arrow.
[**Yaguyā**=with *yāgu*, **sadisā**=as similar. **matā**=to be known]

Note: The word **dhātu** is a dual-gender noun belonging to both feminine and masculine. (1) In Pāḷi scriptural texts, it is mostly found in the feminine gender. *E.g.* **dhātuyā**. (2) In the grammatical texts, it is found in masculine gender. *E.g.* **dhātussa**. Please note that there is a special word-form of the word **Dhātu** in the *np*-case of masculine gender. Example: **Dhātavo**.

59.V.M.dhātu. Dhātu-element

(Masculine gender, **u**-ending noun, similar to **bhikkhu**)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Dhātu	Dhātū, Dhātuyo, *Dhātavo
Acc	Dhātuṃ	Dhātū, Dhātuyo, *Dhātavo
Ins	Dhātunā	Dhātūhi, Dhātūbhi
Dat&Gen	Dhātussa	Dhātūnaṃ
Abl	Dhātusmā, Dhātumhā	Dhātūhi Dhātūhi
Loc	Dhātusmiṃ, Dhātumhi	Dhātūsu

Note: Feminine gender word **dhātu** is to be declined as in **yāgu.**

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Dhātu (220)	(np) Dhātū (58, 118, 88), Dhātuyo (NSP) *Dhātavo (58, 119, 97)
(as) Dhātuṃ (58, 82)	(ap) Dhātū (58, 118, 88), Dhātuyo (NSP) Dhātavo (58, 119, 97)
(is) Dhātunā (NSP)	(ip) Dhātūhi (89), Dhātūbhi (89, 99)
(ds, gs) Dhātussa (61), Dhātuno (58, 117)	(dp, gp) Dhātūnaṃ (89)
(abs) Dhātusmā (NSP), Dhātumhā (99)	(abp) Dhātūhi, Dhātūhi
(ls) Dhātusmiṃ (NSP), Dhātumhi (99)	(lp) Dhātūsu (89)

Note: Suttas for morphological procedure are very much the same as in masculine gender, **u**-ending noun-word **Bhikkhu.**

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LESSON 25

Itthiliṅga, ū-kāranta sadda

Feminine gender,

ū-ending nouns

General Aspects

The feminine gender **ū**-ending nouns, which share common morphological procedures and structural patterns of the word **Vadhū** in each of seven case-endings are called **Vadhū-group** nouns.

Basic crude structure in the nominative-singular case is **Vadhū+si** and **si** is deleted as per the rule of Sutta 220. Thus it becomes complete as "**Vadhū**" ending in an **ū**.

Here "**ū**" symbolizes the feminine gender **ū**-ending nouns of **Vadhū**-group. See the verse below to clarify this fact. All the words are shown in an "**ū**-ending" to be grammatically identified in such a group.

60.V.F.vadhū. **Vadhū**-daughter-in-law

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Vadhū	Vadhū, Vadhuyo
Voc	Bhoti Vadhu	Bhotiyo Vadhū, Vadhuyo
Acc	Vadhuṃ	Vadhū, Vadhuyo
Ins	Vadhuyā	Vadhūhi, Vadhūbhi
Dat&Gen	Vaduyā	Vadhūnaṃ
Abl	Vadhuyā	Vadhūhi, Vadhūbhi
Loc	Vaduyā, Vadhuyaṃ	Vadhūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Vadhū (220)	(np) Vadhū (59, 118), Vadhuyo (59, 84),
(vs) Vadhu (57, 59, 245, 220)	(vp) Vadhū (59, 118), Vadhuyo (59, 84)
(as) Vadhuṃ (59, 82, 84)	(ap) Vadhū (59, 118), Vadhuyo (59, 84),
(is) Vadhuyā (59, 112, 84)	(ip) Vadhūhi (NSP), Vadhūbhi (99),
(ds, gs) Vaduyā (59, 112, 84)	(dp, gp) Vadhūnaṃ (NSP),
(abs) Vadhuyā (59, 112, 84)	(abp) Vadhūhi, Vadhūbhi,
(ls) Vaduyā (59, 112, 84), Vadhuyaṃ (59, 216, 84)	(lp) Vadhūsu (NSP)

SIMILAR WORDS

Jambū Camū ca Sarabhū, Sarabū Sutanū Subhū
Vāmūrū Nāganāsūrū, Vadhū'va Ūkāra'ntakā.

[Translation]

The words **Jambū, Camū, Sarabhū, Sarabū, Sutanū, Subhū, Vāmūrū** and **Nāganāsūrū** etc, are like the word **vadhū** and to be declined accordingly.

[WM]

Jambū-the rose-apple tree,
Camū-army,
Sarabhū-a river so-named in India,
Sarabū-household small lizard, lizard, house lizard
Sutanū-a woman of good body-figure [**su**-good, **+tanu**-body],
Subhū-a lady having pretty eyebrow [**su**-pretty, **+bhū**-eyebrow],
Vāmūrū-a lady of pretty legs [**vāma**-shapely, **+ūru**-thigh, **i.e.** legs].
Nāganāsūrū-a lady of shapely slender legs resembling the pretty tapering trunk of an elephant [**nāga**-elephant+**nāsā**-nose **i.e.** trunk+**ūru**-thigh **i.e.** leg]. [**Vadhū'va=vadhū**-the word *vadhū*, +**iva**-like. **Ūkāra'ntakā=Ūkāra**-***ū*** vowel, +**antakā**-ending].

Feminine Gender, o-ending Noun

Note: There are no other **o**-ending feminine gender nouns except the word **gāvī**-female cow. It is to be inflected as **nadī** without irregular word-forms. Therefore, no separate **o**-ending feminine gender noun category is shown. However, for easy reference and learning, inflected word-forms are shown below:

61.V.F.gāvī. **Gāvī**-female cow

Case	Singular	Plural
Nom	Gāvī	Gāvī, Gāviyo
Voc	Bhoti Gāvi	Bhotiyo Gāvī, Bhotiyo Gāviyo
Acc	Gāviṃ	Gāvī, Gāviyo
Ins&Abl	Gāviyā	Gāvīhi, Gāvībhi
Dat&Gen	Gāviyā	Gāvīnaṃ
Loc	Gāviyā, Gāviyaṃ	Gāvīsu

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INDEX OF FEMININE GENDER NOUN HEADER-WORDS

Kaññā ratti ca nadī ca, bhikkhunī ca yāgu vadhū.
gāvī'ti'me satta padā, itthiliṅgikā ñāyare.

[Translation]

Kaññā, ratti, also, nadī, also, bhikkhunī, also, yāgu, vadhū, gāvī, thus, these seven words are to be known as header-words of feminine gender nouns.

[WM]

gāvīti'me=gāvī+iti-thus, **+ime**-these
satta-seven
padā=words
itthiliṅgikā=as nouns of feminine gender. [**itthiliṅgikā=itthiliṅga**=feminine gender, **+ika**=relating to, **+yo**=changed to **ā** per 107].
ñāyare=should be known.[**ñā**=to know, **+ya**=suffix means 'should', **+anti**=changed to **re** per 517, *āv*]

LESSON 26

Aliṅga-sadda

NON-GENDER PRONOUNS

(Personal Pronouns)

62.V.Pr.2.tumha. **Tumha**-you

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Tvaṃ, Tuvaṃ	Tummhe, Vo*
Acc	Taṃ, Tuvaṃ, Tavaṃ, Tvaṃ	Tumhe, Tumhākaṃ, Vo
Ins	Te, Tayā, Tvayā	Tumhehi, Tumhebhi, Vo
Dat&Gen	Te, Tava, Tuyhaṃ, Tumhaṃ	Tumhākaṃ, Tumhaṃ, Vo
Abl	Tayā, Tvayā	Tumhehi, Tumhebhi
Loc	Tayi, Tvayi	Tumhesu
	*pronounce as in *wall*, with **v** as having the sound of **w**.	

Note: There is no "**vo**, **no"** function in the ablative and locative cases. **vo**, **no**-function occurs in np, ap, ip, dp, gp, cases only. Also, there are two additional word-forms in accusative plural. They are (a) **Tumhaṃ, amhaṃ** (b) **Tumhānaṃ, amhānaṃ** applicable by means of **vā** of Sutta 162 but not shown in the list of all applicable word forms of both **tumha** and **amha**.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Tvaṃ (140), Tuvaṃ (by **ca** of 140)	(np) Tumhe (164), Vo (by 'bahuvacanesu' of 151)
(as) Taṃ (143), Tuvaṃ (146), Tavaṃ (144), Tvaṃ (146)	(ap) Tumhe (107), Tumhākaṃ (162), Vo (147)
(is) Te (150), Tayā (145), Tvayā (145, 210)	(ip) Tumhehi (101), Tumhebhi (101, 99), Vo (151)
(ds, gs) Te (148), Tava (141), Tuyhaṃ (142), Tumhaṃ (163)	(dp, gp) Tumhākaṃ (161), Tumhaṃ (Change **naṃ** into **aṃ** by 161 per Rūpasiddhi), Vo (147)
(abs) Tayā (270, 145), Tvayā (270, 145, 210)	(abp) Tumhehi, Tumhebhi.
(ls) Tayi (139), Tvayi (139, 210)	(lp) Tumhesu (101).

Note: There is one special word-form found in the Pāḷi texts: **tyamha**-those of us.

[Reference Text]

1. **tyamha khīṇāsavā dantā**
(Verse 66, Bhaddā Kāpilānī therī-gāthā Pāḷi Text)
Now we are tamed, our defilements have ended.
2. **evaṃ kapilaye tyamha chaḍḍayitvā idhāgatā** *(Verse 773, Umaṅga-jātaka Pāḷi text)*
Likewise, we left you at Kapilaya and went to this place.
3. **te tyamha paññāya mayaṃ sutuṭṭhā**
(Verse 1632, Vidhura-jātaka Pāḷi text)
We are very pleased with your wisdom.

Aṃ, **Ākaṃ**, **Asma**-Function

Tumhamhehi parassa naṃvacanassa ākamiccādeso hoti,
aṃ ca. "Tesu vuddhī"ti ādinā
amhassa kvaci asmā'deso. *(Sutta 244, Rūpasiddhi Grammar).*

[Translation]

naṃ-case applied after **tumha**, **amha**, changes to **ākaṃ** and also **aṃ**.

amha also changes into **asma** in some cases by invoking the great Sutta 404 "**Tesu vuddhi**".

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LESSON 27

63.V.Pr.1.amha. Amha-I, me

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Ahaṃ	Mayaṃ, Amhe, *Asme, No*
Acc	Maṃ, Mamaṃ	Amhe, Amhakām, No
Ins	Me, Mayā	Amhehi, Amhebhi, *Asmāhi, *Asmābhi, No
Dat&Gen	Me, Mama, Mayhaṃ, Amhaṃ, Mamaṃ	Amhākaṃ, *Asmākaṃ, Amhaṃ, No
Abl	Mayā	Amhehi, Amhebhi, *Asmāhi, *Asmābhi
Loc	Mayi	Amhesu, *Asmāsu, *Asmesu
	*pronounce "*nall*" as in "*all*"	

Note: There is **asma**-function applicable in nominative plural **yo**, *ip/ap* **hi**, *dp/gn* **naṃ**, *lp* **su** cases.

[Reference Texts]

1. **Sumhā'mhassā'smā**

[Sutta 203, Syādikaṇḍa, Moggallāna Grammar].

[Translation]

Amha changes to **asma** in **su**-case

2. **Mahāvuttinā yo,hi,su amhassa asmā'deso.**
Yonaṃ ettañca.

[Niruttidīpanī].

[Translation]

- **Amha** changes to **asma** in **yo**, **hi**-cases by invoking the power of great Sutta.
- **Yo** also changed into **e**.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Ahaṃ (140)	(np) Mayaṃ (121), Amhe (164), Asme (Change **amha** to **asma** by 404, 164), No (by **bahuvacana** of 151)
(as) Maṃ (143), Mamaṃ (144)	(ap) Amhe (107), Amhakām (162), No (147)
(is) Me (150), Mayā (145)	(ip) Amhehi, Amhebhi, Asmāhi (**asma** by 404, 89), Asmābhi (**asma** by 404, 89, 99), No (151).
(ds, gs) Me (148), Mama (141), Mayhaṃ (142), Amhaṃ (163), Mamaṃ (120)	(dp,gp) Amhākaṃ (161), Asmākaṃ (**asma** by 404, 161), Amhaṃ (Change **naṃ** into **aṃ** by 161 per Rūpasiddhi), No (147)
(abs) Mayā (270, 145)	(abp) Amhehi, Amhebhi, *Asmāhi, *Asmābhi.
(ls) Mayi (139)	(lp) Amhesu (101), Asmāsu (**asma** by 404, 89), Asmesu (**asma** by 404, 101)

Reference Texts where words in <u>asma</u>-function are found in a number of different cases:

1. **<u>asmā</u>'bhijappanti janā anekā**
 [**asmā'bhijappanti=asme + abhijappanti**].
 - Here, **asme** is accusative plural-case word.
 (Baka-brahmasutta, Brahmasaṃyutta Pāḷi Texts).

2. **asmābhi** pariciṇṇo'si
 (Verse 230, ekuposathika vagga, apadāna Text).
 - **asmābhi** is Instrumental plural.

3. **adassanena <u>asmākaṃ</u>** *(Verse 82, Cūḷahaṃsa-jātaka Text).*
 - Here, **asmākaṃ** is Genitive Plural.

4. **yaṃ kiccaṃ parame mitte, kata'm<u>asmāsu</u> taṃ tayā**
 [**kataṃ+asmāsu**] *(Verse 81, Cūḷahaṃsa-jātaka Text).*
 - Here, **asmāsu** is locative plural.

LESSON 28

COMMON NOUNS OF VARIABLE GENDER

[**Sabbanāma** Nouns (Pronouns)]

THE *SABBANĀMA* NOUNS SUMMARIZED IN VERSE

Sabba,Katara,Katamaṃ, Aññaṃ, Aññatara-tamā
Itaraṃ, Pubba-parā'paraṃ, Dakkhiṇaṃ Uttaram'pi ca
Adharaṃ Ya-Ta-Imañ'ca, Eta-Amu ca Kiṃ tathā
Ekaṃ Ubha-Ubhayañ'ca, Dvi-ti-Catu ca Tumha'mhaṃ
Tiliṅgā Sabbanāmāni, Ane'kā Vividhā Siyuṃ.

[Translation]

Sabba, Katara, Katama, Añña, Aññatara, Aññtama (shortened in the verse as ***tamā***), **Itara, Pubba, Para, Apara, Dakkhiṇa, Uttara, Adhara, Ya, Ta, Ima, Eta, Amu, Kiṃ, Eka, Ubha, Ubhaya, Dvi, ti, Catu, Tumha** and **Amha**, all these nouns are called ***Sabbanāma*** nouns. They are of three genders and numerous.

[**Pubba-parā'paraṃ** = **pubba-para** + **aparaṃ**. **Tiliṅgā**-three genders. **Sabbanāmāni**-*sabbanāma* nouns.
Ane'kā=**na**-not, +**ekā**-one, **i.e.** many. **Vividhā**-various. **Siyuṃ**-are].

BASE VOWEL-ENDING OF SABBANĀMA NOUNS

Of these,

(1) **amu** is **u**-ending noun.

(2) **Kiṃ** is **aṃ**-ending *(niggahitanta)* noun.

(3) **Sabba, Katara, Katama, Añña, Aññatara, Aññtama, Itara, Pubba, Para, Apara, Dakkhiṇa, Uttara, Adhara, Ya, Ta, Ima, Eta** are **a**-ending nouns.

(4) **tumha** and **amha** are **a**-ending **genderless pronouns**.

(5) **Eka, Ubha, Ubhaya** (**a**-ending), **Dvi, ti** (**i**-ending), **Catu** (**u**-ending) etc, are numerical nouns. It is important to note the end-vowel of *sabbanāma* nouns for necessary morphological procedures.

Classification of the Sabbanāma Nouns

Sabbanāma nouns can be grouped into **six** groups as shown below:

1. Demonstrative *Sabbanāma* nouns

   Sabba-all, **Ima**-this, **Amu**-such and such, **Katara, Katama**-what, which, who, **Añña**-another**, Aññatara**-someone, **Aññtama**-someone, either of two, **Itara**-other.

2. Pronoun *Sabbanāma*

   Tumha-you and **Amha**-I, me.

   Note: These two nouns do not have gender and called *aliṅga-nāma* (genderless nouns).

3. Relative *Sabbanāma* nouns

   Ya-which (Indefinite, non-specific reference)

   Ta, **Eta**-that (Definite reference).

4. Interrogative *Sabbanāma* noun

   Kiṃ-what.

5. Directional *Sabbanāma* nouns

   Pubba-Eastern, before, **Para**-other (side), **Apara**-Western, other, **Dakkhiṇa**-Southern, the right side, **Uttara**-Northern, **Adhara**-under.

6. Numeral *Sabbanāma* nouns

   Eka-one, **Dvi**-two, **Ubha**-**Ubhaya**-two, **ti**-three, **Catu**-four and so on.

Note: [**Sabba**-all+**nāma**-noun]. Here, the word "**sabba**" implies all genders. These ***sabbanāma*** nouns, with the exception of a few ***nipāta*** particles and genderless ones, **do not have fixed genders**. They are generally **related to all of three genders**.

USE OF SABBANĀMA-NOUNS IN THE PĀḶI TEXTS

They are **mostly used as pronominal adjectives** even though they can also be occasionally used as independent words in a sentence.

Below are a few examples of *sabbanāma* nouns used as adjectives, which show their relationship to three genders.

See carefully how they follow the gender of the word they modify:

(Masculine gender)	
sabbo jano-all people,	**sabbe janā**-all men.
(Neuter gender)	
sabbaṃ cittaṃ-all mind,	**Sabbāni cittāni**-all minds.
(Feminine gender)	
sabbā vedanā-all feeling,	**Sabbā vedanāyo**-all feelings.

Note: Vowel-endings which serve as symbolism of gender are shown underlined to make it more easily understandable for the beginner students of Pāḷi.

Here, the words **jana**, **citta** and **vedanā** have their fixed genders. As such, the word **sabba** has to follow their gender accordingly. That is the reason why they are called *Sabbanāma*. However, this is only a generalized term as there are some nouns such as **tumha** and **amha**, which do not have gender at all.

Q: Rather than those mentioned in the verse above, are there any other words which can be assumed included in *sabbanāma* (the common noun) category?

A: Yes. But they are **not definitely categorized as sabbanāma-nouns**. Such nouns are instead called "**guṇa-nāma** and **kriyā-nāma** nouns" which also are of variable gender. The word "**guṇa**" means 'quality or a specific aspect' while "**kriyā**" means 'action or verb'. But they can not be grammatically classified as *sabbanāma* nouns. Shown below are some examples of **guṇa** and **kriyā** nouns and the way they become variable gender depending on the gender of the word they directly modify.

Examples of *guṇa*-nouns shown underlined **with accompanying modified words:**

Mahanto rukkho-the big tree,
Nīlā mālā-the blue flower,
Nīlaṃ padumaṃ-the blue lotus,
Kaṇho naro-the dark-skinned man,
Kaṇhā kaññā-the dark-skinned girl,
Kaṇhaṃ vanaṃ-the dark forest.

Here, the size or color is quality. There are in fact a lot of quality nouns (*guṇa-nāma*) of every description used in any language.

Examples of Kriyā-nouns without modified words but contextually implied:

Dāyako-the donor-man,
Dāyikā-the donor-lady,
Dāyakaṃ-the donor family.

Here, the ***kriyā***-noun "**Dāyako**" is derived from the verb "**deti**-he gives." The **o, ā, aṃ** endings of the words signify the genders of these words based on the meaning they implied.

Q: Why other nouns previously shown such as **purisa** and so on are not called *Sabbanāma*?

A: Except a few **ntu, nta-suffixed nouns** and some **contextually-gendered nouns**, most nouns have their own specific genders. This is the reason why they are not called *Sabbanāma* nouns. Most of those nouns, excluding **ntu**, **nta**-suffixed nouns and contextual-gendered nouns, are usually used as **individual nouns** in the sentences, not as **modifying adjectives**. On the other hand, *Sabbanāma* nouns, **ntu**, **nta**-suffixed nouns and contextually gendered nouns can be used either as an **independent word** or as a **modifying adjective** in a sentence.

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LESSON 29

Sabba-all
(**a**-ending, three genders, both numbers)

64.V.A.M.sabba. **Sabba** (M)

Recite the following declined word-forms for oral drill:
Note: Special word-forms unique to only *sabbanāma*-nouns are shown in asterisk (*).

Case	**Singular**	**Plural**
Nom	Sabbo	*Sabbe
Acc	Sabbaṃ	*Sabbe
Ins	Sabbena	Sabbehi, Sabbebhi
Dat&Gen	Sabbassa	*Sabbesaṃ, *Sabbesānaṃ
Abl	Sabbasmā, Sabbamhā	Sabbehi, Sabbebhi
Loc	Sabbasmiṃ, Sabbamhi	Sabbesu

Note: Special word-forms unique to *sabbanāma* nouns are marked with a star. There is no **sabbā** in *abs*-case and no **sabbe** in *ls*-case as it is debarred by the rule of Sutta 110. Most words are declined as in the word purisa. Morphological procedure is also the same as in Purisa except in special words.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Sabbo (104)	(np) *Sabbe (164, 83)
(as) Sabbaṃ	(ap) *Sabbe (164, 83)
(is) Sabbena	(ip) Sabbehi, Sabbebhi
(ds, gs) Sabbassa	(dp, gp) *Sabbesaṃ (168, 102), *Sabbesānaṃ (168, 102)
(abs) Sabbasmā, Sabbamhā	(abp) Sabbehi, Sabbebhi
(ls) Sabbasmiṃ, Sabbamhi	(lp) Sabbesu.

Note:

(1) The necessary morphological procedures for the rest are to be carried out as in **purisa**.
Please refer to morphological notes of **purisa**.

(2) There is no function of **ā** in **smā**-case, no **e** in **smiṃ** case applicable by the rule of Sutta 108 *(Re: Sutta 110)*.

65.V.A.N.sabba. Sabba (Neuter)

Case	Singular	Plural
Nom	Sabbaṃ	Sabbāni
Acc	Sabbaṃ	Sabbāni

Note: Starting from *is*-case, the rest is to be declined as in masculine word-forms of **sabba**.

66.V.A.F.sabba. Sabba (Feminine)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sabbā	Sabbā, Sabbāyo
Acc	Sabbaṃ	Sabbā, Sabbāyo
Ins&Abl	Sabbāya	Sabbāhi, Sabbābhi
Dat&Gen	Sabbāya, *Sabbassā	*Sabbāsaṃ, *Sabbāsānaṃ
Loc	Sabbāyaṃ, *Sabbassaṃ	Sabbāsu

Note: Special word-forms unique to *sabbanāma* nouns are marked with asterisk. The rest is declined as in **kaññā**.

SUTTAS FOR **M**ORPHOLOGICAL **P**ROCEDURE [**SMP**]

Do not forget to follow the steps reminded in the section of **kaññā**, which are necessary whenever morphological procedures for **ā**-ending feminine gender nouns are going to be performed.

Step **1:** Start the base= **Sabba**.

Step **2:** Apply an **ā** affix by Sutta 237 after it to signify the feminine gender> **Sabba+ā**.

Step **3:** Delete the last vowel "**a**" of **Sabba** by Sutta 83> **Sabb+ā**.

Step **4:** Recognize it as a noun by Sutta 601.

Step **5:** A Nominative singular case-ending "**si**" is applied> **Sabbā+si**.

- **Si** is deleted as per rule of Sutta 220> **sabbā**

Skip the steps **1,2,3,4** and begin the base as **Sabbā** for the remaining cases.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ds, gs) *Sabbassā (179, 66, 62)	(dp, gp) *Sabbāsaṃ (168), *Sabbāsānaṃ (168).
(ls) *Sabbassaṃ (179, 66, 62).	

Note: The necessary morphological procedures for the rest are to be carried out as in **Kaññā**.

Please refer to the morphological notes shown in **Kaññā**.

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LESSON 30

67.V.Pr.M.ya.re. **Ya**-whichever, anything, whoever, (M)

(Relative Pronouns)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Yo	*Ye
Acc	Yaṃ	Ye
Ins	Yena	Yehi, Yebhi
Dat&Gen	Yassa	*Yesaṃ, *Yesānaṃ
Abl	Yasmā, Yamhā	Yehi, Yebhi
Loc	Yasmiṃ, Yamhi	Yesu

Note: Special word-forms unique to *sabbanāma* nouns are marked with asterisk (*). There is no **yā** in *abs*-case and no **ye** in *ls*-case. Most words are declined as in the word **purisa**.

SMP [**S**uttas for **M**orphological **P**rocedure]

(np) *Ye (164, 83)	(ap) *Ye (164, 83)
(dp, gp) *Yesaṃ (168, 102), *Yesānaṃ (168, 102).	

68.V.Pr.N.ya.re. **Ya**-whichever, anything (N)

Case	Singular	Plural
Nom	Yaṃ	Yāni
Acc	Yaṃ	Yāni
Note: The rest is declined as in masculine word-forms.		

69.V.Pr.F.ya.re. **Ya**-whichever, anything (F)

(Relative Pronouns)

Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Yā	Yāyo
Acc	Yaṃ	Yāyo
Ins	Yāya	Yāhi, Yābhi
Dat&Gen	Yāya, *Yassā	*Yāsaṃ, *Yāsānaṃ
Abl	Yāya	Yāhi, Yābhi
Loc	Yāyaṃ, *Yassaṃ	Yāsu

Note: This word "**ya**" is an **indefinite pronoun** used as a preceding part in **a paired structure** with its relative pronoun "**ta**" usually used together in a sentence (**ya ... ta**). It generally implies anything or anyone non-specifically. Both "**ya**" and "**ta**" are **Relative Pronouns** used either together or sometimes separately in a sentence.

SMP [**S**uttas for **M**orphological **P**rocedure]

Follow the preliminary morphological procedures required for **ā**-ending feminine gender nouns.

(ds, gs) *Yassā (179, 66, 62)	(dp, gp) *Yāsaṃ (168), *Yāsānaṃ (168).
(ls) *Yassaṃ (179, 66, 62).	

Note: Morphological procedure for the rest is as in **Kaññā**.

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LESSON 31

70.V.Pr.M.3.ta.de. Ta-that thing, that person (M)

(Demonstrative Pronouns)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*So	Te, *Ne
Acc	Taṃ, *Naṃ	Te, *Ne
Ins	Tena, *Nena	Tehi, Tebhi, *Nehi, *Nebhi
Dat&Gen	Tassa, *Nassa, *Assa	Tesaṃ, *Tesānaṃ, *Nesaṃ, *Nesānaṃ
Abl	Tasmā *Nasmā, *Asmā, Tamhā *Namhā	Tehi, tebhi, *Nehi, *Nebhi
Loc	Tasmiṃ *Nasmiṃ, *Asmiṃ, Tamhi *Namhi	Tesu, *Nesu

Note: *Sabbanāma* noun word "**ta**" is sometimes changed into either "**na**" or "**a**" in all genders.

See Sutta 175 and 176, Kaccāyana Pāḷi Grammar for detailed information. But in the **Vutti** (explanation) of those Suttas, only a few cases are shown for these **na** and **a**-featured words in Kaccāyana Pāḷi Grammar.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *So (174, 104)	(np) Te (164), *Ne (175, 164)
(as) Taṃ (NSP), *Naṃ (175)	(ap) Te (164), *Ne (175, 164)
(is) Tena (103), *Nena (175, 103)	(ip) Tehi (101), Tebhi (101, 99), *Nehi (175, 101), *Nebhi (175, 101, 99)
(ds, gs) Tassa (61), *Nassa (175, 61), *Assa (176, 61)	(dp, gp) *Tesaṃ (168, 102), *Tesānaṃ (168, 102), *Nesaṃ (175, 168, 102), *Nesānaṃ (175, 168, 102)
(abs) Tasmā (NSP) *Nasmā (175), Tamhā (99) *Namhā (175, 99), *Asmā (176)	(abp) Tehi, tebhi, *Nehi, *Nebhi,
(ls) Tasmiṃ (NSP) *Nasmiṃ (175), *Asmiṃ (176), Tamhi (99) *Namhi (175, 99)	(lp) Tesu (101), *Nesu (175, 101).

71.V.Pr.N.3.ta.de. **Ta-**that thing, that person (N)

(Demonstrative Pronouns)

Case	Singular	Plural
Nom	Taṃ, *Naṃ	Tāni, *Nāni
Acc	Taṃ, *Naṃ	Tāni, *Nāni
Note: The rest is declined as in masculine word-forms.		

Note: Nāni, though applicable, is not widely found in the canonical texts. the rest is similar to masculine word-forms. Morphological procedure is also easy to understand as it is similar to masculine word-forms.

72.V.Pr.F.3.ta.de. Ta-that thing, that person (F)

(Demonstrative Pronouns)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*Sā	Tā, Tāyo, *Nā, *Nāyo
Acc	Taṃ, *Naṃ	Tā, Tāyo, *Nā, *Nāyo
Ins&Abl	Tāya, *Nāya	Tāhi, Tābhi, *Nāhi, *Nābhi
Dat&Gen	Tāya *Nāya *Tassā, *Tissā, *Tassāya, *Tissāya, *Nassā, *Assā, *Nassāya, *Assāya	*Tāsaṃ, *Tāsānaṃ, *Nāsaṃ, *Nāsānaṃ,
Loc	*Tassaṃ, *Tissaṃ, *Assaṃ, *Nassaṃ, Tāyaṃ, Nāyaṃ	Tāsu, *Nāsu

SMP [**S**uttas for **M**orphological **P**rocedure]

Follow the preliminary morphological procedures required for **ā**-ending feminine gender nouns.

(ns) *Sā (174, 220)	(np) Tā (118), Tāyo (NSP). *Nā (175, 118), *Nāyo (175).
(as) Taṃ (NSP), *Naṃ (175)	(ap) Tā, Tāyo, *Nā, *Nāyo.
(is) Tāya (111), *Nāya (175, 111)	(ip) Tāhi (NSP), Tābhi (99), *Nāhi (175), *Nābhi (175, 99).
(ds, gs) Tāya *Nāya *Tassā (179, 62, 66), *Tissā (179, 62, 64), *Tassāya (65, 66), *Tissāya (65, 64), *Nassā (175, 179, 62, 66), *Assā (179, 62, 176, 66), *Nassāya (175, 65, 66), *Assāya (65, 66, 176)	(dp, gp) *Tāsaṃ (168), *Tāsānaṃ (168), *Nāsaṃ (175, 168), *Nāsānaṃ (175, 168).
(ls) *Tassaṃ (179, 66, 62), *Tissaṃ (179, 62, 64), *Assaṃ (179, 62, 176, 66), *Nassaṃ (179, 62, 175, 66), Tāyaṃ (60, 216), Nāyaṃ (60, 175, 216)	(lp) Tāsu (NSP), *Nāsu (175)

Note: Words in **na**-function in all cases are not widely found in the canonical Pāḷi texts. Only a few in some case-endings are found.

SPECIAL WORD-FORM **TYĀ**

There is a special word-form **tyā**, which is synonymous with **tā** found in the following verse of Jātaka Pāḷi text.

Khiḍḍā paṇihitā tyāsu, rati tyāsu patiṭṭhitā.

bījāni tyāsu ruhanti, yadidaṃ sattā pajāyare.

[Translation]

Entertainment (of the world) lies in those female-folk.

Delight (of the world) exists in them.

The seeds of living species thrive in those female-folk.

(Verse 120, Asīti-nipāta, Mahāhaṃsa-jātaka Pāḷi text)

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LESSON 32

73.V.Pr.M.eta.de. Eta-this thing, this person (M)

(Demonstrative Pronouns)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*Eso	*Ete
Acc	Etaṃ, *Enaṃ	Ete
Ins	Etena	Etehi, Etebhi
Dat&Gen	Etassa	*Etesaṃ, *Etesānaṃ
Abl	Etasmā, Etamhā	Etehi, Etebhi
Loc	Etasmiṃ, Etamhi	Etesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *Eso (174, 104, 83)	(np) Ete (164),
(as) Etaṃ, *Enaṃ	(ap) Ete
(is) Etena	(ip) Etehi, Etebhi,
(ds, gs) Etassa	(dp, gp) *Etesaṃ (102, 168), *Etesānaṃ (102, 168),

Note: ***Enaṃ**. For this word, "**eta**" is to be changed into "**ena**" by invoking the power of 571 or by Moggallāna Grammar, Syādikaṇḍa, Sutta No. 197.

"**imetāna'menā'nvādese dutiyāyaṃ**."

[Translation]

ima, **eta** changes into **ena** in expressing the repetition of an advice when an accusative singular case is applied after **ima** and **eta**.

74.V.Pr.N.eta.de. Eta-this thing, this person (N)

Case	Singular	Plural
Nom	Etaṃ	Etāni
Acc	Etaṃ	Etāni
Note: The rest is declined as in masculine word-forms.		

Note: Except for some words in *dp, gp*-cases, morphological procedure for most words are as in the **sabba.**

75.V.Pr.F.eta.de. **Eta**-this thing, this person (F)

(Demonstrative Pronouns)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Esā	Etā, Etāyo
Acc	Etaṃ	Etā, Etāyo
Ins&Abl	Etāya	Etāhi, Etābhi
Dat&Gen	Etāya, *Etissā, *Etissāya	*Etāsaṃ, *Etāsānaṃ
Loc	Etāyaṃ, *Etissaṃ	Etāsu

SMP [**S**uttas for **M**orphological **P**rocedure]

Follow the preliminary morphological procedures required for **ā**-ending feminine gender nouns.

(ns) Esā (174, 220)	(np) Etā, Etāyo
(as) Etaṃ	(ap) Etā, Etāyo
(is) Etāya	(ip) Etāhi, Etābhi,
(ds, gs) Etāya, *Etissā (179, 62, 63), *Etissāya (65, 63)	(dp, gp) *Etāsaṃ (168), *Etāsānaṃ (168)
(abs) Etāya	(abp) Etāhi, Etābhi
(ls) Etāyaṃ, *Etissaṃ (179, 62, 63)	(lp) Etāsu (NSP).

Note: This word "**eta**" is used when referring to something or someone which is located near the speaker. But, "**ima**" is used when referring to something in hand or someone nearest to the speaker. Sometimes, "**eta**" is assumed to be similar to "**ta**-that" by some scholars. It is only a general reference interchangeably used as **ima**. See Sutta 236 where **ima** is changed to **eta**.

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LESSON 33

76.V.Pr.M.ima.de. Ima-this (M)

(Demonstrative Pronouns)

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*Ayaṃ	Ime
Acc	Imaṃ	Ime
Ins	*Anena, *Iminā	Imehi, Imebhi, *Ehi, *Ebhi
Dat&Gen	Imassa, *Assa	*Imesaṃ, *Imesānaṃ, *Esaṃ, *Esānaṃ
Abl	Imasmā, Imamhā, *Asmā	Imehi, Imebhi, *Ehi, *Ebhi
Loc	Imasmiṃ, Imamhi, *Asmiṃ	Imesu, *Esu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *Ayaṃ (172, 220)	(np) *Ime
(as) Imaṃ	(ap) Ime
(is) *Anena (171, 103), *Iminā (171)	(ip) Imehi, Imebhi, Ehi (170), Ebhi (170, 99)
(ds, gs) Imassa, *Assa (177, 61)	(dp, gp) *Imesaṃ (102, 168), *Imesānaṃ (102, 168), *Esaṃ (170, 168), *Esānaṃ (170, 168)
(abs) Imasmā, Imamhā, *Asmā (177)	(abp) Imehi, Imebhi, *Ehi (170), *Ebhi (170, 99)
(ls) Imasmiṃ, Imamhi, *Asmiṃ (177)	(lp) Imesu, *Esu (170).

Note: Those words without any Sutta numbers are similar to the ones in the same case-endings as those shown in **purisa**.

77.V.Pr.N.ima.de. Ima-this (N)

Case	Singular	Plural
Nom	*Idaṃ, Imaṃ	Imāni
Acc	*Idaṃ, Imaṃ	Imāni
Note: The rest is declined as in masculine word-forms.		

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *Idaṃ (129), Imaṃ	(np) Imāni
(as) *Idaṃ (129), Imaṃ	(ap) Imāni

Note: Those words without any Sutta numbers are similar to the ones in the same case-endings as those shown in **citta**.

78.V.Pr.F.ima.de. Ima-this (F)

(Demonstrative Pronouns)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	*Ayaṃ	Imā, Imāyo
Acc	Imaṃ	Imā, Imāyo
Ins&Abl	Imāya	Imāhi, Imābhi
Dat&Gen	Imāya, *Imissā, *Imissāya, *Assā, *Assāya	*Imāsaṃ, *Imāsānaṃ
Loc	Imāyaṃ, *Imissaṃ, *Assaṃ	Imāsu

SMP [**S**uttas for **M**orphological **P**rocedure]

Follow the preliminary morphological procedures required for **ā**-ending feminine gender nouns.

(ns) *Ayaṃ (172, 220)	(np) Imā, Imāyo
(as) Imaṃ (NSP)	(ap) Imā, Imāyo
(is, abs) Imāya	(ip, abp) Imāhi, Imābhi
(ds,gs) Imāya, *Imissā (179, 62, 63), *Imissāya (65, 63), *Assā (177, 179, 62), *Assāya (177, 65)	(dp, gp) *Imāsaṃ (168), *Imāsānaṃ (168),
(ls) Imāyaṃ, *Imissaṃ (179, 62, 63), *Assaṃ (177, 179, 62)	(lp) Imāsu.

Note: Those words without any Sutta numbers are similar to the ones in the same case-endings as shown in **kaññā**.

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LESSON 34

79.V.Pr.M.amu.de. Amu-so and so, such and such (of person or place or thing), that (over there) (remote distance) u-ending Sabbanāma-noun (M)

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Amu, *Asu, *Adu	Amū, Amuyo
Acc	Amuṃ	Amū
Ins	Amunā	Amūhi, Amūbhi, Amuhi, Amubhi
Dat&Gen	Amussa, *Adussa	*Amūsaṃ, *Amūsānaṃ, *Amusaṃ, *Amusānaṃ
Abl	Amusmā, Amumhā	Amūhi, Amūbhi, Amuhi, Amubhi
Loc	Amusmiṃ, Amumhi	Amūsu, Amusu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Amu (220), *Asu (173, 220), *Adu (Change **amu** into **adu** by **vinādhikāra** of 130, 220)	(np) Amū (58, 118, 88), Amuyo (NSP)
(as) Amuṃ (NSP)	(ap) Amū (58, 118, 88)
(is) Amunā (NSP)	(ip) Amūhi (89), Amūbhi (89, 99), Amuhi (NSP), Amubhi (99)
(ds, gs) Amussa (61), *Adussa (vinādhikāra of 130, 61)	(dp, gp) *Amūsaṃ (168, 89), *Amūsānaṃ (168, 89), *Amusaṃ (168), *Amusānaṃ (168),
(abs) Amusmā (NSP), Amumhā (99)	(abp) Amūhi (89), Amūbhi (89, 99), Amuhi, Amubhi (99)
(ls) Amusmiṃ (NSP), Amumhi (99)	(lp) Amūsu (89), Amusu (NSP)

Re:

Amussādun'ti vinādhikārena yogavibhāgena adu-ādeso. *adussa. *(Rūpasiddhi Grammar)*

[Translation]

By **vinādhikāra** split-Sutta function which excludes "**napuṃsake**(neuter)-restriction", **amu** of masculine gender can be changed into **adu**.

80.V.Pr.N.amu.de. Amu-so and so, such and such (of person or place or thing), that (over there) (remote distance) (N)

Case	Singular	Plural
Nom	*Aduṃ	Amū, Amūni
Acc	*Aduṃ	Amū, Amūni
Note: The rest is declined as in masculine word-forms.		

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *Aduṃ (130)	(np) Amū (58, 118, 88), Amūni (217, 88)
(as) *Aduṃ (130)	(ap) Amū (58, 118, 88), Amūni (217, 88)

81.V.Pr.F.amu.de. Amu- so and so, such and such (of person or place or thing), that (over there) (remote distance) (F)

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*Asu, Amu, *Adu	Amū, Amuyo
Acc	Amuṃ	Amū, Amuyo
Ins&Abl	Amuyā	Amūhi, Amūbhi, Amuhi, Amubhi
Dat&Gen	Amuyā, *Amussā	*Amūsaṃ, *Amūsānaṃ, *Amusaṃ, *Amusānaṃ
Loc	Amuyaṃ, *Amussaṃ	Amūsu, Amusu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *Asu (173, 220), Amu (220), *Adu	(np) Amū (59, 118, 88), Amuyo (NSP)
(as) Amuṃ	(ap) Amū (59, 118, 88), Amuyo (NSP)
(is, abs) Amuyā (59, 112)	(ip, abp) Amūhi (89), Amūbhi (89, 99), Amuhi (NSP), Amubhi (99)
(ds, gs) Amuyā (59, 112), *Amussā (59, 179, 62)	(dp, gp) *Amūsaṃ (168, 89), *Amūsānaṃ (168, 89), *Amusaṃ (168), *Amusānaṃ (168)
(ls) Amuyaṃ (59, 216), *Amussaṃ (179, 62)	(lp) Amūsu (89), Amusu (NSP).

Note: There are words such as **Amuka** and **Asuka** (**a**-ending *sabbanāma*), suffixed with a "**ka**" affix. The meaning is the same. They are **of three genders** and can be **easily declined** as in purisa, citta and **kaññā** without any special word-forms.

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LESSON 35

Pubba, Para, Apara, Añña etc.

1. Pubba has the following meanings:

1.1. the Eastern direction (noun, feminine gender, **ā**-ending in this case),

1.2. front, in the time before, previously, preceding one. (used as a reference to people, places, things, events or the time. adj, three genders, **a**-ending).

1.3. that have been before (used after past perfect *Kita*-verbs in a compound noun structure).

E.g.

bhūtapubbaṃ-happened before.
diṭṭhapubbaṃ-seen before.
sutapubbaṃ-heard before etc.

2. Para means:

2.1. the other, a stranger, else.

2.1. the next, coming up next (both adj, three genders, both numbers).

3. Apara also means:

3.1. the Western direction, (usually **feminine** gender, **ā-ending** when used with a feminine gender noun **disā**)

3.2. another, again, else, later, (adj, three genders both numbers).

SYNONYMOUS WORDS

There are other synonymous words, which are in fact *taddhita*-nouns. They are:

1. **Puratthima**-the Eastern direction [**purattha+ima**-suffix].
2. **Purima**-the front, before, previously [**pura+ima**-suffix].
3. **Pacchima**-the Western direction, back, later, next [**pacchā+ima**-suffix].

Refer to Sutta No. 353, Kaccāyana Pāḷi Grammar to understand the structure of these words.

These words are of variable genders depending on the context or the word they modify.

4. Añña means: 'other' (adj, three genders both numbers).

5. Adhara means: 'down below, under', (adj, three genders and both numbers).

SYNONYMOUS WORDS:
adho, heṭṭhā, heṭṭhima.

Note: adho, heṭṭhā are *nipāta*-particles, no gender, no word-form change, always in locative-case meaning. **Heṭṭhima** is similar to **puratthima** and **pacchima** [**heṭṭhā, +ima**-suffix].

6. Dakkhiṇa has following meanings:

6.1. the Southern direction (usually feminine gender, **ā**-ending when used with **disā**).

6.2. the right hand side, opposite of left. (Neuter gender, singular number).

6.3. an act of charitable offering (Neuter gender, both numbers).

6.4. noble, wholesome (adj, Neuter gender, both numbers).

6.5. the respect. Another word "**padakkhiṇa**" also means 'respect' [**pa√dakkhiṇa**].

7. Uttara means:

7.1. the Northern direction (Feminine gender, only **ā**-ending is applicable)

7.2. beyond, moreover, noble, higher (adj, three genders, both numbers).

Note:

- **Uttari**, **Uttariṃ**, are *nipāta* particles and have no gender. As such, no declension needed.
- **Uttari, Uttariṃ**-more than that, higher, beyond, in addition.

DECLENSION OF **DAKKHIṆA** AND **UTTARA**

When **pubba, apara, dakkhiṇa** and **uttara** signify the direction, their companion modified word is "**disā**-direction" which is an **ā**-ending feminine gender noun, similarly declined as in "**Kaññā**". Note that there are some different word-forms for **Dakkhiṇa** and **Uttara** in the locative singular case. Shown below are locative-case word-forms:

Case	Singular	Plural
Loc	Dakkhiṇāya, Dakkhiṇāyaṃ, Dakkhiṇassaṃ	Dakkhiṇāsu
Loc	Uttarāya, Uttarāyaṃ, Uttarassaṃ	Uttarāsu

See the **reference Texts** below regarding the gender when these words mean 'direction':

1. **Atthi bhikkhave dakkhiṇesu janapadesu aṭṭhidhovanaṃ nāma.**
(Dhovana-sutta, Dasaka-nipāta, Aṅguttara-nikāya Pāḷi Texts).
Monks, in the southern countries there exists what is called 'the washing of the bones' (a bone-washing ceremony)

2. **Atthā'vuso uttaresu janapadesu sāvatthi nāma nagaraṃ.**
(Dhātuvibhaṅga-sutta, Uparipaṇṇāsa Pāḷi Texts).
Friend, in the northern countries, there is a city called Sāvatthi.

3. **Neva'ssa puritthimāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ.** *(Sāmaññaphala-sutta, Dīghanikāya Pāḷi Texts).*
For that (lake). There's no inlet for water from the Eastern side, no inlet for water from the Western side, no inlet for water from the Northern side, no inlet for water from the Southern side.

In (1) and (2), the words **dakkhiṇa** and **uttara** are of masculine gender, locative plural, due to the contextual, correlative word "**janapada**-country" is of masculine gender.

In (3), all the words **puratthima**, **dakkhiṇa**, **pacchima** and **uttara** are of feminine gender, locative singular, because the word "**disā**-direction" they qualify is of feminine gender.

82.V.A.M.adv.pubba. **Pubba**-the front, before, previously, in the previous times. (M)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Pubbo	Pubbe
Acc	Pubbaṃ	Pubbe
Ins	Pubbena	Pubbehi, Pubbebhi
Dat&Gen	Pubbassa	*Pubbesaṃ, *Pubbesānaṃ
Abl	Pubbasmā, Pubbamhā, Pubbā	Pubbehi, Pubbebhi
Loc	Pubbasmiṃ, Pubbamhi, Pubbe	Pubbesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Pubbo (104)	(np) Pubbe (164)
(as) Pubbaṃ (NSP)	(ap) Pubbe (107)
(is) Pubbena (103, 83)	(ip) Pubbehi (101), Pubbebhi (101, 99)
(ds, gs) Pubbassa (61)	(dp, gp) *Pubbesaṃ (102, 168), *Pubbesānaṃ (102, 168)
(abs) Pubbasmā (NSP), Pubbamhā (99)	(abp) Pubbehi, Pubbebhi,
(ls) Pubbasmiṃ (NSP), Pubbamhi (99)	(lp) Pubbesu (101).

83.V.A.N.adv.pubba. Pubba-the front, before, previously, in the previous times. (N)

Case	Singular	Plural
Nom	Pubbaṃ	Pubbāni
Acc	Pubbaṃ	Pubbāni
Note: The rest is declined as in masculine word-forms.		

84.V.A.F.adv.pubba. Pubba-the front, before, previously, in the previous times. (F)

Case	Singular	Plural
Nom	Pubbā	Pubbā, Pubbāyo
Acc	Pubbaṃ	Pubbā, Pubbāyo
Note: The rest is declined as in masculine word-forms.		

Note:

Apara, **Para**, **Añña**, **Adhara** are to be similarly declined as **pubba** in three genders.

Both declension of word-forms and morphological procedures are very much the same as shown in **purisa**, **citta** and **kaññā**. If one had studied the previous sections thoroughly, the declension of word-forms in seven cases and morphological procedures are quite easy to understand.

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LESSON 36

85.V.Pr.M.kiṃ.in. Kiṃ-what (M)

(Interrogative Pronouns)

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Ko	Ke
Acc	Kiṃ, Kaṃ	Ke
Ins	Kena	Kehi, Kebhi
Dat&Gen	Kassa, *Kissa	*Kesaṃ, *Kesānaṃ
Abl	Kasmā, Kamhā	Kehi, Kebhi
Loc	Kasmiṃ, Kamhi	Kesu

Base Structure: **Kiṃ**

Step 1; Apply the necessary case-ending after **kiṃ** > [**kiṃ+si**],

Step 2; Then, "**kiṃ**" must be changed into "**ka**" either by "**ca**" of 227 or 229 (both are acceptable)> [**ka+si**]

Step 3; Apply the function of applicable Suttas to each word according to their case-endings as shown in the morphological procedures for **purisa**. (See Sutta numbers in brackets).

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Ko (Change "**kiṃ**" into "**ka**" by "**ca**" of 227 or 229, 104)	(np) Ke (229, 164)
(as) Kiṃ (delete case-ending by 404), Kaṃ (229, 83)	(ap) Ke (229, 164)
(is) Kena (229, 103)	(ip) Kehi (229, 101), Kebhi (229, 101, 99)
(ds, gs) Kassa (229, 61), *Kissa (61, delete "**ṃ**" of "**kiṃ**" by 404)	(dp, gp) *Kesaṃ (229, 102, 168), *Kesānaṃ (229, 102, 168),
(abs) Kasmā (229), Kamhā (229, 99)	(abp) Kehi, Kebhi
(ls) Kasmiṃ (229), Kamhi (229, 99)	(lp) Kesu (229, 101)

Note: There is neither **ā** function in **smā** nor **e** function in **smiṃ** case applicable by Sutta 108. In the nominative singular word-form, the rule of 229 is applicable in all words even though the "**ca**" of 227 is shown in the morphological procedure of nominative singular word-form by the *tha-bye-kan nissaya*. See the reference text of **Rūpasiddhi** below.

[Reference Text]

"Kissa ka vecā"ti sutte ca-saddena va-ppacayā'vasiṭṭha thamā'dipaccayānaṃ gahitattā sesaggahaṇena vibhattiyo'va gayhante *(Rūpasiddhi Grammar, Sutta 226).*

[Translation]

By the word **sesa** in "**sesesu ca**" Sutta, all the remaining case-endings are applicable (in changing **kiṃ** into **ka**) as the suffixes **va**, **thaṃ** etc, are made applicable by "**kissa ka ve ca**" and its component **ca**.

86.V.Pr.N.kiṃ.in. Kiṃ-what (N)

(Interrogative Pronouns)

Case	Singular	Plural
Nom	Kiṃ	Kāni
Acc	Kiṃ, Kaṃ	Kāni
Note: The rest is declined as in masculine word-forms.		

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Kiṃ (delete **si** by 220)	(np) Kāni (229, 218, 88)
(as) Kiṃ (38, 58, 82), Kaṃ (229, 83)	(ap) Kāni (229,218, 88)
(is) Kena (229, 103)	(ip) Kehi (229, 101), Kebhi (229, 101, 99)

[Reference Text]

Pathamaṃ silope kate puna vibhattiparattābhāvā, tadanuprodhenāti paribhāsato vā, kādesābhāvo.

[Translation]

In the nominative singular of neuter gender, as the case-ending **si** had been erased by 220 or by virtue of directive implied by "**tadanuparodhena**" Sutta, there is no procedure of changing **kiṃ** into **ka**.

Dutiyekavacane kvaci lopanti niggahitalope kate aṃ mo niggahitaṃ jalapehīti niggahitaṃ.

(Rūpasiddhi Grammar, Sutta 226)

[Translation]

In the accusative singular case, the component **ṃ** of **kiṃ** is erased by means of "**kvaci lopaṃ**" and **i** is given a formal term **ja** by Sutta 58. Then, the case-ending **aṃ** is changed into **ṃ**-dot by Sutta 82> **kiṃ**.

Note: As a matter of fact, the action of 404 can also be applied by deleting the case-ending **aṃ** after **kiṃ**, which is much simpler and easier.

87.V.Pr.F.kiṃ.in. Kiṃ-what (F)

(Interrogative Pronouns)

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Kā	Kāyo
Acc	Kaṃ	Kā, Kāyo
Ins&Abl	Kāya	Kāhi, Kābhi
Dat&Gen	Kāya, *Kassā	*Kāsaṃ, *Kāsānaṃ
Loc	Kāya, *Kassaṃ	Kāsu

BASIC PROCEDURES FOR FEMININE GENDER:

1. Apply necessary case-ending after **kiṃ** [**kiṃ+si**]
2. Change "**kiṃ**" into "**ka**" by 229 > **ka+si**
3. Apply "**ā**" to signify feminine gender by 237 between **ka** and **si** > **ka+ā+si**
4. Erase component vowel "**a**" of "**ka**" by 83 > **k+ā+si**
5. Elide "**si**" by 220 > **kā**. [Five steps]

   Note: The step 1 to 4 procedures are required for all words in the remaining case-endings before applying the procedure of a specific Sutta numbers shown in each word.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Kā (60, 220)	(np) Kāyo
(as) Kaṃ (229, 83)	(ap) Kā (60, 118), Kāyo (NSP)
(is) Kāya (60, 111)	(ip) Kāhi, Kābhi (99)
(ds, gs) Kāya (60, 111), *Kassā (60, 179, 62, 66)	(dp, gp) *Kāsaṃ (60, 168), *Kāsānaṃ (60, 168).
(ls) Kāya (60, 111), *Kassaṃ (60, 179, 62, 66)	(lp) Kāsu (NSP)

[Reference Text]

Itthiyaṃ "kiṃ+si" itīdha "sesesu cā"ti vibhattiyaṃ parāyaṃ kā'dese kate "itthiyamato āpaccayo"ti majje ā-paccayo. Si-lopo *(Rūpasiddhi Grammar, Sutta 226).*

[Translation]

In the nominative singular of feminine gender after applying **si**> **kiṃ+si**. At this stage, change **kiṃ** into **ka** by "**sesesu ca**" Sutta 229> **ka+si**. Then apply **ā**-affix by "**itthiyamato āpaccayo**" Sutta at the middle of **ka** and **si**> **ka+ā+si**. Then, erasure of **si** is applied by Sutta 220> **kā**.

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LESSON 37

Sabbanāma Nouns with Suffixes (Suffixed *sabbanāma* nouns)

There are some *sabbanāma*-nouns which are appended with suffixes such as **ka**, **tara**, **tama**, **taka**, **īva**, **īvataka**, **āvataka**, **tāvantu**, **āvantu**. Of these suffixes, **ka** applied after *sabbanāma*-nouns is just an expletive without any significant meaning even though ka-suffix has some various meanings mentioned in the grammar texts. **tara** and **tama** signify either selection (*niddhāraṇa*) or expletive (*svattha*), not a comparison for superlative (*visesa*) as found in Kaccāyana Sutta 363. The remaining **taka**, **rati**, **rīva**, **rīvataka, āvataka**, **tāvantu**, **āvantu** suffixes signify non-specific measure.

These affixes are applicable by invoking Sutta 391. However, in Moggallāna Grammar, Ṇādikaṇḍa section, **yate'tehi tako** (Sutta No. 42), **kimhā ratirīvarīvatakarittakā** (Sutta No. 44) are also found to be applicable Suttas for some of these affixes. Of these two, Sutta 42 applies **taka**-suffix after ya, ta. Sutta 44 applies **rati**, **rīva**, **rīvataka**, **rittaka** suffixes after **kiṃ**. Note that **r** in the suffixes is erased as per morphological procedure.

HERE ARE EXAMPLES:

1. [**ka**] **amuko, asuko**-so and so person or thing [**amu+ka+si**]
   These words are easily declined as in **purisa**, **citta** and **kaññā** based on three genders.

2. [**tara**] - **kataro**-who, which one, which of the two? [**kiṃ+tara+si**]
   - **itaro**-other [**ima+tara**],
   - **aññataro**-someone [**añña+tara+si**]

3. [**tama**] - **katamo**-who, what, which of two? [**kiṃ+tama+si**],
   - **aññatamo**-someone [**añña+tama+si**]
   These words in **tara**, **tama** suffixes are easily declined as in **ya**, **ta** in all three genders.

4. [**taka**] - **kittako**-which-measured, how many?, *adj.* [**kiṃ+taka+si**]
   - **yattako**-which measured, whatever, as many, *adj.* [**ya+taka+si**].
   - **tattako**-that-measured, that much, so much, *adj.* [**ta+taka+si**].
   - **ettako**-such-measured, so much, this much, so long, *adj.* [**eta+taka+si**].

   Note: One extra "**t**" is added to **taka**-suffix. These words in **taka**-suffix are easily declined as in **purisa, citta** and **kaññā** in three genders. But as a special note, there will be **two word-forms in the feminine gender**. (a) One is in ordinary **ā**-ending such as **kittakā**, **kittakāyo**. (b) One is with an added "**i**" such as **kittikā**, **kittikāyo**.
5. [**rati**] **kati**-how much, how many? [**kiṃ+rati**]
   This word **kati** is mostly used with plural case-endings only without any major word-form change except the case-specific minor changes such as lengthening etc.
6. [**rīva**] **kīva**-how much, how far? [**kiṃ+īva**]
   This word **kīva** is **indeclinable** and **has no gender** and and mostly used where "**kīva**" preceds as the first modifying word accompanied by an adjective.
   E.g. kīva mahanto-how big?
7. [**rīvataka**] **kīvatako**-how much [**kiṃ+īvataka+si**]
8. [**āvataka**] - **yāvatako**-which-measured, as much/many as, as far as, [**ya+āvataka+si**],
   - **tāvatako**-that-measured [**ta+āvataka+si**]

   The words in these suffixes are easily declined as in **purisa**, **citta** and **kaññā** in all three genders. But in the feminine gender, there is a **slightly different word form** with an **i** and **ā** added.

   Examples: **kīvatikā, kīvatikāyo**
   yāvatikā, yāvatikāyo
   tāvatikā, tāvatikāyo.

   Note: These words can be similarly declined as shown in **kaññā** without any particular word-form shown in the feminine gender of **ya**, **ta** and **kiṃ**. It is quite easy and simple.
9. [**tāvantu**] **kittāvatā**-by how much measure, in what respect [**kiṃ+tāvantu+nā**, one "**t**" augmented].
10. [**āvantu**] - **yāvatā**-by which measure, as many as [**ya+āvantu+nā**],
    - **tāvatā**-by that measure, that far, [**ta+āvantu+nā**].
    - **ettāvatā**-by such measure [**eta+āvantu+nā**, one "**t**" augmented].

Note: Declension of these words have been already shown in the **Guṇavā**-group nouns./.

Katara, Katama, Aññatara, Aññatama, Itara,

(All are **a**-ending nouns, three genders)

88.V.A.M.katara.in. **Katara**-what (M)

(Interrogative Pronouns)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Kataro	Katare
Acc	Kataraṃ	Katare
Ins	Katarena	Katarehi, Katarebhi
Dat&Gen	Katarassa	Kataresaṃ, Kataresānaṃ
Abl	Katarasmā, Kataramhā	Katarehi, Katarebhi
Loc	Katarasmiṃ, Kataramhi	Kataresu

89.V.A.N.katara.in. **Katara**-what (Neuter)

Case	Singular	Plural
Nom	Kataraṃ	Katarāni
Acc	Kataraṃ	Katarāni
Note: The rest is declined as in masculine word-forms.		

90.V.A.F.katara.in. **Katara**-what (F)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Katarā	Katarā, Katarāyo
Acc	Kataraṃ	Katarā, Katarāyo
Ins&Abl	Katarāya	Katarāhi, Katarābhi
Dat&Gen	Katarāya,*Katarissā	*Katarāsaṃ, *Katarāsānaṃ
Loc	Katarāyaṃ,*Katarissaṃ	Katarāsu

Note: The word-forms for remaining *sabbanāma* nouns of **Katama, Aññatama** and **Itara** are to be declined similarly as shown in **katara** of three genders.

Special Note in declension of *aññatara*: This word can be declined as in **sabba**. However, **only singular case is frequently found** in the practical usage of this word in Pāḷi texts even though both cases are applicable. **Therefore, it can be declined as in *eka* in order to reflect that common trend.**

Katama-what (interrogative noun similar to **Katara**)
[**Katara**, **Katama=Kiṃ+tara** or **tama** suffix]

AÑÑA & VARIOUS MEANINGS

There are three various meanings of this word. They are:

1. 'Other, something or someone else, anything else', (a noun referring to something else rather than what has been said). In this case, it is used as an adjective, of three genders based on the context of the word it modifies. **Añña** in the meaning of 'other' is to be declined as in **Sabba.**
2. 'Enlightenment; final knowledge', 'the fourth stage of enlightenment (*arahatta*)'. In this case, it is of **feminine gender**, ***ā*-ending noun** and declined as **kaññā**. **Exception:** only singular case is applicable in this case of meaning.
3. It is also a gerund, an auxiliary *kita*-verb structured with a **ñā**-root prefixed with an **ā**-*upasagga* and **tvā**-suffix where the suffix either deleted or changed into an **āya.** In this case, it usually ends in **ā** or **āya.**
   E.g. **aññā**, **aññāya**-having known. [**aññā=ā√ñā+tvā**, suffix erased] [**aññāya=ā√ñā+tvā**. One extra "**ñ**" augmented, **tvā** changed into "**āya**"]. This word is indeclinable because it is appended with a "**tvā**" *abyaya*-suffix.

AÑÑATARA

Aññatara-someone or something, anonymous person.

Aññatama-one among many, the one or the other of. In Pāḷi texts, the word "**aññatara**" is more frequently found.
[**aññatara=añña+tara** or **tama** suffix].

Note: There is one identical word-form *nipāta*-particle **aññatra** which means 'except (for), aside (from), without'. It has no gender and case-wise declension of this word-form is not required.

ITARA

Itara-'other, another', used when referring to something out of the two or many. [**Itara=ima, +tara** suffix. **Ima** changed into "**i**"].

LESSON 38

Kiṃ appended with enclitic-particle **ci**

USAGE OF **CI** AFTER **KIṂ:**

I. Sometimes, "**ci**" is added after the interrogative *sabbanāma* noun **kiṃ**. Thus, it becomes the word "**kiñci**". Even though it is meaningless by itself, when "**ci**" is appended after the interrogative word "**kiṃ**", it means 'a pittance, something in small amount'.

Examples:

1. **Kiñci** [**Kiṃ+ci**]. It denotes ***appattha***, meaning "somewhat, a little, to some degree, something in little amount." In this word, **kiṃ** ends in either the **accusative singular** of masculine & neuter genders or the **nominative singular** of neuter gender. See due morphological process of change regarding "**ñ**" which is derived from "**ṃ**" of **kiṃ** as per the rule of Sutta No. 31, Kaccāyana Pāḷi Grammar. [**appattha=appa**-little, +**attha**-meaning].
2. **Koci**-'someone or something, whoever' of masculine gender [**kiṃ+ci**]. In this word, **kiṃ** ends in the nominative singular, masculine gender].
3. **Kāci**-'someone or something, anything, whoever' of feminine gender [**kiṃ**>**kā+ci**].
   In this word, **kiṃ** ends in **ā**-suffix, the nominative singular, feminine gender].

This word "**Kiñci**" is to be declined similarly as in "**Kiṃ**". <u>The only difference is having an appended **ci** after **Kiṃ**</u>.

USAGE OF **CI** AFTER **YA** & **KIṂ:**

II. "**ci**" is sometimes appended after both "**ya**" and "**kiṃ**" *sabbanāma* nouns. **Kiṃ** preceded by "**ya**" and followed by an appended "**ci**". This expression is frequently found in major Buddhist texts.

In this case, it denotes ***sakalatthavācaka***, meaning "all and any without exception, whichever, whoever". It is a term of non-specific all-encompassing reference.

[**sakala'tthavācaka=sakala**-all+ **attha**-meaning ,+**vācaka**-to denote]

EXAMPLES:

Yaṃ kiñci-whatever (a reference of neuter gender words) [**Ya+Kiṃ+ci**].
Yo koci-whoever or whatever (a reference of masculine gender words) [**Ya+Kiṃ+ci**].
Yā kāci-whoever or whatever (a reference of feminine gender words) [**Ya+Kiṃ+ci**].

This word can be easily declined like both "**ya**" and "**Kiṃ**". It is quite easy to decline these word-forms if all the previously shown word-forms of "**ya**" and "**kiṃ**" have been well familiarized and studied thoroughly.

USAGE OF CI AFTER **KIṂ** WHICH HAVE BEEN AFFIXED WITH VARIOUS **SUFFIXES:**

III. Sometimes, "**ci**" is appended after **kiṃ** together with other indeclinable suffixes such as **to**, **va**, **hiṃ**, **tha**, **dā**, **raha**.

EXAMPLES:

kutoci-for no reason, from nowhere else, from anywhere [**kiṃ+to+ci**. **kiṃ** changes into **ku**].
kvaci-at some instances, sometimes, in some places, anywhere [**kiṃ+va+ci**. **kiṃ** changes into **ka**].
kuhiṃci-somewhere [**kiṃ+hiṃ+ci**, **kiṃ** changes into **ku**].
katthaci-at some places or points [**kiṃ+tha+ci**, **kiṃ** changes into **ka**. Disssimilar "**t**" is added].
kadāci-sometimes [**kiṃ+dā+ci**, **kiṃ** changes into **ka**].
karahaci-quite seldom, on rare occasions [**kiṃ+raha+ci**, **kiṃ** changes into **ka**]. [Both expressions are used together sometimes. E.g. **Kadāci karahaci**-on rare occasions].

IV. Sometimes, **kiṃ** is appended with enclitic particles **cana**, **carahi**.

EXAMPLES:

Kiñcanaṃ-worry, anxiety, trouble [Neuter gender word, **aṃ**-ending noun, declined as in **citta**].
Kiñcarahi-why, for which reason [Indeclinable word expressive of reason and curiosity].

USAGE OF **CA** AFTER **KIṂ**

Ca is a *nipāta*-particle which means "**also.**" Sometimes **ca** is also used together after **kiṃ**. Example: **Kiñca**-what is also? Sometimes this **ca** has 'no meaning' at all. In that case, **Kiñca** means only "**what.**"

EXAMPLE:

(a) **Kiñca loke piyarūpaṃ sātarūpaṃ?**

[Mahāsatipaṭhāna Sutta, Mahāvagga Pāḷi].

[Translation]

What, in the world, pleasant-form, enjoyable form?
i.e. What is the pleasant-form and enjoyable form in the world?

(b) **Kiñca bhikkhave bhikkhuno āyusmiṃ?**

[Cakkavatti Sutta, Pāthikavagga Pāḷi].

[Translation]

What, monks, of monk, life?
i.e. Monks! What is the life of a monk?

(c) **Kañca pana sāvakā sakkatvā garuṃ katvā upanissāya viharantīti.** [**kaṃ+ca**].

[Mahāsakuludāyī Sutta, Majjhipaṇṇāsa Pāḷi Text].

[Translation]

To what, disciples, having dedicated, having respected, having based, live? **pana** is meaningless expletive.
i.e. What kind of thing the disciples dedicate, respect and depend on (for support, guidance) when they practically live in the real life situation?

There will be word-form change of "**ṃ**" into "**ñ**" in the original case-ending of the word "**kiṃ**" in such cases as the accusative singular, the dative-genitive plurals and locative singular cases.
This is clearly noticeable in the **nominative singular** for neuter gender word, **accusative singular** "**aṃ**", **dative-genitive plural** "**naṃ**" and **locative singular** "**smiṃ**" cases where "**ṃ**" is followed by "**c**" of "**ci**". If the students had firmly-grasped the basic knowledge of the grammar explained in the rule of Sutta 31, there will be no difficulty in understanding such particular word-form changes.

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DECLENSION OF
KIÑCI-SOMEONE, SOMETHING, WHOEVER, WHATEVER
[**KIṂ+CI**] (M)

Note: Just look at the declined word-forms below carefully. The students will see that everything is very much the same as those shown in the plain "**Kiṃ**" except the appendix "**ci**". So, just remember to add "**ci**" after the declined word-forms of plain *sabbanāma* word "**kiṃ**" as previously shown in three genders. It is indeed quite easy and not a complex one to decline this word-form. Also note that word break-down shown inside the square bracket [ ] for clarification. Remember the rule of Sutta 31. Morphological procedure is also very much the same as in the word-forms of plain **kiṃ** except inserting enclitic-particle **ci**, as an **āgama**-procedure after it by invoking Sutta 404. It is quite simple.

The graduated steps of morphological procedure:

Step **1:** Start the base as **kiṃ**.
Step **2:** Apply nominative singular **si** after **kiṃ**> **kiṃ+si**.
Step **3:** Change **kiṃ** into **ka** by **ca** of 227 or 229> **ka+si**.
Step **4:** Change **si** into **o** by 104> **ka+o**.
Step **5:** Erase the component vowel **a** of **k<u>a</u>** by 83> **k+o**.
Step **6:** Insert **ci**-particle after **ko** as an *āgama*(*insertion*)-procedure by 404> **ko ci**. Done.

For the remaining words, apply necessary case-endings and perform the procedures of morphological changes by using the relevant Suttas as previously shown in plain **kiṃ**.
However, in the last step of *dp, gp* and *ls*-cases after inserting **ci**, when the words should become as (a) **kesaṃci** (b) **kasmiṃci**, carry out the procedure of changing the underlined **ṃ** into **ñ** by Sutta 31 till it becomes complete> **Kesañci, Kasmiñci**.

91.V.A.M.kiñci.in. **Kiñci-**someone, something, whoever, whatever [**kiṃ+ci**] (M)

(Interrogative Pronouns)

Recite the following word-forms for oral drill:

Special word-form is shown in asterisk (*).

Case	Singular	Plural
Nom	Koci	Keci
Acc	Kiñci, *Kañci *[kiṃ+ci]*	Keci
Ins	Kenaci	Kehici
Dat&Gen	Kassaci	*Kesañci *[kesaṃ+ci]*
Abl	Kasmāci	Kehici
Loc	Kasmiñci *[kasmiṃ+ci]*	Kesuci

Here is how these words are roughly translated according to their cases:

Case	Singular	Plural
Nom	**Koci**-someone or something, whoever, whatever (Masculine).	**Keci**-some people, anyone, anything
Acc	**Kiñci, Kañci**-*to* someone, something	**Keci**-*to* some people, something
Ins	**Kenaci**-*with/ by* someone, something	**Kehici**-*with/ by* some people, something
Dat&Gen	**Kassaci**-*for/ of* someone, something	***Kesañci**-for/ of/ among some people, something
Abl	**Kasmāci**-*from/ due to* someone, something	**Kehici**-*from/ due to* some people, something
Loc	**Kasmiñci**-*in/ at* someone, something	**Kesuci**-*in/ at/ among* some people, something

[Reference Text]

1. mā ca mayaṃ kañci, mā ca amhe koci.

(Cakkavatti-sutta, Pāthika-vagga Pāḷi)

Let us not kill or be killed by anyone!

2. Kañca pana sāvakā sakkatvā garuṃ katvā upanissāya viharantīti. *(Sakuludāyī Sutta, Majjhimapaṇṇāsa Pāḷi Text)*
(See this translation above)

92.V.A.N.kiñci.in. **Kiñci**-something, anything (N)

The steps of morphological procedure:

Step **1:** Start the base as **kiṃ**.

Step **2:** Apply nominative singular **si** after **kiṃ**> **kiṃ+si**.
Changing **kiṃ** into **ka** is not required as it is unnecessary and redundant.

Step **3:** Delete **si** 220> **kiṃ**

Step **4:** Insert **ci**-particle after **kiṃ** by 404> **kiṃ+ci**.

Step **5:** Change **ṃ** of **kiṃ** into **ñ** by Sutta 31> **Kiñci**. Done.

Note: For the remaining words, apply necessary case-endings and perform the procedures of morphological changes by using the relevant Suttas as previously shown in plain **kiṃ**. In **as**, **dp**, **gp** and **ls**-cases after inserting **ci**, when other necessary morphological functions have been carried out, the procedure of changing **ṃ** into **ñ** by Sutta 31 is required as a final step. Also note that the word **Kiñci** is a word ending in either **nominative singular** or **accusative singular**, hence needs to be translated accordingly based on the context.

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Kiñci	Kānici
Acc	Kiñci	Kānici
Ins	Kenaci	Kehici
	Note: The rest is as in masculine.	

93.V.A.F.kiñci.in. Kāci-someone or something of feminine gender (F)

Kāci-someone or something of feminine gender.

(Interrogative Pronouns)

Usage Example:

(a) **Kāci itthī**-any (indefinite, non-specific) some woman.

(b) **Kāci vedanā**-any (indefinite, non-specific) some feeling.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Kāci	Kāyoci
Acc	*Kiñci	Kāyoci
Ins&Abl	Kāyaci	Kāhici
Dat&Gen	Kāyaci, *Kassāci	*Kāsañci *[kāsaṃ+ci]*
Loc	Kāyaci, Kāyañci *[kāyaṃ+ci]*, *Kassañci *[kassaṃ+ci]*	Kāsuci

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Kāci (60, 220, 404)	(np) Kāyoci (404)
(as) Kiñci (31)	(ap) Kāyoci (404)
(is, abs) Kāyaci (60, 111, 404)	(ip, abp) Kāhici (404)
(ds, gs) Kāyaci (60, 111, 404), *Kassāci (60, 179, 62, 66, 404)	(dp, gp) *Kāsañci (60, 168, 404, 31)
(ls) Kāyaci (60, 111, 404), Kāyañci (60, 216, 404, 31), *Kassañci (60, 179, 62, 66, 31)	(lp) Kāsuci (404)

****

LESSON 39

Yaṃ Kiñci-whoever, whatever, all.

(Combination of **ya**, **kiṃ** & **ci**)

Note: Just remember to add one "**ci**" after the declined word-forms of two *sabbanāma* words "**ya**" and "**kiṃ**" as shown before in the three genders of **ya** and **ka**. Morphological procedure is very much the same as shown in **ya** and **kiṃ**. The only different is to start two bases together here. This word too is quite easy and not a complex one as one may think it to be.

THE GRADUATED STEPS OF MORPHOLOGICAL PROCEDURE:

Step **1: ya+kiṃ**.

Step **2:** Apply nominative singular **si** after both **ya** and **kiṃ**> **ya+si+kiṃ+si**.

Step **3:** Change **kiṃ** into **ka** by **ca** of 227 or 229> **ya+si+ka+si**.

Step **4:** Change both **si** into **o** by 104> **ya+o+ka+o**.

Step **5:** Erase the last component vowel **a** of both **ya** and **ka** by 83> **y+o+k+o**.

Step **6:** Insert **ci**-particle by after **yoko** by 404> **yoko ci**. Done.

For the remaining words, apply necessary case-endings and perform the procedures of morphological changes by using the relevant Suttas as previously shown in plain **ya** and plain **kiṃ**.

However, in the last step of **dp, gp** and **ls**-cases after inserting **ci**, when the words should become as (a) **Yesaṃ kesaṃci** (b) **yasmiṃ kasmiṃci**, carry out the procedure of changing underlined **ṃ** into **ñ** by Sutta 31 till all words become complete> **Yesaṃ Kesañci, Yasmiṃ Kasmiñci**.

94.V.Pr.M.yaṃ kiñci.re.

Yaṃ Kiñci-whoever, whatever, all. (M)

(Relative Pronouns)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Yo Koci	Ye Keci
Acc	Yaṃ Kiñci	Ye Keci
Ins	Yena Kenaci	Yehi Kehici
Dat&Gen	Yassa Kassaci	*Yesaṃ Kesañci
Abl	Yasmā Kasmāci	Yehi Kehici
Loc	Yasmiṃ *Kasmiñci	Yesu Kesuci

Sample translation:

Case	Singular	Plural
Nom	**Yo Koci**-whoever, everyone	**Ye Keci**-all, whoever, whatever
Acc	**Yaṃ Kiñci**-to whomever, to whatever *(of masculine gender)*	**Ye Keci**-to whomever, to whatever *(of masculine gender)*
Ins	**Yena Kenaci**-with/by whoever, with/by whatever *(of masculine gender)*	**Yehi Kehici**-with/by whoever, with/by whatever *(of masculine gender)*

95.V.Pr.N.yaṃ kiñci.re. **Yaṃ Kiñci** (N)

Case	Singular	Plural
Nom	Yaṃ *Kiñci	Yāni Kānici
Acc	Yaṃ *Kiñci	Yāni Kānici
Note: The rest is declined as in masculine word-forms.		

A sample of the graduated morphological steps for nominative singular:

Step **1: ya+kiṃ.**

Step **2:** Apply nominative singular **si** after **ya** and **kiṃ**> **ya+si+kiṃ+si.**

Step **3:** Change **si** after **ya** into **aṃ** by 219> **ya+<u>a</u>ṃ+kiṃ+si.**

Step **4:** Erase the component vowel **a** of **y<u>a</u>** by 83> **y+aṃ+kiṃ+si.**

Step **5:** Delete **si** after **kiṃ** by 220> **y+aṃ+kiṃ.**

Step **6:** Insert **ci**-particle after **kiṃ** by 404> **yaṃ kiṃ+ci.**

Step **7:** Change **ṃ** of **kiṃ** into **ñ** by Sutta 31> **Yaṃ Kiñci.**

96.V.Pr.F.yaṃ kiñci.re.

Yaṃ Kiñci-whoever, whatever, all. (F)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Yā kāci	Yāyo Kāyoci
Acc	Yaṃ *Kiñci	Yāyo Kāyoci
Ins&Abl	Yāya Kāyaci	Yāhi Kāhici
Dat&Gen	Yāya Kāyaci, Yassā Kassāci	Yāsaṃ *Kāsañci
Loc	Yāyaṃ *Kāyañci, Yassaṃ Kassañi	Yāsu Kāsuci

Note: Morphological procedures are the same as those previously shown in plain **ya** and plain **kiṃ** in feminine gender, except changing **ṃ** into **ñ** in *as, dp, gp, ls* cases and inserting **ci**-particle.

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LESSON 40

Sabbanāma-nouns which denote measure (***parimāṇattha***)

97.V.Pr.kati.in. **Kati**-how many, how much? [**ka+ti**]

Usage: All Gender Words, No word-form changes, but **plural only**.

(Interrogative Pronouns)

EXAMPLE:

Kati purisā-how many men? (Masculine gender).
Kati itthiyo-how many women? (Feminine gender).
Kati pupphāni-how many flowers? (Neuter gender).

Recite the following word-forms for oral drill:

Case	Plural
Nom	Kati, Katī
Ins&Abl	Katihi, Katibhi, Katīhi, Katībhi
Dat&Gen	Katinaṃ, Katīnaṃ
Loc	Katisu, Katīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

Base: Kati+yo

(np, ap) Kati (Erase **yo** by 404), Katī (Lengthen **i** into **ī** and erase **yo** by 404)
(ip, abp) Katihi (NSP), Katibhi (99), Katīhi (89), Katībhi (89, 99)
(dp, gp) Katinaṃ (NSP), Katīnaṃ (89)
(lp) Katisu (NSP), Katīsu (89)

Note: Word-forms in both short and long vowel **i**, **ī** are found in the Pāḷi texts. This word has no specific word-form change in all of three genders. Just add the necessary case-endings. It is mostly used as an interrogative, applicable in combination with other nouns of three genders in a sentence.

****

98.V.Pr.A.katipaya.inp. **Katipaya**-a couple of, a few

(Indefinite Pronouns)

Recite the following declined word-forms for oral drill:

(Masculine, Plural only**)**

Case	Plural
Nom&Acc	Katipayā, Katipaye
Ins&Abl	Katipayehi, Katipayebhi
Dat&Gen	Katipayānaṃ
Loc	Katipayesu

Katipaya (**Neuter**, Plural only)

Case	Plural
Nom	Katipayāni
Acc	Katipaye
(The rest is similar to Masculine forms)	

Katipaya (**Feminine,** Plural only)

Case	Plural
Nom&Acc	Katipayāyo
Ins&Abl	Katipayāhi, Katipayābhi
Dat&Gen	Katipayānaṃ
Loc	Katipayāsu

USAGE EXAMPLES IN THREE GENDERS:

Katipayā manussā-a couple of men, **i.e.** a few men of about two or three. (Masculine gender).
Katipayāni divasāni-a couple of days, **i.e.** a few days. (Neuter gender).
Katipayā rattiyo-a couple of nights, **i.e.** a few nights. (Feminine gender).

Note: Morphological procedure is similar to **purisa**, **citta** and **kaññā** in three genders. There is no significant word-form change except gender-specific, applicable word-forms in some case-endings. This word is used as a pronominal adjective, along with other nouns of three genders in a sentence./.

LESSON 41

Kittaka, Yattaka, Tattaka, Ettaka

(**taka-**suffixed nouns, three genders, **a-**ending, both numbers)

99.V.Pr.A.M.kittaka.in. **Kittaka**-how much (M)

(Interrogative Pronouns)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Kittako	Kittakā
Acc	Kittakaṃ	Kittake
Ins	Kittakena	Kittakehi, Kittakebhi
Dat&Gen	Kittakassa	Kittakānaṃ
Abl	Kittakasmā, Kittakamhā	Kittakehi, Kittakebhi
Loc	Kittakasmiṃ, Kittakamhi	Kittakesu

100.V.Pr.A.N.kittaka.in. **Kittaka**-how much (N)

Case	Singular	Plural
Nom	Kittakaṃ	Kittakā, Kittakāni
Acc	Kittakaṃ	Kittake, Kittakāni
Ins	Kittakena	Kittakehi, Kittakebhi
Note: The rest is declined as in masculine word-forms.		

101.V.Pr.A.F.kittaka.in. **Kittaka**-how much (F)

Case	Singular	Plural
Nom	Kittakā	Kittakāyo
Acc	Kittakaṃ	Kittakā, kittakāyo
Ins&Abl	Kittakāya	Kittakāhi, Kittakābhi
Dat&Gen	Kittakāya	kittakānaṃ
Loc	Kittakāyaṃ	Kittakāsu

Note: Morphological procedure is similar to **purisa**, **citta** and **kaññā**.

Another Special word-form in feminine Gender:

Here is a special, applicable another word-form with an "**i**" instead of "**a**" in all seven cases.

102.V.Pr..A.F.kittika.in. **Kittika**-how much (F)

(Interrogative Pronouns)

Case	Singular	Plural
Nom	Kitt**i**kā	Kitt**i**kāyo
Acc	Kitt**i**kaṃ	Kitt**i**kā, kitt**i**kāyo....
Note: The rest is declined as in masculine word-forms.		

Try to decline these nouns as shown in **Kittaka**:

Yattaka-whichever measured (mostly used as *adj.*).

[**ya**- which, what, whichever+**taka**-measure]

(Relative Pronouns)

Tattaka-measured that much, of such size (used as *adj.*).

[**ta**-that+**taka**-measure] *(Demonstrative Pronouns)*

Ettaka-measured such, thus-measured (used as *adj.*).

[**eta**-this+**taka**-measure] *(Demonstrative Pronouns)*

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Kīvataka*(in.)*, **Yāvataka***(re.)*, **Tāvataka***(de.)*

(**īvataka**-suffixed, *sabbanāma*-nouns,
three genders, **a**-ending, both numbers)

Kīvataka, Yāvataka, Tāvataka, are of the same meaning as previous words "**Kittaka**" etc. They are to be similarly declined as **Kittaka** in masculine and neuter gender word-forms, Therefore, masculine and neuter word-forms will not be shown. Only some feminine gender word-forms will be shown as there is slight word-form change in the feminine gender by having an **i** in addition to **ā**.

103.V.Pr.A.F.kīvatikā.in.

Kīvatikā-how much (F) *(in.)*

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Kīvatikā	Kīvatikāyo
Acc	Kīvatikaṃ	Kīvatikā, Kīvatikāyo
Ins&Abl	Kīvatikāya	Kīvatikāhi, Kīvatikābhi
Dat&Gen	Kīvatikāya	Kīvatikānaṃ
Loc	Kīvatikāyaṃ	Kīvatikāsu

Note: Morphological procedure is similar to **kaññā**. There is no significant word-form change except slight changes based on the applied case-endings.

104.V.Pr.A.F. yāvatikā.re. **Yāvatikā**-however many, as many as (F) *(re.)*

Case	Singular	Plural
Nom	Yāvatikā	Yāvatikāyo
Acc	Yāvatikaṃ	Yāvatikā, Yāvatikāyo
Ins&Abl	Yāvatikāya	Yāvatikāhi, Yāvatikābhi
Dat&Gen	Yāvatikāya	Yāvatikānaṃ
Loc	Yāvatikāyaṃ	Yāvatikāsu

105.V.Pr.A.F.tāvatikā.de.

Tāvatikā-just this much, just so much (F) *(de.)*

Case	Singular	Plural
Nom	Tāvatikā	Tāvatikāyo
Acc	Tāvatikaṃ	Tāvatikā, Tāvatikāyo
Ins&Abl	Tāvatikāya	Tāvatikāhi, Tāvatikābhi
Dat&Gen	Tāvatikāya	Tāvatikānaṃ
Loc	Tāvatikāyaṃ	Tāvatikāsu

Note: Please note slight word-form change by having "**i**" and "**ā**" added to the original words and thus it become **Kīvatikā, Yāvatikā** and **Tāvatikā**.

Kīvataka-how much? [**Kiṃ+īvataka**, interrogative]
Yāvataka-whichever measured (as much/ long/ big/ far as) [**ya+vataka**, *adj.*]
Tāvataka-measured that much (just this much, just so much) [**ta+vataka**, *adj.*]

USE OF THE WORD "**KĪVA-**how far?, how much?"

The word "**Kīva**" by itself has no gender or numbers. It is usually used in combination with other measure or quality-descriptive adjective-words such as **dūra**-far or distant, **khuddaka**-small, and **pāpa**-evil and so on. In this case, its combined adjective-word has its own relevant gender and case-endings depending on the contextual meaning or the word it syntactically related to. Its relevant copula or correlative is "**evaṃ**" but sometimes "**ṃ**" is dropped in some usages.

Examples:

Kīva dūro-how far or how distant it is?
Kīva mahanto-how big?
Kīva khuddako-how small?
Kīva mahaddhano-how rich? [**maha**-large+**dhano**-wealth, **mahanta** changed to **maha** per 330]
Kīva ciraṃ-how long?
Kīva kaṭukaṃ dukkhavipākaṃ-how bitter the effect of suffering is? [**kaṭuka**-bitter, **dukkhavipāka=dukha**-suffering, **+vipāka**-result]
Kīva pāpo so-how evil he is? [**pāpa**-evil]

EXAMPLES OF HOW "**EVAṂ**-THUS, SUCH" IS USED IN CORRELATION TO "**KĪVA**":

Evaṃ dūro-It is thus far or thus distant.
Evaṃ mahanto-It is big as such.
Evaṃ mahaddhano-he is rich as such.
Evaṃ nāmo-named as such. [**nāma**-name]
Evaṃ gotto-having such a caste. [**gotta**-caste, race]
Evaṃ rūpo-appeared as such. [**rūpa**-form, appearance]

YĀVAKĪVAṂ (A COMBINATION OF **YĀVA** AND **KĪVA**)

When these two words are combined, it means **as long as**, **during the whole time that**. In this usage, its complement word is tāva which means **till that time**.

Example:

1. Negative Statement Sentence

Yāvakīvañca bhikkhave ariyasāvakassa ariyaṃ ñāṇaṃ na uppannaṃ hoti, neva tāva catunnaṃ indriyānaṃ saṇṭhiti hoti. (negative statement, where **yāvakīvaṃ** and **tāva** are paired)

[Translation]

Monks, as long as the noble knowledge of enlightenment has not arisen yet in the noble disciple, till then, four faculties would not have stabilized.

2. Positive Statement Sentence

Yato ca kho bhikkhave ariyasāvakassa ariyaṃ ñāṇaṃ uppannaṃ hoti, atha catunnaṃ indriyānaṃ saṇṭhiti hoti. (positive statement, where **yato** and **atha** are paired)

[Translation]

However, when the noble knowledge of enlightenment has arisen in the noble disciple, then, four faculties would become stabilized. *(Mallika-sutta, Mahāvagga saṃyutta Pāḷi texts)*

Note: The applicable sample word-forms of for **Kittāvatā, Ettāvatā, Yāvatā, Tāvatā** (mostly masculine, **ntu**-ending, both numbers) have been already explained in the *Guṇavā*-group nouns section./.

LESSON 42

Sabbanāma-prefixed compound nouns which denote form (**saṇṭhānattha**)

Kīdisa Kīdisa, Yādisa, Tādisa, etc,
(Three genders, **a**-ending, both numbers)

The followings are a list of *kita'ntogadha* compound nouns with a preceding *Sabbanāma*, expressive of a non-specific form and manner. [kitantogadha=**kita**-a *kita* verb+**antogadha**-hidden inside]

They are structured with the root "**disa**-'to see, to seem like, to appear to be', and prefixed by *sabbanāma* words **kiṃ**, **ya**, **ta**, **ima**, **eta**, **samāna**, **tumha**, **amha** and **añña**. These nouns are also of three variable genders based on the contextual position and the meaning they modify. Please refer to Sutta No. 642, Kaccāyana Pāḷi Grammar, to understand these words.

106.V.Pr.A.M.kīdisa.in. **Kīdisa**-what kind of? how is it? what is it like? (M)

If the word signifies masculine gender, it has to be declined as the word "**Purisa**" as shown below:

Case	Singular	Plural
Nom	Kīdiso	Kīdisā
Acc	Kīdisaṃ	Kīdise
Ins	Kīdisena	Kīdisehi, Kīdisebhi
Dat&Gen	Kīdisassa	Kīdisānam
Abl	Kīdisasmā, Kīdisamhā, Kīdisā	Kīdisehi, Kīdisebhi
Loc	Kīdisasmiṃ, Kīdisamhi, Kīdise	Kīdisesu

107.V,Pr.A.N. kīdisa.in. Kīdisa-what kind of? how is it? what is it like? (N)

If the word signifies neuter gender, it has to be declined as the word "**Citta**" as shown below:

Case	Singular	Plural
Nom	Kīdisaṃ	Kīdisā, Kīdisāni
Acc	Kīdisaṃ	Kīdise, Kīdisāni
Ins	Kīdisena	Kīdisehi-Kīdesebhi

Note: The **ā**, **e** function of Sutta 108 in the ablative singular and locative singular cases, is found to be applicable in these words of masculine and neuter genders.

108.V.Pr.A.F1..kīdisa.in. (a) Kīdisa-what kind of? how is it? what is it like? (F)

It is declined as the word "**kaññā**" as shown below:

Case	Singular	Plural
Nom	Kīdisā	Kīdisā, Kīdisāyo
Acc	Kīdisaṃ	Kīdisā, Kīdisāyo
Ins&Abl	Kīdisāya	Kīdisāhi, Kīdisābhi
Dat&Gen	Kīdisāya	Kīdisānaṃ
Loc	Kīdisāyaṃ	Kīdisāsu

109.V.Pr.A.F2..kīdisī.in. (b) Kīdisī- what kind of? how is it? what is it like? [kīdisa+ī]

(Another **feminine** gender word-form in "**ī**" affix)

This word-form is to be declined like the word "**nadī**" as shown below:

Case	Singular	Plural
Nom	Kīdisī	Kīdisīyo, Kīdisiyo
Acc	Kīdisiṃ	Kīdisī, Kīdisīyo, Kīdisiyo
Ins&Abl	Kīdisiyā	Kīdisīhi, Kīdisībhi
Dat&Gen	Kīdisiyā	Kīdisīnaṃ
Loc	Kīdisiyaṃ	Kīdisīsu

Note: Morphological procedure is very much the same as in **nadī**. Like the word **Kīdisa**, the remaining words such as **Yādisa**, **Tādisa**, **īdisa**, **Etādisa**, **Edisa**, **Sadisa-Sādisa**, **Tumhādisa**, **Amhādisa**, **Mādisa-Mārisa**, **Aññādisa** are similarly declined by being based on three genders.

THE FOLLOWING ARE THE MEANINGS
AND STRUCTURES OF EACH WORD.

Kīdisa-like what, what kind of? [**Kiṃ**-like what, +**disa**-to look, to appear to be]
Yādisa-whichever-like. [**Ya**-like which, +**disa**-to look, to appear to be]
Tādisa-like that, that-like. [**Ta**-like that, +**disa**-to look, to appear to be]
Īdisa-like this, such-like. [**Ima**-like this, +**disa**-to look, to appear to be]
Etādisa, **Edisa**-similar to this or that. [**Eta**-like this, that, +**disa**-to look, to appear to be]
Sadisa-**Sādisa**-the same, similar. [**Samāna**-like the same, +**disa**-to look, to appear to be]
Tumhādisa-like you. [**Tumha**-like you, +**disa**-to look, to appear to be]
Amhādisa, **Mādisa**-like me. [**Amha**-like me, +**disa**-to look, to appear to be]
Aññādisa-like others. [**Añña**-others, +**disa**-to look, to appear to be]

Uses: Except **Kīdisa**, most words are used as adjectives which imply the reflexive reference of resemblance according to the meaning of preceding *sabbanāma*-nouns in each word. **Kīdisa** is used as an interrogative-pronoun playing the role of an adjective.

SIMILAR WORDS

Kīdiso Yādiso ce'va, Tādiso īdiso'pi ca
Etādiso ca ediso, Tumha'mha mādi, sadiso
Saṇṭhānavācakā ime, Abhidheya'tthaliṅgikā.

[Translation]

These words such as **Kīdisa, Yādisa, Tādisa, Īdisa, Etādisa, Edisa, Tumhādisa, Amhādisa, Mādisa** and **Sadisa** are *kita*-nouns, expressive of form (*Saṇṭhānavācaka*) and of contextual gender *(Abhidheya'tthaliṅga).*

Note: Similar words such as "**Aññādisa**" are also assumed included even though not shown in the verse. [**Saṇṭhānavācaka**= **Saṇṭhāna**-appearance, form, +**vācaka**-indicative of].

Kathaṃrūpa, Yathārūpa, Tathārūpa, etc,

(Three genders, **a-**ending, both numbers)

There are other words which are quite similar to **Kīdisa, Yādisa, Tādisa** and **Īdisa** in terms of the meaning and usage. They are structured as a compound noun which use the noun-word "**rūpa**-form" instead of the root "**disa**". Below is a list of such words.

Kathaṃrūpa-of what nature, looks like what. [Similar to **Kīdisa**, used as interrogative]
Yathārūpa-of which nature, of such form, such kind of. [Similar to **Yādisa**, used as *adj.*]
Tathārūpa-of that nature, such kind, of such quality. [Similar to **Tādisa**, *adj.*]
Evaṃrūpa, **Evarūpa**-of such nature, like this. [Similar to **Īdisa**. "**ṃ**" deleted in the second word, *adj.*].
Evaṃnāma-of such name,
Evaṃgotta-of such race. [**gotta**-clan, race, ancestry].

These words signify non-specific form and nature whose meaning is denoted by the preceding *sabbanāma*-words such as: **kathaṃ**-how, **yathā**-in which way or manner, **tathā**-in that way or manner and **evaṃ**-thus, in this way or manner.

Like "**Kīdisa**" etc, These words are of variable gender and can be declined based on their contextual position and the word they modify even though the word "**rūpa**" is basically of neuter gender. Generally as a rule of grammar, <u>most compound nouns used to follow the gender of the</u> <u>last word</u>. However, in the case of these words, it usually follows the contextual meaning and hence of variable gender.

Note: (a) **Kathaṃ** (See Sutta 399)
(b) **Yathā**
(c) **Tathā** (See Sutta 398 about these words)
(d) **Evaṃ** (This word is an indeclinable *nipāta*-particle with its "**ṃ**" intact and sometimes erased).

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LESSON 43

NUMERICAL NOUNS & GENDER

Some numerical nouns, particularly, from **eka** to **catu**, shown in the *Sabbanāma*-noun group, have three genders and **have different word-forms** based on three genders.

All other numeral nouns have three genders and both numbers **but no different word- forms**.

Some numeral nouns such as those **ti**, **ri**, **ṭhi**-ending ones, however, have only **feminine gender and singular number**.

Therefore, it is quite easy to study word-forms of numerical nouns based on their case-ending. All Pāḷi numerical nouns are **shown here in the groups of relevant values** and **grammatical structures**.

1. Nouns of independent value (from 1 to 10)

(Independent means without being multiplied or added)

(1) **Eka**-one	(6) **Cha**-six
(2) **Du, dvi, ubha, ubhaya**-two	(7) **Satta**-seven
(3) **Ti**-three	(8) **Aṭṭha**-eight
(4) **Catu, catura**-four,	(9) **Nava**-nine
(5) **Pañca**-five	(10) **Dasa**-ten.

Note: Most of other numerical nouns are either of added value or multiplied ones but these from one (1) to ten (10) are independent of either addition or multiplication.

2. Nouns of Combined value plus ten (from 11 to 18)

Most of these are indeed **compound nouns** of ten, with incrementally added value placed in the front of ten. It is quite easy to understand the word structures as some brief morphological changes are explained alongside inside the bracket [ ].

(11) **Ekādasa**-eleven [**eka**-one, **+dasa**-ten. Here "**a**" of "**eka**" is lengthened]
(12) **Dvādasa, bārasa**-twelve [**dvi+dasa**. Here, "**dvi**" becomes "**dvā**" or "**bā**" and "**d**" of "**dasa**" becomes "**r**"]
(13) **Terasa**-thirteen [**ti+dasa**. Here, "**i**" of "**ti**" becomes "**e**" and "**d**" of "**dasa**" becomes "**r**"]
(14) **Catuddasa, cuddasa, coddasa**-fourteen [**catu+dasa**. Here, "**catu**" becomes "**cu**" or "**co**" with one more "**d**" added.]
(15) **Pañcadasa, pannarasa, paṇṇarasa**-fifteen [**pañca+dasa**. Here, **pañca** becomes "**panna** or **paṇṇa**" and "**d**" of **dasa** becomes "**r**"]
(16) **Soḷasa, Sorasa**-sixteen [**cha+dasa**. Here, "**cha**" becomes "**so**" and "**d**" of **dasa** becomes "**ḷ**" or "**r**"]
(17) **Sattarasa**-seventeen [**satta+dasa**. Here, "**d**" of **dasa** becomes "**r**".]
(18) **Aṭṭhārasa**-eighteen. [**aṭṭha+dasa**. Here, the last "**a**" of "**aṭṭha**" is lengthened and "**d**" of "**dasa**" becomes "**r**"]

Applicable gender and number:

All the nouns, except **eka**, shown above are **of three genders** but **only the plural number** is applicable.

3. Nouns of Full-value "tens" (from 20 to 100)

Here is the list of some numerical nouns of full-value with "added-tens":

(20) **Vīsa, Visati**-twenty. (sometimes with an added "**ti**" affix)
(30) **Tiṃsa, Tiṃsati**-thirty. (sometimes with an added "**ti**" affix)
(40) **Cattālīsa, Cattārīsa, Tālīsa**-forty.
(50) **Paññāsa, Paṇṇāsa**-fifty.
(60) **Chaṭṭhi, Saṭṭhi**-sixty.
(70) **Sattati, Sattari**-seventy (with a "**ti**" suffix)
(80) **Asīti**-eighty (with a "**ti**")
(90) **Navuti**-ninety (with a "**ti**")
(100) **Sata**-a hundred.

Gender and number (from 20 to 100)**:**
Chaṭṭhi, Saṭṭhi and **those containing "ti"** are of **feminine gender**. **Sata** is of **neuter gender** and **both numbers**. The **rest are of three gender** and **plural**.

4. Nouns of full-value in "multiplied-tens" **(from 1000 to one million - 1.000.000)**

Here is the list of some numerical nouns of full-value of "multiplied-tens":

Sahassa-a thousand.
Dasa sahassa-ten thousands.
Sata-sahassa-a hundred thousand.

There is another term "**lakkha**" (hundred thousand) which is of the same meaning. It is also of neuter gender, both numbers.
Dasa-satasahassa-ten hundred thousands, **i.e.** one million.

Gender and Number: All these nouns which in fact are forms of "**sahassa**" of different values, are of **neuter gender**, both **singular and plural**. These are called "<u>**sahassa**-based nouns</u>" as they are basically structured with "**sahassa**" serving as the the base numerical value.

Below are the list of some numerical nouns
of higher to the highest value:

Koṭi-ten million, one crores.
Pakoṭi-a hundred million.
Koṭipakoṭi-ten billion.
Akkhobhiṇī-thirty billions.
Asaṅkheyya-aeon, infinity (write number 1 then add 140 zeros).

Gender and Number: Except **Asaṅkheyya**, **all these nouns** are of **feminine gender**, **singular only**. The word **Asaṅkheyya is** of **neuter gender**, **both numbers** applicable.
(See Sutta nos. 389, 394, 395 and other relevant Suttas in *Taddhita* Chapter, Kaccāyana Pāḷi Grammar, the English Translation to learn more about these numerical nouns).

5. Nouns short of "one"
(from 19 to a hundred-thousand minus one = 99.999.00)

Note that one preceding word "**ekūna**" is applied in the front, which mean "**short of one, or minus one**". [**ekūna** is to be separated as **eka+ūna**. **eka**=by one, **ūna**-short of". The structural patterns of each word are shown inside the brackets [ ].

(19) **Ekūnavīsa, Ekūnavīsati**-twenty minus one (literal translation), **i.e.** nineteen, [**ekūna+vīsa+ti**]
(29) **Ekūnatiṃsa**-thirty minus one, **i.e.** twenty-nine, [**ekūna+tiṃsa**]
(39) **Ekūnacattālīsa**-forty minus one, **i.e.** thirty-nine, [**ekūna+cattālīsa**]
(49) **Ekūnapaññāsa**-fifty minus one, **i.e.** forty-nine, [**ekūna+paññāsa**]
(59) **Ekūnasaṭṭhi**-sixty minus one, **i.e.** fifty-nine, [**ekūna+saṭṭhi**]
(69) **Ekūnasattati**-seventy minus one, **i.e.** sixty-nine, [**ekūna+satti**]
(79) **Ekūnāsīti**-eighty minus one, **i.e.** seventy-nine, [**ekūna+asīti**]
(89) **Ekūnanavuti**-ninety minus one, **i.e.** eighty-nine, [**ekūna+navuti**]
(99) **Ekūnasata**-a hundred minus one, **i.e.** ninety-nine, [**ekūna+sata**]
(999) **Ekūnasahassa**-a thousand minus one, **i.e.** nine-hundred and ninety-nine, [**ekūna+sahassa**]
(99.999.00) **Ekūnasatasahassa**-a hundred-thousand minus one, **i.e.** ninety-nine thousand, nine hundred and ninety-nine. [**ekūna+satasahassa**]

Gender and Number: The applicable gender and number are as explained before. Those containing "**ti**" and **ekūnasaṭṭhi** are of feminine gender, singular number. Those which contain "**sata** and **sahassa**" are of neuter gender, both numbers. The rest are of three gender, plural. There is no word-form change in all these nouns except case-ending and case-specific minor change.

6. Nouns prefixed with incrementally added value (from 21 to 98)

Over twenty:

(21) **Ekavīsa**-twenty plus one (literal translation), twenty-one, [**eka+vīsa**]
(22) **Dvevīsa, Dvāvīsa, Bāvīsa**-twenty-two, [**dvi+vīsa**. "**Dvi**" changed into "**dve**, **dvā** or **bā**"]
(23) **Tevīsa**-twenty-three, [**ti+vīsa**. "**ti**" and "**te**" are interchangeable and synonyms]
(24) **Catuvīsa-Catubbīsa**-twenty-four, [**catu+vīsa**. "**v**" changed into "**b**" and augmented]
(25) **Pañcavīsa**-twenty-five, [**pañca+vīsa**]
(26) **Chavīsa-Chabbīsa**-twenty-six, [**cha+vīsa**]
(27) **Sattavīsa**-twenty-seven, [**satta+vīsa**]
(28) **Aṭṭhavīsa**-twenty-eight, [**aṭṭha+vīsa**]

Note: The incrementally fixed value is structured as a preceding word, which is shown underlined. All these **vīsa**-based nouns are of plural, three genders. It is also applicable to have a "**ti**' affix after "**visa**". If an affix "**ti**" is used after "**vīsa**" such as **ekavīsati**, **bāvīsati** etc, then it will be of feminine gender, singular.

Over thirty:

(31) **Ekatiṃsa**-thirty-one, [**eka+tiṃsa**]
(32) **Dvattiṃsa**-thirty-two, [**dvi+tiṃsa**. "**dvi**" changes to "**dva**". One "**t**" augmented in most words]
(33) **Tettiṃsa**-thirty-three, [**ti+tiṃsa**. "**ti**" changes to "**te**" and one "**t**" augmented]
(34) **Catuttiṃsa**-thirty-four, [**catu+tiṃsa**]
(35) **Pañcattiṃsa**-thirty-five, [**pañca+tiṃsa**]
(36) **Chattiṃsa**-thirty-six, [**cha+tiṃsa**]
(37) **Sattattiṃsa**-thirty-seven, [**satta+tiṃsa**]
(38) **Aṭṭhatiṃsa**-thirty-eight, [**aṭṭha+tiṃsa**]

All these **tiṃsa**-based nouns are of plural, three genders.

Over forty:

(41) **Ekacattālīsa**-forty-one, [**eka+cattālīsa**]
(42) **Dvecattālīsa, Dvācattālīsa**-forty-two, [**dvi+cattālīsa**]
(43) **Ticattālīsa, tecattālīsa**-forty-three, [**ti+cattālīsa**]
(44) **Catucattālisa**-forty-four, [**catu+cattālīsa**]
(45) **Pañcacattālisa**-forty-five, [**pañca+cattālīsa**]
(46) **Chacattālisa**-forty-six, [**cha+cattālīsa**]
(47) **Sattacattālisa**-forty-seven, [**satta+cattālīsa**]
(48) **Aṭṭhacattālisa**-forty-eight, [**aṭṭha+cattālīsa**]

Note: All these **cattālīsa**-based nouns are of plural, three genders.

Over fifty:

(51) **Ekapaññāsa**-fifty-one, [**eka+paññāsa**]
(52) **Dvepaññāsa**-fifty-two, [**dvi+paññāsa**]
(53) **Tepaññāsa**-fifty-three, [**ti+paññāsa**]
(54) **Catupaññāsa**-fifty-four, [**catu+paññāsa**]
(55) **Pañcapaññāsa**-fifty-five, [**pañca+paññāsa**]
(56) **Chapaññāsa**-fifty-six, [**cha+paññāsa**]
(57) **Sattapaññāsa**-fifty-seven, [**satta+paññāsa**]
(58) **Aṭṭhapaññāsa**-fifty-eight, [**aṭṭha+paññāsa**]

All these **paññāsa**-based nouns are of plural, three genders.

Note: paññāsa, paṇṇāsa, pannāsa, all refer to fifty even though they look a bit different due to different morphological procedure of changing "**pañca**" into such word-forms as **paññāsa, paṇṇāsa, pannāsa**.

Over sixty:

(61) **Ekasaṭṭhi**-sixty-one, [**eka+saṭṭhi**]
(62) **Dvāsaṭṭhi**-sixty-two, [**dvi+saṭṭhi**]
(63) **Tesaṭṭhi**-sixty-three, [**ti+saṭṭhi**]
(64) **Catusaṭṭhi**-sixty-four, [**catu+saṭṭhi**]
(65) **Pañcasaṭṭhi**-sixty-five, [**pañca+saṭṭhi**]
(66) **Chasaṭṭhi**-sixty-six, [**cha+saṭṭhi**]
(67) **Sattasaṭṭhi**-sixty-seven, [**satta+saṭṭhi**]
(68) **Aṭṭhasaṭṭhi**-sixty-eight, [**aṭṭha+saṭṭhi**]

Note: As these nouns are **saṭṭhi**-based, all are of feminine gender, both singular and plural. It is similarly declined as "**ratti**", but irregular word-forms of **ratti** are not applicable.

Over seventy:

(71) **Ekasattati**-seventy-one, [**eka+sattati**]
(72) **Dvāsattati**-seventy-two, [**dvi+sattati**]
(73) **Tesattati**-seventy-three, [**ti+sattati**]
(74) **Catusattati**-seventy-four, [**catu+sattati**]
(75) **Pañcasattati**-seventy-five, [**pañca+sattati**]
(76) **Chasattati**-seventy-six, [**cha+sattati**]
(77) **Sattasattati**-seventy-seven, [**satta+sattati**]
(78) **Aṭṭhasattati**-seventy-eight, [**aṭṭha+sattati**]

Note: As these nouns are **sattati**-based words, all are of feminine gender, singular.

Over eighty:

(81) **Ekāsīti**-eighty-one, [**eka+asīti.** the initial "**a**" of "**asīti**" is lengthened]
(82) **Dvāsīti**-eighty-two, [**dvi+asīti**]
(83) **Teasīti**-eighty-three, [**ti+asīti.** In case a Sandhi-function is applied, "**Tyāsīti**" is also possible after changing **e** of **te** into **y** and initial **a** lengthened]
(84) **Caturāsīti**-eighty-four, [**catu+asīti.** "**catu** & **catura**" are synonymous]
(85) **Pañcāsīti**-eighty-five, [**pañca+asīti**]
(86) **Chāsīti**-eighty-six, [**cha+asīti**]
(87) **Sattāsīti**-eighty-seven, [**satta+asīti**]
(88) **Aṭṭhāsīti**-eighty-eight, [**aṭṭha+asīti**]

Note: The word "**asīti**" is a vowel-initial word. Therefore, it has to be combined into a Sandhi with certain preceding words. Sometimes, any usage without Sandhi such as "**dve asīti, pañca asīti**" and so on are possible. As these nouns are **asīti**-based words, all are of feminine gender, singular.

Over ninety:

(91) **Ekanavuti**-ninety-one, [**eka+navuti**]
(92) **Dvānavuti**-ninety-two, [**dvi+navuti**]
(93) **Tenavuti**-ninety-three, [**ti+navuti**]
(94) **Catunavuti**-ninety-four, [**catu+navuti**]
(95) **Pañcanavuti**-ninety-five, [**pañca+navuti**]
(96) **Chanavuti**-ninety-six, [**cha+navuti**]
(97) **Sattanavuti**-ninety-seven, [**satta+navuti**]
(98) **Aṭṭhanavuti**-ninety-eight, [**aṭṭha+navuti**]

Note: As these nouns are **navuti**-based words, all are of feminine gender, singular but plural is also found to be applicable.

7. Nouns Over a Hundred (from 101 to 110)

Note: The exceeding value and the word **adhika**-meaning "in excess of, more, extra " are placed in the front of "**sata**". Also note that as the word "**adhika**" is a vowel-initial word, it is therefore combined in a Sandhi thus causing the words to be structured as "**Ekādhikaṃ sataṃ**" etc. Any usage such as "**Ekādhika sata**" and so on are also permissible when referring to as a statement without particular case-ending (*vibhatti*) being attached.

(101) **Ekādhikaṃ sataṃ**-a hundred in excess of one, **i.e.** 101. [**eka+adhika**-excess, more, extra **+sata**]
(102) **Dvādhikaṃ sataṃ**-a hundred in excess of two, **i.e.** 102. [**dvi+adhika+sata**]
(103) **Tyādhikaṃ sataṃ**-a hundred in excess of three, **i.e.** 103. [**ti+adhika+sata**]
(104) **Caturādhikaṃ sataṃ**-a hundred in excess of four, **i.e.** 104. [**catura+adhika+sata**]
(105) **Pañcādhikaṃ sataṃ**-a hundred in excess of five, **i.e.** 105. [**pañca+adhika+sata**]
(106) **Chādhikaṃ sataṃ**-a hundred in excess of six, **i.e.** 106. [**cha+adhika+sata**]
(107) **Sattādhikaṃ sataṃ**-a hundred in excess of seven, **i.e.** 107. [**satta+adhika+sata**]
(108) **Aṭṭhādhikaṃ sataṃ**-a hundred in excess of eight, **i.e.** 108. [**aṭṭha+adhika+sata**]
(109) **Navādhikaṃ sataṃ**-a hundred in excess of nine, **i.e.** 109. [**nava+adhika+sata**]
(110) **Dasādhikaṃ sataṃ**-a hundred in excess of ten, **i.e.** 110. [**dasa+adhika+sata**],
(110s) [plural case] **Dasādhikāni satāni**-a hundred in excess of ten, **i.e.** 110s. [**dasa+adhika+yo, sata+yo**]

Note: These are only sample expressions which one can write other nouns such as 111 etc in the same way as these shown here **by prefixing the excess value and adhika** together in the front.

However, when referring to the quantitative number of certain hundreds such as two hundreds or three hundreds etc; the applicable example of the word should be in neuter gender, plural, such as "**dve satāni** (200), **tīṇi satāni** (300), **cattāri satāni** (400), **pañca satāni** (500)" and so on. These are actually separate words, not in compound-noun structure. See the reference texts shown.

8. General Rules regarding gender and number

8.1. **Ti**-suffixed nouns such as **Vīsati, Tiṃsati, Sattati, Asīti, Navuti,** including the words **Chaṭṭhi, Saṭṭhi, Koṭi, Pakoṭi, Koṭipakoṭi** and **Akkhobhiṇi** are of feminine gender, singular number but plural is also found to be applicable in the wider area of Pāḷi texts.

8.2. From **Sata** to **Asaṅkheyya** are of neuter gender. Both singular and plural numbers are applicable but some scholars assume as being neuter and singular only.

8.3. Majority of all the remaining ones are of all genders according to the contextual meaning, both numbers.

[Reference Texts]

1. **Cattāri'māni bhikkhave kappassa Asaṅkheyyāni** *(Kappa Sutta, Aṅguttaranikāya, Catukka Nipāta Text.* Here, the word "Asaṅkheyyāni" is of neuter, plural).
   Monks, an eon contains four uncountable periods.

2. **Na me attho sahassehi, satehi navutīhi vā** *(Kāma-jātaka Pāḷi, Dvādasaka Nipāta.* Here, the words "**sahassehi, satehi**" are of neuter gender, plural while the word "**navutīhi**" is of feminine gender, plural).
   There is no benefit to me with a thousand, with a hundred, or with ten thousand.

3. **Satādī asaṅkheyyantā, napuṃsakā dvivācakā**
   (Visuddhārāma Sutta'tthadipanī)
   Translation:
   The word **sata** up to **Asaṅkheyya** usually are of the neuter gender and of both numbers. (Pāḷi scholar Visuddhārāma Sayādaw, Mandalay, Myanmar).

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LESSON 44

Declension of Cardinal Nouns

Eka-one

There are FOUR meanings of the word "**eka**":
1. the numerical value "one",
2. being peerless and matchless,
3. being alone, unaccompanied,
4. some, other people.

Gender and Number

When it denotes one of **first three** meanings, it is usually singular, of three genders.

When it denotes the **fourth** meaning, it is of three genders and both singular and plural numbers are applicable.

An "**ā**" affix is necessary in case of feminine gender. No other particular affix is necessary for the masculine and neuter genders except an "**a**" in its crude-form "**eka**". As most of the *Sabbanāma*-nouns listed here end in "**a**", it is quite easy and simple to decline their word-forms by following the patterns as shown in "**purisa, Citta** and **Kaññā**". Morphological procedure is also simple and easy as it is the same as **purisa, citta** and **kaññā** in three genders.

110.V.A.cad.M^{s}.eka. **Eka**-the one, peerless, alone, (Masculine, Singular only)

Recite the following declined word-forms for oral drill:

Case	Singular
Nom	Eko
Acc	Ekaṃ
Ins	Ekena
Dat&Gen	Ekassa
Abl	Ekasmā, Ekamhā
Loc	Ekasmiṃ, Ekamhi

111.V.A.cad.N^{s}.eka. **Eka**-the one, peerless, alone (Neuter, Singular)

Case	Singular
Nom&Acc	Ekaṃ
Ins	Ekena
	Note: It is all similar to masculine gender word-forms.

112.V.A.cad.F^{s}.eka. **Ekā**-the one, peerless, alone (Feminine, Singular, in "**ā**" affix)

Case	Singular
Nom	Ekā
Acc	Ekaṃ
Ins&Abl	Ekāya
Dat&Gen	Ekāya, Ekissā
Loc	Ekāyaṃ, Ekissaṃ

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113.V.A.cad.M^{p}.eka. **Eka**-some (something/someone) (**Masculine**, Plural)

Note: Please carefully note that this "**eka**" has plural number as it means some.
Recite the following declined word-forms for oral drill:

Case	Plural
Nom	Eke
Acc	Eke
Ins&Abl	Ekehi, Ekebhi
Dat&Gen	Ekesaṃ, Ekesānaṃ
Loc	Ekesu

114V.A.cad.N^{p}.eka. Eka-some (something/someone)

(Neuter, Plural)

Case	**Plural**
Nom	Ekāni
Acc	Ekāni
	The rest are as in masculine forms of "**eka**".

115.V.A.cad.F^{p}.eka. Eka-some (something/someone)

(Feminine, Plural, in "**ā**" affix)

Case	**Plural**
Nom	Ekāyo
Acc	Ekā, Ekāyo
Ins&Abl	Ekāhi, Ekābhi
Dat&Gen	Ekāsaṃ, Ekāsānaṃ
Loc	Ekāsu

****

Ekacca-some, others

This word is similar to the word "**eka**" but with different meaning. It means "some". The word "**ekacca**" is found widely used in the canonical texts. It belongs to three genders and both singular and plural numbers are applicable. An affix "**ā**" is to be added after it when it denotes feminine gender. Word-forms are to be declined as shown in sabba in three genders.

Ekacciya, Ekatiya-some, others

Also, **"ekacciya"** and **"ekatiya"** are sometimes found in the scriptural texts which are similar to "**ekacca**" in terms of meaning and applicable gender and numbers. [**Ekacciya=ekacca+iya, Ekatiya=eka+tā+iya**, double suffix. Both **iya** and **tā** suffixes are expletive without meaning which is grammatically called **svattha** or **sakattha** as **tā**-suffix found in the word **devatā**-celestial being.]

There are also other words such as **"appe'kacca, appeka"** which are synonymous with "**ekacca**". They have somewhat different meaning which really means "quite a few". It is as a matter of fact a combination of "**appa**" and "**ekacca, eka**". Like **ekacca**. They belong to three genders and have both numbers.

An affix "**ā**" should be added after "**ekacca**" or "**appekacca**" when they denote feminine gender. It should be declined in the same way as in "**Kiṃ**" of feminine gender. No "**ī**" or "**inī**" affixes are applicable after *sabbanāma* nouns.

116.V.A.cad.M.ekacca. **Ekacca-**some (M)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Ekacco	Ekacce
Acc	Ekaccaṃ	Ekacce
Ins	Ekaccena	Ekaccehi, Ekaccebhi
Dat&Gen	Ekaccassa	Ekaccānaṃ, Ekaccesaṃ, Ekaccesānaṃ
Abl	Ekaccasmā, Ekaccamhā	Ekaccehi, Ekaccebhi
Loc	Ekaccasmiṃ, Ekaccamhi	Ekaccesu

117.V.A.cad.N.ekacca. **Ekacca** (N)

Case	Singular	Plural
Nom	Ekaccaṃ	Ekaccāni
Acc	Ekaccaṃ	Ekaccāni
Note: The rest is declined as in masculine word-forms.		

118.V.A.cad.F.ekacca. **Ekacca** (F)

Case	Singular	Plural
Nom	Ekaccā	Ekaccā, Ekaccāyo
Acc	Ekaccaṃ	Ekaccā, Ekaccāyo
Ins& Abl	Ekaccāya	Ekaccāhi, Ekaccābhi
Dat&Gen	Ekaccāya, Ekaccissā	Ekaccāsaṃ, Ekaccāsānaṃ
Loc	Ekaccāyaṃ, Ekaccissaṃ	Ekaccāsu

Note: Morphological procedure for all word-forms in three genders is also easy as it is similar to morphological procedures of word-forms shown in the previous sections such as **sabba.**

****

Ka-suffixed Numerical Nouns
Ekaka (eka+ka, being alone, oneself)

There is one more word which is a bit similar to "**eka**". It is "**eka**" with one "**ka**" suffixed after it. This suffix is a mere expletive without any specific meaning. It also means "being alone, unaccompanied, by oneself". It is also of **singular number** and **three genders**.

In case it signifies a feminine gender, it is found to be structured as "**ekikā, ekākī, ekākinī**". Of these three words,

(1) **ekikā** should be declined as in **kaññā.**

(2) **ekākī** is declined like **nadī**.

(3) **ekākinī** is declined like **gahapatānī** respectively but **in singular numbers only.**

- **(a) ekikā** [**eka+ā** with an inserted "**i**"]
- **(b) ekākī** [**ekaka+ā+ī** affixes]
- **(c) ekākinī** [**ekaka+ā** with an "**inī**" affix]

Ka-affix after other Numerical Nouns:

This **ka**-affix can also be applied after other numeral nouns. In this case, it signifies "**samūha'ttha**" which means "a group of things having similar numerical value". For the words in this affix with such meaning, it is usually of **neuter gender**, **both numbers**. It should be similarly declined as in "**Citta**". Please pay attention to the fact that it has to have the affix "**ka**" augmented after **catu** and **cha** as **Catukka** and **Chakka**.

Below are examples without case-ending:

Dvika-group of twos,
Tika-group of threes,
Catukka-group of fours,
Pañcaka-group of fives,
Chakka-group of sixes,
Sattaka-group of sevens,
Aṭṭhaka-group of eights,

Below are examples without case-ending: *(cont.)*
Navaka-group of nines,
Dasaka-group of tens,
Ekādasaka-group of elevens,
Dvādasaka-group of twelves,
Terasaka-group of thirteens,
Cuddasaka-group of fourteens,
Paṇṇarasaka-group of fifteens,
Soḷasaka-group of sixteens and so on.

Here are examples with case-ending "aṃ"
(nominative, singular) which signify neuter gender:

Dvikaṃ-group of twos,
Tikaṃ-group of threes,
Catukkaṃ-group of fours,
Pañcakaṃ-group of fives,
Chakkaṃ-group of sixes,
Sattakaṃ-group of sevens,
Aṭṭhakaṃ-group of eights,
Navakaṃ-group of nines,
Dasakaṃ-group of tens,
Ekādasakaṃ-group of elevens,
Dvādasakaṃ-group of twelves,
Terasakaṃ-group of thirteens,
Cuddasakaṃ-group of fourteens,
Paṇṇarasakaṃ-group of fifteens,
Soḷasakaṃ-group of sixteens and so on.

Note: This "**ka**" can also be affixed after some *sabbanāma* nouns such as **sabba, ya, amu** and other nouns too. See Sutta No. 178, Kaccāyana Pāḷi Grammar.

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LESSON 45

Numerical Nouns which mean "**two**"

There are four words which denote ' two'. They are:
Dvi, **Dvaya**, **Ubha**, and **Ubhaya**.

Of these four words, **Dvi** and **Ubha** are strictly **plural, three genders** but no specific word-form change in all genders except some applied, undeleted case-endings. Below are the applicable word-forms in the plural number.

119.V.A.cad.p.dvi. **Dvi**-two.

(Three genders, **plural only**)

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Plural
Nom&Acc	Dve, *Duve
Ins&Abl	Dvīhi, Dvībhi
Dat&Gen	Dvinnaṃ, *Duvinnaṃ, *Ubhayesaṃ
Loc	Dvīsu, Duvesu

Base: **dvi**+apply the relevant plural case-ending.

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Dve (132), Duve (by "**ca**" of 132)
(ip, abp) Dvīhi (89), Dvībhi (89, 99)
(dp, gp) Dvinnaṃ (67), Duvinnaṃ (by "**ca**" of 132, 86, 83), Ubhayesaṃ (Change "**dvi**" to "**ubhaya**" by "**ca**" of 132, 168, 102)
(lp) Dvīsu (89), Duvesu (Change "**dvi**" into "**duve**" by 404).

[Reference Texts]

Mahāvuttinā sumhi <u>duve</u> hoti *(Niruttidīpanī).*
In the Mahāvutti, 'sumhi' has <u>two</u> (forms).
Cakkāni pādesu <u>duvesu</u> vindati *(Lakkhaṇa-sutta, Pāthikavagga Pāḷi).*
Wheels <u>on</u> his <u>two feet</u> are found.

120.V.A.cad.[p].ubha. **Ubha**-two, both

(Three genders, plural only)

Recite the following declined word-forms for oral drill:

Case	Plural
Nom&Acc	Ubho, Ubhe
Ins&Abl	Ubhohi, Ubhobhi, Ubhehi, Ubhebhi
Dat&Gen	Ubhinnaṃ
Loc	Ubhosu, Ubhesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Ubho (Change **yo** into **o** by "**tu**" of 205), Ubhe (164),
(ip, abp) Ubhohi (Change "**a**" into "**o**" by 404), Ubhobhi (Change "**a**" into "**o**" by 404, 99), Ubhehi (101), Ubhebhi (101, 99),
(dp, gp) Ubhinnaṃ (86, 83),
(lp) Ubhosu (Change "**a**" into "**o**" by 404), Ubhesu (101)

[Reference Texts]

Ubha-saddo dvi-saddapariyāyo.

Sadā bahuvacanantova.

[Translation]

This **ubha** is the same as **dvi** which ends in plural always.

- **"Ubha+yo"tī'dha "tato yona'motū"ti ettha <u>tu</u>ggahaṇena kvaci yona'mokāro.** *(Rūpasiddhi, 226)*

- **Suhisu "tesu vuddhī"ti ādinā kvaci ekārasso'kāro** *(Rūpasiddhi, 226)*

121.V.N.cad.dvaya. **Dvaya-**a group of two, couple. **Taya**-group of three, triple.

(**Neuter** gender, **a-**ending, **both numbers**)

There are three numerical nouns with an "**aya**" affix. They are **ubhaya, dvaya** and **taya**. According to Sutta 49, **Ṇādi**-chapter, Moggallāna Pāḷi Grammar, it is said to signify "**aṃsa'ttha**-portion" while according to *Padarūpasiddhi*, it is stated to signify **samūhattha**, meaning "a group of". [**aṃsa'ttha**=**aṃsa**-portion, +**attha**-meaning]

Unlike "**Dvi** and **Ubha**", "**Dvaya**" has two applicable numbers. In light of the word "**Dvaya**" being used in both numbers in broader areas of the Pāḷi texts, it is assumed that "**Taya**" too should be of two applicable numbers. See the applicable word-forms shown declined below in the order of case-endings.

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Dvayaṃ	Dvayāni
Acc	Dvayaṃ	Dvaye, Dvayāni
Ins	Dvayena	Dvayehi, Dvayebhi
Dat&Gen	Dvayassa	Dvayānaṃ
Abl	Dvayasmā, Dvayamhā	Dvayehi, Dvayebhi
Loc	Dvayasmiṃ, Dvayamhi	Dvayesu

Base: dvaya+si (Morphological procedure is quite similar to **Citta**)

[Reference Texts]

(a) **Ta'damināpe'taṃ pariyāyena dvayaṃ hoti.**

(Pariyāya Sutta, Bojjaṅga Saṃyatta Pāḷi)

It is because of this Dhamma that there is a twofold.

(b) **Cakkhurūpā'dīni dvayāni paṭicca cakkhusamphassā'dayo vuttā.**

(Bālapaṇḍita Sutta, Nidāna Saṃyutta aṭṭhakathā)

Due to the pair of eye and form, the arising of eye-contact has been spoken.

122.V.N.cad.ubhaya. Ubhaya-two, both

(Neuter Gender)

(Both singular and plural are applicable)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Ubhayaṃ	Ubhayāni
Acc	Ubhayaṃ	Ubhayāni
Ins	Ubhayena	Ubhayehi, Ubhayebhi
Dat&Gen	Ubhayassa	*Ubhayesaṃ, *Ubhayesānaṃ
Abl	Ubhayasmā, Ubhayamhā	Ubhayehi, Ubhayebhi
Loc	Ubhayasmiṃ, Ubhayamhi	Ubhayesu

Base: Ubhaya+case-ending

(Morphological procedure is quite similar to **Citta**)

(ns) Ubhayaṃ	(np) Ubhayāni,
(dp, gp) *Ubhayesaṃ (168, 102), *Ubhayesānaṃ (168, 102)	

[Reference Texts]

(a) **Ubhayaṃ na sameti** *(Bhīmasena-jātaka Pāḷi, Ekakanipāta)*
These two things are not compatible.

(b) **Ubhayena vata maṃ so bhagavā atthena anukampi.** *(Doṇapāka Sutta, Sagāthāvagga Saṃyutta Pāḷi).*
Indeed, the Blessed One has sympathy for the benefit of both for me.

(c) **Ubhayāni kho pana'ssa pātimokkhāni vitthārena svā'gatāni honti.** *(Dutiya-vinayadhara Sutta, Sattakanipāta, Aṅguttaranikāya Pāḷi).*
For him, both monastic codes have been well passed down (were well transmitted) in detail.

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LESSON 46

Ti-three (Three genders, plural only)

Note: Unlike other numerical nouns, the numeral nouns "**ti**" and "**catu**" have **gender-specific special word-forms based on three genders**. Therefore, they are shown together in one lesson. Please refer to Suttas.133 & 90 Kaccāyana Pāḷi Grammar, English Translation, to understand gender-specific different word forms of "**ti**" and "**catu**" in the nominative, accusative, dative and genitive case-endings based on gender.

123.V.A.cad.M.^{p}.ti. **Ti**-three (M)

Recite the following word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Plural
Nom&Acc	*Tayo
Ins&Abl	Tīhi, Tībhi
Dat&Gen	*Tiṇṇaṃ, *Tiṇṇannaṃ
Loc	Tīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Tayo (133)
(ip, abp) Tīhi (89), Tībhi (89, 99)
(dp, gp) Tiṇṇaṃ (87, or 67, change "**nn**" to "**ṇṇ**" by **ca** of 20). Tiṇṇannaṃ (87)
(lp) Tīsu (89)

Note: the second one is *ta-bye-gan Sayadaw's* method.

124.V.A.cad.N.^{p}.ti. Ti-three (N)

Case	Plural
Nom&Acc	*Tīṇi
	Note: The rest is to be declined like masculine word-forms of "**Ti**".

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Tīṇi (133)

125.V.A.cad.F.^{p}.ti. Ti-three (F)

Recite the following word-forms for oral drill:

Case	Plural
Nom&Acc	*Tisso
Ins&Abl	Tīhi, Tībhi
Dat&Gen	*Tissannaṃ
Loc	Tīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Tisso (133).
(dp, gp) Tissannaṃ (Insert **ssa** & **n** in front of **naṃ** by "**ca**" of 67).

****

126.V.A.cad.M.^{p}.catu. Catu-four (M)

(Three genders, plural only)

Recite the following word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Plural
Nom&Acc	*Cattāro, *Caturo[1]
Ins&Abl	Catūhi, Catūbhi, *Catubbhi
Dat&Gen	Catunnaṃ
Loc	Catūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Cattāro (133), Caturo (Change **u** into **ura** by **ca** of 78, change **yo** into **o** by **tu** of 205)
(ip, abp) Catūhi (89), Catūbhi (89, 99), Catubbhi (99, 29)
(dp, gp) Catunnaṃ (67)
(lp) Catūsu (89)

127.V.A.cad.N.^{p}.catu. Catu-four (N)

Case	Plural
Nom&Acc	*Cattāri
Ins&Abl	Catūhi, Catūbhi, *Catubbhi
	Note: The remaining cases are similar to the preceding masculine word-forms. Morphological procedures are also similar.

[1] There are two meanings for this word. When it means "four", it is a numeral noun, of masculine gender, plural. It also means 'a beautiful woman of good manners and artistic skill'. It is of feminine gender for this second meaning and declined like **kaññā** such as **caturā, caturāyo** and so on.

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Cattāri (133)

128.V.A.cad.F.^{p}.catu. Catu-four (F)

Case	**Plural**
Nom&Acc	*Catasso
Ins&Abl	Catūhi, Catūbhi, Catubbhi
Dat&Gen	*Catassannaṃ
Loc	Catūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Catasso (133)
(dp, gp) Catassannaṃ (Insert "**ssan**" by "**ca**" of 67, change component vowel "**u**" of "**catu**" into "**a**" by 404).

****

LESSON 47

129.V.A.cad.^{p}.pañca. **Pañca**-five (M, N, F)

Three genders, Plural only.

Note: There are no more gender-specific special word-forms from **pañca** to most numerical nouns except case-endings and a few case-specific word-form change based on the case. It is quite easy to note and learn these nouns.

Recite the following word-forms for oral drill:

Case	Plural
Nom& Acc	Pañca
Ins&Abl	Pañcahi
Dat&Gen	Pañcannaṃ
Loc	Pañcasu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Pañca (134)
(ip, abp) Pañcahi (90)
(dp, gp) Pañcannaṃ (90, 67)
(lp) Pañcasu (90)

Note: Most word-forms from **Pañca**, to **Cha**, **Satta**, **Aṭṭha**, **Nava**, **Dasa**, **Ekādasa**, **Dvādasa** up to **Aṭṭhapaṇṇāsa** are of plural, three genders. They are to be similarly declined as **Pañca** without any significant changes of word-forms except adding some case-endings in ip, dp, gp, abp and lp cases. It is therefore quite simple and easy to learn. Also, they can be used with any corresponding modified word of three genders.

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130.V.F.cad.saṭṭhi. **Saṭṭhi**-sixty

(Feminine gender, both numbers)

Below are the example word-forms of **saṭṭhi** and all **saṭṭhi**-based nouns. All are of feminine gender, both numbers.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Saṭṭhi	Saṭṭhiyo
Acc	Saṭṭhiṃ	Saṭṭhiyo
Ins&Abl	Saṭṭhiyā	Saṭṭhīhi-Saṭṭhībhi
Dat&Gen	Saṭṭhiyā	Saṭṭhīnaṃ
Loc	Saṭṭhiyaṃ	Saṭṭhīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Saṭṭhi (220)	(np) saṭṭhiyo (NSP)
(as) Saṭṭhiṃ (59, 82)	(ap) saṭṭhiyo (NSP)
(is, abs) Saṭṭhiyā (59, 112)	(ip, abp) saṭṭhīhi (89), saṭṭhībhi (89, 99)
(ds, gs) saṭṭhiyā (59, 112)	(dp, gp) saṭṭhīnaṃ (89)
(ls) Saṭṭhiyaṃ (59, 216)	(lp) saṭṭhīsu (89)

Note: ekūnasaṭṭhi (fifty-nine) is similarly declined.
The following are Pāḷi texts which show the plural usage of the word "**saṭṭhi**":
Cattāri saṭṭhiyo itthīnaṃ, dve saṭṭhiyo purisānanti cha saṭṭhiyo.
[Mahāvaggaṭṭhakaṭhā Commentary, Vipassīsamañña vaṇṇanā]
Sixty (60) people include '40 women, and 20 men'.

****

TI-SUFFIXED NUMERICAL NOUNS

Numeral nouns ending in "**ti**" affix such as:
Vīsati-twenty,
Sattati-seventy,
Asīti-eighty and
Navuti-ninety are of <u>feminine gender, singular only</u>.

131.V.F.cad.^{s}.vīsati. **Vīsati**-twenty

(Feminine gender, Singular)

Case	Singular
Nom	Vīsati
Acc	Vīsatiṃ
Ins, Dat, Gen&Abl	Vīsatiyā
Loc	Vīsatiyaṃ

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Vīsati (220)
(as) Vīsatiṃ (59, 82)
(is, ds, gs, abs) Vīsatiyā (59, 112)
(ls) Vīsatiyaṃ (59, 216)

Note:

Sattati (seventy),

Asīti (eighty),

Navuti (ninety) are to be declined similarly.

In the distributive expression of the same numerical value, such as

"**dve vīsatiyo**-two twenties",

"**Dve satāni**-two hundreds" etc,

plural number is also found to be applicable.

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LESSON 48

A hundred and upward Numerical nouns

"**Sata**, **Sahassa**, **Asaṅkheyya**" usually belong to neuter gender and both numbers while **Koṭi**, **Pakoṭi**, **Koṭi-pakoṭi** and **Akkhobhiṇī** are of feminine gender, singular. The following are sample word-forms of "**Sata** & **Asaṅkheyya**" shown in both numbers.

132.V.N.cad.sata. **Sata**-hundred

(Neuter gender, **a**-ending, Both Numbers)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sataṃ	Satāni
Acc	Sataṃ	Sate, Satāni
Ins	Satena	Satehi, Satebhi
Dat&Gen	Satassa	Satānaṃ
Abl	Satasmā, Satamhā	Satehi, Satebhi
Loc	Satasmiṃ, Satamhi	Satesu

Note: Sahassa is also similar to **sata**. It should be similarly inflected. The necessary morphological procedures are as shown in the word **Citta**.

133.V.N.cad.asaṅkheyya. Asaṅkheyya-infinity

(Neuter gender, **a-**ending, Both Numbers)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Asaṅkheyyṃ	Asaṅkheyyāni
Acc	Asaṅkheyyaṃ	Asaṅkheyye, Asaṅkheyyāni
Ins	Asaṅkheyyena	Asaṅkheyyehi, Asaṅkheyyebhi
Dat&Gen	Asaṅkheyyassa	Asaṅkheyyānaṃ
Abl	Asaṅkheyyasmā, Asaṅkheyyamhā	Asaṅkheyyehi, Asaṅkheyyebhi
Loc	Asaṅkheyyasmiṃ, Asaṅkheyyamhi	Asaṅkheyyesu

Note: Some scholars assume that these words are of neuter gender and singular. But it is found that plural numbers are also found to be applicable in the major Pāḷi texts. Morphological procedures are as shown in the word **Citta.**

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LESSON 49

1. THE ORDINAL NOUNS

The Ordinal nouns suffixed with certain affixes which are expressive of the **sequential numerical order** such as "**tiya, ma, ttha, ṭṭha, ima**" have three genders and two numbers.

Shown below are examples of those numerical nouns having such affixes. They are usually of three genders based on their ending. For masculine gender nouns, it should be similarly declined as "**Purisa**". For neuter gender nouns, it should be declined as in "Citta". Declension for feminine gender word-forms are to be based on their ending vowels. The structural make-up of the words are shown in the square bracket [ ] alongside the meaning. Please study it to develop necessary grammatical skill of the words though it is not needed to memorize. The **order of nouns are arranged based on similar suffixes and ending-vowel**, not on the numerical value and order.

a-ending Ordinal Nouns of Masculine & Neuter Gender

[tiya]
(2nd) **Dutiya**-the second, [**Dvi+tiya**. Dvi changed into **du**]
(3rd) **Tatiya**-the third, [**Ti+tiya**. **Ti** changed into **ta**]
[ttha]
(4th) **Catuttha**-the fourth, [**Catu+ttha**]
[ṭṭha]
(6th) **Chaṭṭha**-the sixth, [**Cha+ṭṭha**]
[ma]
(1st) **Paṭhama**-the first, [**Paṭha+ma**]
(5th) **Pañcama**-the fifth, [**Pañca+ma**]
(6th) **Chaṭṭhama**-the sixth, [**Cha+ṭṭha+ma.** Here, two affixes]
(7th) **Sattama**-the seventh, [**Satta+ma**]
(8th) **Aṭṭhama**-the eighth, [**Aṭṭha+ma**]
(9th) **Navama**-the ninth, [**Nava+ma**]

[ma] *(cont.)*
(10th) **Dasama**-the tenth, [**Dasa+ma**]
(11th) **Ekādasama**-eleventh, [**Ekādasa+ma**]
(12th) **Dvādasama**-twelfth, [**Dvādasa+ma**]
(13th) **Terasama**-thirteenth, [**Terasa+ma**]
(14th) **Catuddasama, Cuddasama**-fourteenth, [**Catudasa+ma**]
(15th) **Pañcadasama, Pannarasama, Paṇṇarasama**-fifteenth, [**Pañcadasa+ma**]
(16th) **Soḷasama**-sixteenth, [**Soḷasa+ma**]
(17th) **Sattarasama**-seventeenth, [**Sattarasa+ma**]
(18th) **Aṭṭhārasama**-eighteenth, [**Aṭṭhārasa+ma**]
(40th) **Cattālīsama, Cattārīsama**-fortieth, [**Cattālīsa+ma**]
(50th) **Paññāsama**-fiftieth, [**Paññāsa+ma**]
(60th) **Chaṭṭhima**-sixtieth, [**Chaṭṭhi+ma**]
[ti+ma]
(19th) **Ekūnavīsatima**-nineteenth, [**Ekūnavīsa+ti+ma**, two suffixes]
(20th) **Vīsatima**-twentieth, [**Vīsati+ma**]
(30th) **Tiṃsatima**-thirtieth, [**Tiṃsati+ma**]
(70th) **Sattatima**-seventieth, [**Sattati+ma**]
(80th) **Asītima**-eightieth, [**Asīti+ma**]
(90th) **Navutima**-ninetieth, [**Navuti+ma**]

A combination of "i & ma" or single "ma" affixes are applicable for the words shown below:

[i+ma]
(100th) **Satima**-hundredth, [**Sata+i+ma**]
(1.000th) **Sahassima**-thousandth, [**Sahassa+i+ma**]
(100.000th) **Satasahassima**-hundredthousandth, [**Satasahassa+i+ma**]
[ma]
(100th) **Satama**-the hundredth, [**Sata+ma**]
(1.000th) **Sahassama**-the thousandth, [**Sahassa+ma**]
(100.000th) **Satasahassama**-the hundred-thousandth, [**Satasahassa+ma**]

BRIEF NOTE ON DECLENSION METHOD:

Declension for all above words are quite easy by following the patterns of word-forms as seen in **purisa, kaññā** and **cittaṃ** in three genders.

EXAMPLE:

dutiyo, dutiyā, dutiyaṃ...satasahassamo, satasahassamā, satasahassamaṃ.

[Reference Texts]

Na satimaṃ kalaṃ upeti.
Na Sahassimaṃ kalaṃ upeti.
Na satasahassimaṃ kalaṃ upeti.

(Nidāna-vagga Saṃyutta, Nakhasikhā Sutta Pāḷi Text)

Note: When an "**i**" is inserted in front of "**ma**", it becomes an "**ima**" affix.

2. FORMATION OF FEMININE GENDER ORDINAL NOUNS

To signify the feminine gender, either "**ā**" or "**ī**" of two feminine affixes are to be applied after the ordinal numeral nouns. So, note that there are two type of endings for feminine gender ordinal nouns.

The following are example-words which themselves **will serve as the prevalent patterns and rules regarding which affix is to be applied** after each according to the numeral values each noun represents. All **ā**-ending nouns are to be inflected as in **Kaññā** and **ī**-ending nouns are to be declined as in "**Nadī**" but irregular word-forms are not necessary. By checking the following examples, one can easily note fixed patterns on the formation of feminine gender ordinal nouns.

2.1. **ā**-ending Ordinal Nouns

[ma+ā]
(1st) **Paṭhamā**-the first, [**paṭha+ma+ā**]
[tiya+ā]
(2nd) **Dutiyā**-the second, [**dvi+tiya+ā**]
(3rd) **Tatiyā**-the third, [**ti+tiya+ā**]

[ti+ma+ā]
(19th) **Ekūnavīsatimā**-nineteenth. [**Ekūnavīsa+ti+ma+ā**]
(80th) **Asītimā**-eightieth. [**Asīti+ma+ā**]
(90th) **Navutimā**-ninetieth. [**Navuti+ma+ā**]
[ima+ā]
(100th) **Satimā**-hundredth. [**Sata+ima+ā**]
(1.000th) **Sahassimā**-thousandth. [**Sahassa+ima+ā**]
(100.000th) **Satasahassimā**-hundred thousandth. [**Satasahassa+ima+ā**]

Note: No "**ī**" affix after these two words. Hence, "**dutiyī**" and so on are irrelevant though it is still possible from the grammatical point. Sometimes, an expression such as "**dutiyikā**" is also found with an inserted **i** and **ka** affix, along with a feminine affix **ā**. [**dutiyikā**-the second companion, **i.e.** wife. **purāṇadutiyikā**-the former companion, **i.e.** ex-wife. **purāṇa**-former.]

2.2. **ī**-ending Ordinal Nouns

[ttha+ī]
(4th) **Catutthī**-the fourth, [**catu+ttha+ī**]
[ṭṭha+ ī]
(6th) **Chaṭṭhī**-the sixth, [**Cha+ṭṭha+ī**]
[ṭṭha+ma+ī]
(6th) **Chaṭṭhamī**-the sixth, [**Cha+ṭṭha+ma+ī**, three affixes] [**ma+ī**]
(5th) **Pañcamī**-the fifth, [**Pañca+ma+ī**]
(7th) **Sattamī**-the seventh, [**Satta+ma+ī**]
(8th) **Aṭṭhamī**-the eighth, [**Aṭṭha+ma+ī**]
(9th) **Navamī**-the ninth, [**Nava+ma+ī**]
(10th) **Dasamī**-the tenth, [**Dasa+ma+ī**]
(11th) **Ekādasamī** [**Ekādasa+ma+ī**], **Ekādasī**-eleventh. [**Ekādasa+ī**. Here, only an "**ī**" affix]

Note: See similar examples in some of the following words:

(12th) **Dvādasamī-Dvādasī**-twelfth. [**Dvādasa+ma+ī**]
(13th) **Terasamī-Terasī**-thirteenth. [**Tedasa+ma+ī**]
(14th) **Catuddasamī-Catuddasī-Cuddasamī-Cuddasī**-fourteenth. [**Catudasa+ma+ī**]

[Re]

Ayaṃ cuddasamī pāṭipuggalikā dakkhiṇā

[Uparipaṇṇāsa, Dakkhiṇāvibhaṅga Sutta Pāḷi]

This is the fourteenth religious donation to an individual.

Pañcadasamī-Pañcadasī-Pannarasamī-Pannarasī-Paṇṇarasī-fifteenth (15th). [**Pañcadasa+ma+ī**]
Soḷasamī-Soḷasī-sixteenth (16th). [**Soḷasa+ma+ī**]
Sattarasamī-Sattarasī-seventeenth (17th). [**Sattadasa+ma+ī**]
Aṭṭhārasamī-Aṭṭhārasī-eighteenth (18th). [**Aṭṭhādasa+ma+ī**]
Note: All ā-ending nouns are to be declined as in **Kaññā** and ī-ending nouns are to be declined as in "**Nadī**". But irregular special word-forms are not applicable.

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3. DECLENSION OF ORDINAL NOUNS

Below is a sample declension of vowel **a**-ending, masculine and neuter gender ordinal nouns.

134.V.A.M.ord.paṭhama. **Paṭhama-**the first (M)

(Masculine gender, **a**-ending, only singular)

(All are similarly declined as "**purisa**")

Note: This word is generally found in singular case-endings throughout Pāḷi texts. However, there is an exception: if this word is used either as adjective or in a compound noun structure such as "**sabbapaṭhamaṃ**" which means 'the first among all', it can end in plural case as found in Pāḷi commentary texts.

Recite the following word-forms for oral drill:

Case	Singular
Nom	Paṭhamo
Acc	Paṭhamaṃ
Ins	Paṭhamena
Dat&Gen	Paṭhamassa
Abl	Paṭhamasmā, Paṭhamamhā, Paṭhamā
Loc	Paṭhamasmiṃ, Paṭhamamhi, Paṭhame

135.V.A.M.ord.dutiya. Dutiya-the second (M)

(All are similarly declined as "**purisa**")

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Dutiyo	Dutiyā
Acc	Dutiyaṃ	Dutiye
Ins	Dutiyena	Dutiyehi, Dutiyebhi
Dat&Gen	Dutiyassa	Dutiyānaṃ
Abl	Dutiyasmā, Dutiyamhā, Dutiyā	Dutiyehi, Dutiyebhi
Loc	Dutiyasmiṃ, Dutiyamhi, Dutiye	Dutiyesu

136.V.A.N.ord.dutiya. Dutiya-the second (Neuter)

(All are similarly declined as "**citta**")

Case	Singular	Plural
Nom	Dutiyaṃ	Dutiyāni
Acc	Dutiyaṃ	Dutiye, Dutiyāni
Ins	Dutiyena	Dutiyehi, Dutiyebhi
Note: The rest is declined as in masculine word-forms.		

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ā-ending feminine gender

Below is a sample declension of vowel **ā**-ending feminine gender ordinal nouns.

137.V.A.F.ord.dutiyā. Dutiyā-the second (F)

(Feminine gender, **ā**-ending, Both singular & plural)

Case	Singular	Plural
Nom	Dutiyā	Dutiyāyo
Acc	Dutiyaṃ	Dutiyāyo
Ins&Abl	Dutiyāya	Dutiyāhi, Dutiyābhi
Dat&Gen	Dutiyāya	Dutiyānaṃ
Loc	Dutiyāya, Dutiyāyaṃ	Dutiyāsu

Note: All **ā**-ending ordinal nouns are similar to "**kaññā**".

****

ī-ending feminine gender

Below is a sample declension of vowel **ī**-ending feminine gender ordinal nouns.

138.V.A.F.ord.catutthī. Catutthī-fourth (4th) (F)

(Feminine gender, **ī**-ending, Both singular & plural)

Case	Singular	Plural
Nom	Catutthī	Catutthiyo
Acc	Catutthiṃ	Catutthiyo
Ins&Abl	Catutthiyā	Catutthīhi, Catutthībhi
Dat&Gen	Catutthiyā	Catutthīnaṃ
Loc	Catutthiyā, Catutthiyaṃ	Catutthīsu

Note: All **ī**-ending ordinal nouns are similar to "**nadī**". But no special irregular word-forms.

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LESSON 50

INDECLINABLE (Abyaya) Words

(Genderless, Changeless Words)

In the previous sections, various kinds of nouns which have to be declined according to their relevant genders and case-endings have been explained. In this section, words which have no gender at all, with no need to be declined, will be explained.

1. Characteristics

In order for the words to become indeclinable, there must be certain suffixes called ***abyaya paccaya*** (indeclinable suffixes) appended after them. Below are the characteristics of such words.

1. The words with ***abyaya***-suffixes have **no gender**.
2. **A particular case-ending** such as **si**, **yo** etc, is also not necessary to be applied after them.
3. As such, there is **no change in their word-forms** according to their case-ending.
4. Therefore, **no declension** of these words in any specific way is required.

Note that even if case-endings are not applied, they can still play a specific role of the words such as an adverb or an adjective and so on in a complete sentence.

In the Kaccāyana Pāḷi Grammar, there is a Sutta, ***tvādayo vibhattisaññāyo***, Sutta number 247, in the fifth section of Nouns. By means of that Sutta, the great grammarian Kaccāyana had clearly stated to recognize the indeclinable suffixes as equal to vibhatti (noun case-ending) by using the formal term "*vibhattisaññāyo*" so that the words ending in ***abyaya***-suffixes too can play similar role of ordinary nouns in a complete sentence. *[Please refer to the fifth section of nouns, Sutta numbers 247-259].*

Because the words appended with ***abyaya***-suffixes are not directly applied with a case-ending such as **si**, **yo** etc after them, there is no particular change of word-form which normally used to occur in the ordinary nouns by being based on the applied seven case-endings. Such words in *abyaya*-suffixes are grammatically called ***abyaya*[1] *pada*** which means "**changeless words**". In the Saddanīti, there is a verse which was said regarding the nature and pattern of *abyaya pada*:

sadisaṃ tīsu liṅgesu, sabbāsu ca vibhattisu,
vacanesu ca sabbesu, yaṃ na byeti ta'dabyayaṃ.

[Translation]

Being similar in three genders, in all *vibhatti* (case-endings), and in all numbers (**i.e.** singular and plural), the word which does not change (its form), is called **abyaya**.

2. Indeclinable suffixes *(abyaya paccaya)*

Like indeclinable words (***Abyaya pada***), some suffixes are also called *abyaya paccaya* (the changeless, indeclinable suffixes) in Pāḷi. The list of those suffixes along with anything which can be classified as *abyaya* are detailed in the Pāḷi verses below as mentioned in an important reference book called **Abhidhānapadīpikā** *(Lexicographical collection of Synonymous Pāḷi terms)* text, skillfully written by the very famous grammarian and great scholar venerable Moggallāna of ancient Sri Lanka in 12th century:

tuna tvāna tave tvā tuṃ,
dhā so thā khattu'meva ca.
to tha tra hiñcanaṃ hiṃ haṃ,
dhi ha hi dha dhunā rahi.

[1] ***abyaya***=[**na+vi+aya**] **a**-derived from particle **na**, meaning not, +**vi**, a prefix, meaning specially, +**aya**-the root word which means "to be, to happen". Literally, ***abyaya***-means 'those that do not change'. Here is morphological process: (a) the component vowel **i** of **vi** changed into **y** per rule of 21>**na+vy+aya**. (b) **v** changes into **b** either per rule 20 of Kaccāyana Pāḷi Grammar or by 42 of the Rūpasiddhi Grammar> **na+byaya**. (c) **na** changes into **a** per rule 333> **abyaya**.

dāni vo dācanaṃ da'jja,
thaṃ thattaṃ jja jjuādayo.
samāso cā'byayībhāvo,
yā'deso cā'byayaṃ bhave.

According to the verse, there are altogether twenty-seven (27) suffixes including **tvā, tvāna, tuna, tuṃ**, **tave** and *kita*-suffixes. It will be **twenty-nine** (29) if included **tāye**, **jjaṃ**-suffixes not directly mentioned in the Kaccāyana text, but mentioned in the *Moggallāna Grammar*, *khādi-kaṇḍa*, Sutta number 61, ***tuṃ tāye tave bhāve bhavissati kriyāyaṃ tadatthāyaṃ*** and **ṇādi-kaṇḍa**, Sutta number 111, ***ve'kā jjaṃ***. In addition, one more **tuye** suffix is suggested in the ***Niruttidīpanī*** grammar written by highly respected scholar Ledi-Sayādaw of Myanmar by citing scriptural sources as proof. If **tuye** suffix is also counted, there will be **thirty** (30) *abyaya*-suffixes.

Of those indeclinable suffixes,

1. some can be applied mostly after **sabbanāma**-nouns.
2. some are applied after *sabbanāma*-nouns as well as after other ordinary nouns.
3. some can be applied after numerical nouns depending on the type of the suffix.
4. but in the case of *kita-abyaya* suffixes, they are to be applied after various roots because they serve as auxiliary verbs such as an infinitive verb or a gerund verb.

Below are a list of all *abyaya*-suffixes **(27 suffixes + 7 *kita*-suffixes = 34)** shown along with the relevant **Sutta numbers** for easy reference. See more detailed explanations in the accompanying tables and notes.

1. The following **nine** suffixes signify **location, place, position**.
   - **tra**[1.34], **tha**[2.34] (249), **dhi**[3.34] (250), **va**[4.34] (251), **hiṃ**[5.34] (252, 255), **haṃ**[6.34], **hiñcanaṃ**[7.34] (252), **ha**[8.34], **dha**[9.34] (254).
2. The following **five** suffixes signify **time** and applicable after certain *sabbanāma* nouns.
   - **dā**[10.34], **dācanaṃ**[11.34] (257), **dāni**[12.34] (258, 259), **rahi**[13.34], **dhunā**[14.34] (259).

3. The following **three** suffixes signify **time of the day** and applicable after a few nouns only.
 - **jja**[15.34]**, -tana**[16.34]**, jju**[17.34] (571).

4. **Seven** (**nine**) suffixes of manner, distributive, multiplicative & applicable nouns.

4.1. The following **four** suffixes signify **manner** & **mode** and applicable after certain *sabbanāma* nouns. But, **so**-suffix is also applicable after most common nouns.
thā[18.34]**, thattā**[19.34] (398), **thaṃ**[20.34] (399) **so**[26.34] (106, 397).

Note: There is another similar **so**-suffix applicable through **ca** of Sutta number 364. That one is a suffix which signifies a possessive-quality (*tadassatthi*), not expressive of mode or manner.

Examples:

sumedhaso-the one who has good wisdom.
sumanaso-the one who has goodwill.

4.3. The following **two** suffixes signify **distributive** and applicable after numerical nouns and a few ordinary nouns.
 - **dhā**[21.34] (397) **jjaṃ**[22.34] *(Sutta 111, ve'kā jjaṃ, Moggallāna Grammar).*

4.2. (**One** or **three**) The following suffix signify **frequency** and **multiplied time**.
 - **khattuṃ**[23.34] (646), replacement word **(guṇa**[24.34]**, vāra**[25.34]**)**.

5. (**One**) The following suffix is a **multi-use** suffix.
 - **to**[27.34] (248).

6. The following **seven** *kita*-suffixes are applicable after various roots of **infinitive** verb: **tuṃ**[28.34] (561, 562, 563), **tave**[29.34] (561), **tāye**[30.34] (This suffix is taken by means of **vā** of Sutta 561, not shown in the Pāḷi verse), **tuye**[31.34], and **gerund** verbs**: tuna**[32.34]**, tvāna**[33.34]**, tvā**[34.34] (564).

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3. Abyaya Suffixes & Applicable Sabbanāma Nouns

3.1. **Nine** suffixes of location (place, position) and applicable *sabbanāma*-nouns

Suffix (9)	Sabbanāma	Example Words	The implied case
tra	sabba, ya, ta, itara, eta, amu, añña, kiṃ	sabbatra, yatra, tatra, itaratra, atra, amutra, aññatra, kutra	*Locative*
tha	sabba, ya, ta, eta, añña, kiṃ	sabbattha, yattha, tattha, ettha, attha, aññattha, kattha, kuttha	*Mostly **Locative** but sometimes **accusative** depending on the context*
dhi	sabba	sabbadhi	*Locative*
va	kiṃ	kva	*Locative*
hiṃ	ya, ta, kiṃ	yahiṃ, tahiṃ, kuhiṃ	*Locative*
haṃ	kiṃ, ya, ta,	kahaṃ, yahaṃ, tahaṃ	*Locative*
hiñcanaṃ	kiṃ	kuhiñcanaṃ	*Locative*
ha	ima	iha	*Locative*
dha	ima	idha	*Locative*

Meanings and Morphological notes

1. Suffixes are underlined in the examples to be easily identifiable.
2. Word analysis and component separations *[word breakdown]* are shown in accompanying brackets in order to make it much easier for students to learn.

139.Aby.1.34.tra.loc.1.9. **tra**[1.34]-suffixed words *(location)*
sabbatra-in all locations, at all places, everywhere [**sabba+tra**].
yatra-at non-specific place, where (indefinite reference), wherever [**ya+tra**].
tatra-at that place, there [**ta+tra**].
itaratra-at other place, somewhere else [NSP], [**itara+tra**].

1.9. Tra[1.34]-suffixed words *(cont.) (location)*
atra-at that place [**eta** changes into **a** by 232] [**eta+tra**].
amutra-at such and such place [**amu+tra**].
aññatra-somewhere else, at other place, *except (*nipāta*-particle) [**añña+tra**].
kutra-where [**kiṃ** changes to **ku** by 230] [**kiṃ+tra**].
139.Aby.2.34.tha.loc. 2.9. tha[2.34]-suffixed words *(location)* (Meaning is the same as in previous words).
sabbattha-everywhere; every place [**sabba+tha**].
yattha-wherever; where; when; in which [**ya+tha**].
tattha-at that place, there [**ta+tha**].
ettha-here; in this place; in this case; in this regard [Change **eta** into **e** by 233] [**eta+tha**].
attha-at that place [Change **eta** into **a** by 231] [**eta+tha**].
aññattha-somewhere else, at other place [**añña+tha**].
kattha-where [**Kiṃ** is changed into **ka** by 229] [**kiṃ+tha**].
kuttha-where [**Kiṃ** is changed into **ku** by 230] [**kiṃ+tha**].
Note: Meaning is the same as in previous words. One **t** is added to the front of **tha**-suffix in these words by 28.
139.Aby.3.34.dhi.loc. 3.9. dhi[3.34]-suffixed words
sabbadhi-at all places, everywhere [NSP] [**sabba+dhi**].
139.Aby.4.34.va.loc. 4.9. va[4.34]-suffixed word *(location)*
kva-where [**kiṃ+va**]. [**Kiṃ** is changed into **ka** by 227> **ka+va**. Then, delete the component vowel **a** of **ka** by 404> **kva**].
139.Aby.5.34.hiṃ.loc. 5.9. hiṃ[5.34]-suffixed words
yahiṃ- where; wherever [**ya+hiṃ**].
tahiṃ-at that place, there [**ta+hiṃ**].
kuhiṃ-where [Change **kiṃ** into **ku** by 228] [**kiṃ+hiṃ**].
139.Aby.6.34.haṃ.loc. 6.9. haṃ[6.34]-suffixed words *(location)*
yahaṃ-where, wherever [**ya+haṃ**].
tahaṃ-there; in that place [**ta+haṃ**].
kuhaṃ-where [Change **kiṃ** into **ku** by 228] [**kiṃ+haṃ**].
kahaṃ-where [**kiṃ+haṃ**] [Change **kiṃ** into **ka** by **ca** of 227 or 104, **Ṇādi-kaṇḍa**, Moggallāna].

139.Aby.7.34.hiñcanaṃ.loc. 7.9. hiñcanaṃ[7.34]-suffixed word *(location)*
kuhiñcanaṃ-where [**kiṃ+hiñcanaṃ**], [Change **kiṃ** into **ku** by "**ca**" of 228].
139.Aby.8-9.34.ha-dha.loc. **8.9. ha**[8.34], **9.9. dha**[9.34]-suffixed word *(location)*
iha-here [Change **ima** into **i** by 234] [**ima+ha**].
idha-here. [Change **ima** into **i** by 234] [**ima+dha**].

3.2. Five suffixes of time and applicable sabbanāma-nouns

Suffix	Sabbanāma	Example	The implied case
dā	sabba ya, ta, kiṃ, añña, eka *(numerical noun)*	sabbadā, sadā, yadā, tadā, kadā, aññadā, ekadā.	*Locative*
dācanaṃ	kiṃ	kudācanaṃ	*Locative*
dāni	ima, ta	idāni, tadāni	*Locative*
rahi	ima	etarahi	*Locative*
dhunā	ima	adhunā	*Locative*

Meanings and Morphological notes

139.Aby.10.34.dā.time. 2.1. dā[10.34]-sufixed words
sabbadā, sadā-always, at all times. [**sabba** changes to **sa** by 260] [**sabba+dā**].
yadā-at the time, when, wherever [**ya+dā**].
tadā-at that time, then [**ta+dā**].
kadā-when, what time. [**kiṃ** changes to **ka** by **ca** of 227 or by 229] [**kiṃ+dā**].
aññadā-at other time, on another day [**añña+dā**].
ekadā-at one time, once, occasionally [**eka+dā**].
139.Aby.11.34.dācanaṃ.time. 2.2. dācanaṃ[11.34]-suffixed word
kudācanaṃ-in no time, never [**kiṃ+dācanaṃ**] (This word is usually used in negative sense which negates any occurrence). [**kiṃ** changes to **ku** by **ca** of 228].

139.Aby.12.34.dāni.time. 2.3. dāni[12.34]-suffixed words
idāni-now, at this time [**ima+dāni**] [**ima** changes to **i** by 234].
tadāni-at that time, then [**ta+dāni**]
Note: This **ta**-*sabbanāma* noun in **dāni**-suffix is quite seldom found in the Pāḷi texts.
139.Aby.13-14.34.rahi-dhunā.time. **2.4. rahi**[13.34] & **2.5. dhunā**[14.34]-suffixed words
Etarahi-now, nowadays, at this time, on this occasion [**ima+rahi**]. [**ima** changes to **eta** by 236].
Adhunā-now, at this time [**ima+dhunā**]. [**ima** changes to **a** by 235].
Note: ādhunika-contemporary (*adj.*), a *taddhita* noun which derives from **adhunā+ika**.

3.3. **Three suffixes expressive of time of the day and applicable *Sabbanāma* noun**

Suffix	Sabbanāma	Example Words	The implied case
jja (tana)	**ima**, **samāna**, **apara** *(Sabbanāma)*	**ajja** (**ima** changes to **a** and **jja** added by Sutta 571) **sajja** (**samāna** changes to **sa**), **apprajja**	*Locative*
jju	**ima**, **samāna**, **apara** *(common noun)*	**ajju** (**ima** changes to **a** and **jju** added by Sutta 571) **sajju** (**samāna** changes to **sa**), **aprajju**	*Locative*

139.Aby.15-16.34.jja-tana.day. 3.1. jja[15.34] **tana**[16.34]-suffixed words
ajja-today, [**ima+jja**].
Sometimes, this word is found structured with one more suffix "**tana**" (a *taddhita*-suffix) added. **E.g.**
(a) **ajjatana**-today.
(b) **yāva ajjatanā**-till today (*abs*-case)
(c) **ajjatanāya**-for today (*ds*-case).
sajja-at spontaneous time, at the same time, immediately [**samāna+jja**].
aparajja-the other day [**apara+jja**].

139.Aby.17.34.jju.day. 3.2. jju[17.34]-suffixed words
ajju-today [**ima+jju**, **ima** changed to **a** by **ca** of 235 or by 404].
sajju-spontaneous time, at the same time, immediately [**samāna+jju**, **samāna** changed to **sa** by 404].
aparajju-the other day [**apara+jju**].

3.4. **Seven or Nine suffixes of manner, distributive, multiplicative & applicable *Sabbanāma* nouns**

Suffix	**Sabbanāma**	**Example Words**	**The implied case**
thā	sabba, ya, ta, itara, añña,	Sabbathā, yathā, tathā, itrathā, aññathā,	*Instrumental*
thattā	sabba, ya, ta, itara, añña,	sabbathattā, yathattā, tathattā, itrathattā, aññathattā,	*Instrumental*
thaṃ	kiṃ, ima	kathaṃ, itthaṃ	*Instrumental*
dhā	*Numerical nouns*	ekadhā, dvidhā, tidhā, anekadhā, *etc.*	*Instrumental*
jjaṃ	eka	ekajjaṃ	*Accusative, Instrumental*
khattuṃ **(guṇa, vāra)**	*Numerical nouns*	dvikhattuṃ, tikhattuṃ *etc.*	*Nominative*
so	sabba, *ordinary nouns*	sabbaso, dīghaso, oraso, suttaso, *etc.*	*Instrumental*

139.Aby.18.34.thā.manner. 4.1. thā[18.34]-suffixed words
sabbathā-in all manner, in every way, in every respect, entirely [**sabba+thā**].
yathā-in such a way that, on order that (purpose), like (simile), for example, in whatever way [**ya+thā**].
tathā-in that manner, in that way, in the same way, similarly, in such a way [**ta+thā**].
itarathā-in other way, otherwise [**itara+thā**].
aññathā-in another manner, in another way, otherwise, or else [**añña+thā**].

139.Aby.19.34.thattā.manner. 4.2. thattā[19.34]-suffixed words
sabbathattā, **yathattā, tathattā, itrathattā, aññathattā** (The meaning of these words are the same as previous **thā**-suffixed words). [**sabba+thattā** etc,]
Note: The words in this **thattā**-suffix are quite seldom found in the Pāḷi texts even though they are applicable words according to grammar text.
139.Aby.20.34.thaṃ.manner. 4.3. thaṃ[20.34]-suffixed word
kathaṃ-how [**kiṃ+thaṃ**]. Change **kiṃ** to **ka** by **ca** of 227.
itthaṃ-thus, in this way [**ima+thaṃ**]. **ima** changes to **i** by 234 and one more "**t**" is augmented.
139.Aby.21.34.dhā.dis. 4.4. dhā[21.34]-suffixed words expressive of distributive & applicable after most numerical nouns and a few qualitative nouns.
ekadhā-in one portion [**eka+dhā**].
dvidhā-in two sections [**dvi+dhā**].
tidhā-in three segments [**ti+dhā**].

Below are similar words and
try to translate on one's own these easy words:

catudhā-in four ways; fourfold
pañcadhā-in five ways, fivefold
chadhā-in six ways
sattadhā-in seven pieces; into seven
aṭṭhadhā-in eight ways/parts
navadhā-into nine pieces; in nine ways
dasadhā-into ten pieces; in ten ways
vīsadhā-in twenty ways
tiṃsadhā-in thirty ways
cattālīsadhā-in forty ways
paññāsadhā-in fifty ways
saṭṭhidhā-in sixty ways
sattatidhā-in seventy ways
asītidhā-in eighty ways
navutidhā-in ninety ways
satadhā-in one hundred ways
sahassadhā-in one thousand ways
[Refer to the numerical nouns section].

Examples of

dhā-suffix after non-numerical words:
bahudhā-in many portions, in a wide variety [**bahu+dhā**. **bahu**-many].
anekadhā-in various segments, in many kinds [**aneka+dhā**. **aneka** is a contracted *sandhi* word which is separated **ana+eka**. **ana** derives from **na**-which means 'not', **eka**-one, **i.e.** not one but many, various].

139.Aby.22.34.jjaṃ.whole. 4.5. jjaṃ[22.34]-suffixed word expressive of collective whole Applicable after **eka** only.
ekajjaṃ-together as one, together, in the same place [**eka+jjaṃ**].
Note: Not much different in terms of meaning with **ekadhā** [**eka+dhā**], **ekato** [**eka+to**].

139.Aby.23.34.khattuṃ.times. 4.6. khattuṃ[23.34]-suffixed words *expressive of multiplicative and times.* This suffix is applicable after most numerical nouns and a few non-numerical nouns:
dvikhattuṃ-two times [**dvi+khattuṃ**].
tikhattuṃ-three times [**ti+khattuṃ**].
catukhattuṃ-four times [**catu+khattuṃ**].
pañcakhattuṃ-five times [**pañca+khattuṃ**].
satakhattuṃ-a hundred times [**sata+khattuṃ**].
anekakhattuṃ-many times [**aneka+khattuṃ**].

139.Aby.24-25.34.guṇa-vāra.times.

4.7. Replacement word (guṇa[24.34], vāra[25.34]) instead of khattuṃ

Sometimes, in Pāḷi texts, an ordinary neuter gender noun word **guṇa** is used instead of **khattuṃ**-suffix which similarly means "times". In this case, it should be noted that the words such as **dviguṇaṃ** etc, are the numerical compound (*digu-samāsa*) nouns. This word **guṇa** has various meanings such as (1) virtue, (2) character of a person and (3) multiplied times.

EXAMPLES:

dviguṇaṃ-two times [**dvi+guṇaṃ**].
tiguṇaṃ-three times [**ti+guṇaṃ**].
catuguṇaṃ-four times [**catu+guṇaṃ**].

Note: Unlike **khattuṃ**, the words combined with **guṇa** as a compound noun are declinable as **a-ending neuter gender** nouns such as **dviguṇānaṃ**, **dviguṇāni** and so on.

4.8. Another Replacement word instead of **khattuṃ**

Sometimes, another word "**vāra**" which means **turn** and **times** (two meanings of frequency), is also used in the Pāḷi texts. **Vāra** is a neuter gender, **a**-ending word. EXAMPLES:

dve vāre-two times, two turns,
tayo vāre-three times, three turns.
pañca vāre-five times, five turns.
satta vāre-seven times, seven turns.
Note: Both words are separate nouns ending in the accusative plural.

139.Aby.26.34.so.manner. **4.9. so**[26.34]-suffixed words expressive of manner
This suffix is applicable after some *sabbanāma* nouns and ordinary nouns as well. It is a widely used suffix which means "*in respect of, in terms of, in view of, by way of*".
sabbaso-by all aspect (all around), in every way [**sabba+so**].
yoniso-by the right way of, rightly (*adj.*) [**yoni+so**].
Note: There are three meanings of this word **yoni**; (1) right and proper, (2) species, (3) genital organ.
dīghaso-in terms of length, by length [**dīgha+so**].
oraso-in terms of measurement from this side, from this side [**ora+so**].
ṭhānaso-by logical reason [**ṭhāna+so**].
hetuso-by applicable reason [**hetu+so**].
suttaso-in view of Sutta [**sutta+so**].
atthaso-in terms of meaning, by meaning [**attha+so**].
byañjanaso-in terms of consonant, by letter [**byañjana+so**].
padaso-in terms of word [**pada+so**].

5. (One) <u>To</u>-suffix and Applicable Nouns

Suffix	Applicable Nouns	Example Words	The implied case
to (Pronounce as in *tall*)	Most *sabbanāma* nouns	**sabbato, yato, tato, kuto, aññato**	Mostly **ablative** and **locative** but other cases are found as per context.
	Most ordinary nouns	**rājato, aggito, udakato, aniccato, dukkhato, anattato** *and so on.*	

To-suffixed words

This suffix is applicable after most ***sabbanāma*** nouns and ordinary nouns. It is widely used in the Pāḷi texts to express the ablative, the cause, the source, the locative and also as an indicative too.

Examples after *sabbanāma* nouns:

139.Aby.27.34.<u>to</u>.from. **To**[27.34]-suffixed words
sabba<u>to</u>-from all, in all [**sabba+to**].
ya<u>to</u>-since, starting when, at the time when, [**ya+to**].
ta<u>to</u>-from there, for that reason, at that time, since then, then [**ta+to**].
ito-from here, from this. [**ima+to**].
etto [**eta+to**, one "**t**" augmented by Sutta 28],
ato-from that. [**eta+to**. **eta** changed into **a** by Sutta 231].
ku<u>to</u>-whence, from where, why, (Here, ablative) [**kiṃ+to**, **kiṃ** changed to **ku** by Sutta 230].

Example after common nouns:

rājato-from king, for reasons of king, due to the king (**to**-suffix expresses the cause) [**rāja+to**].
aggito-from fire, [**aggi+to**].
udakato-from water (**to**-suffix expresses the cause, the source)
aniccato-as impermanent (Here, **to**-suffix expresses indicative) [**anicca+to**].
dukkhato-as dukkha (Here, **to**-suffix expresses indicative) [**dukkha+to**].
anattato-as *anatta* (Here, **to**-suffix expresses indicative) [**anatta+to**].
suññato-as empty (Here, **to**-suffix expresses indicative) [**suñña**-emptiness, **+to**].

Ablative-case meaning "from" examples:

gāmato-from the village (**to**-suffix expresses the ablative, point of departure) [**gāma+to**].
nagarato-from the city (**to**-suffix expresses the ablative, point of departure) [**nagara+to**].
vihārato-from the temple (**to**-suffix expresses the ablative, point of departure) [**vihāra+to**].
pabbatato-from the mountain (**to**-suffix expresses the ablative, point of departure) [**pabbata+to**].
ākāsato-from the sky/space (**to**-suffix expresses the ablative, point of departure) [**ākāsa+to**].

Collective-grouping when affixed after eka:

ekato-together, as one, as a whole (**to**-suffix expresses the collective grouping, wholeness) [**eka+to**].

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6. KITA-VERBS
(appended with indeclinable suffixes)

Note: These (**seven**) are not nouns, but auxiliary *kita*-verbs, shown together here because these verbs are affixed with to-infinitive: **tuṃ**, **tave**, **tāye**, **tuye**, and three Gerund-suffixes: **tuna**, **tvāna**, **tvā** *abyaya*-suffixes.

Four to-infinitive, purpose-expressive suffixes:

139.Aby.28.34.tuṃ.inf. 6.1. tuṃ[28.34]-suffixed verbs
Karituṃ-in order to do [**kara+i+tuṃ**].
vasituṃ-to live [**vasa+i+tuṃ**].
labhituṃ-to obtain [**labha+i+tuṃ**].
Note: i after the root is an inserted **i**, not suffix, applicable per the rule 605.

139.Aby.29.34.tave.inf. 6.2. tave[29.34]-suffixed verbs
kātave-to do [**kara+tave**, **kara** changed into **kā** per 595].
Gantave-to go [**gamu+tave**, **m** of the root changed into **n** per rule 596].

139.Aby.30.34.tāye.inf. 6.3. tāye[30.34]-suffixed verbs
Dakkhitāye-to see [**disa+i+tāye**, **disa** changed into **dakkha** and **i** is inserted].
Jagghitāye-to laugh at [**jaggha+i+tāye**, **i** is inserted].
Khāditāye-to munch [**khāda+i+tāye**].

139.Aby.31.34.tuye.inf. 6.4. tuye[31.34]-suffixed verbs
Hotuye-to be [**hū+tuye**, **ū** of **hū** transformed into **o** as *vuddhi* procedure].
Yācituye-to request [**yāca+i+tuye**, **i** is inserted].
Jānituye-to know [**ñā+nā+i+tuye**, two suffixes, **ñā** changed into **jā**, **i** is inserted].
Note: these **tave**, **tāye** suffixed words are mostly found in the Pāḷi verses.

Three Gerund-suffixes:

139.Aby.32.34.tuna.grd. **6.5. tuna**[32.34]-suffixed verbs
Kātuna-having done [**kara+tuna**].
Gantuna-having gone [**gamu+tuna**].

139.Aby.33.34.tvāna.grd. **6.6. tvāna**[33.34]-suffixed verbs
Karitvāna-having done [**kara+i+tvāna**, **i** is inserted].
Gantvāna-having gone [**gamu+tvāna**].
Sutvāna-having heard [**su+tvāna**].

139.Aby.34.34.tvā.grd. **6.7. tvā**[34.34]-suffixed verbs
Karitvā [**kara+i+tvā**].
Gantvā [**gamu+tvā**].
Sutvā [**su+tvā**].

Note: The meaning of words are the same as in previous **tvāna-**suffixed verbs.

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PĀḶI VERSES ON THE USAGE METHOD OF ABYAYA-SUFFIXES (22 Suffixes)

I. NINE SUFFIXES OF POSITION

Note: Grammatical explanations are provided after translation of the verses for the benefit of dedicated keen students so that they can broaden the grammatical knowledge and develop the necessary skills and increase vocabulary gradually.

> 1. **tra tha dhi va hiṃ haṃ hiñcanaṃ, ha dha ca nava paccayā ṭhānatthavācakā ime, sattamyatthe payujjitā.**

[Translation]

tra[1], **tha**[2], **dhi**[3], **va**[4], **hiṃ**[5], **haṃ**[6], **hiñcanaṃ**[7], **ha**[8], **dha**[9], these nine suffixes signify location and position and applied in the locative sense.

(1) **nava**-nine.
(2) **paccayā**=suffixes [**paccaya+yo**].
(3) **ṭhānatthavācakā**= **ṭhāna** = position + **attha** = meaning, **+ vācaka + yo** [**vaca**=to speak, to signify, **+ ṇvu**=suffix which changed to **aka**, See Sutta 622, **+yo**].
(4) **sattamyatthe** = **sattamī** = locative + **attha** = meaning + **smiṃ**=at. **ī** changed to **y** per 21. **smiṃ** changed to **e** per 108.
(5) **payujjitā**=tied up, *i.e.* applied [**pa√yuja**=to join, **+ya+i+ta+yo**, *kv*]

> 2. **sabbayataitarā ca, eta amūhi aññato, kiṃsmā tra-paccayo, aṭṭhapadehi yujjito.**

[Translation]

tra[1] suffix is to be applied after **sabba, ya, ta, itara, eta, amu, añña** and **kiṃ** eight sabbanāma-nouns.

(1) **sabbayataitarā** = from, after **sabba,ya,ta,itara**. [**sabba + ya + ta + itara + smā**, *cn*]
(2) **eta,amūhi**=from **eta amu**, *cn*.
(3) **aññato**=from **añña** [**añña+to**, Re Sutta 248].
(4) **kiṃsmā**= from, after **kiṃ** [**kiṃ+smā**].
(5) **aṭṭhapadehi**=from, after eight words [**aṭṭha** = eight + **pada** = word, **+ hi**, *cn.*].
(6) **yujjito**=bound, tied up, *i.e.* applied+ [**yuja+ya+i+ta+si**, *kv*].

3. sabba ya ta eta'ññehi, kiṃ-smā tha pavattati.
dhi-paccayo ca sabbasmā, yebhuyyena payujjati.

[Translation]

- **tha**(2) suffix is (applied) after **sabba, ya, ta, eta, añña** and **kiṃ** (six) *sabbanāma*-nouns.
- **dhi**(3) suffix is mostly (applied only) after **sabba**.

(1) **sabba ya ta eta'ññehi** [**sabba,ya,ta,eta+añña+hi**]
(2) **pavattati**=is [**pa√ vatta**=to be, **+a+ti**, *āv*].
(3) **sabbasmā** [**sabba+smā**]
(4) **yebhuyyena**=generally [**yebhuyya**=most, common, **+nā**]
payujjati=pa√yuja+ya+ti, *āv*]

4. va-paccayo'pi tathe'va, kiṃ-smā'va payujjati.
hiṃ haṃ ete duve pana, kiṃyatehi payujjare.

[Translation]

- **va**(4) suffix also is (applied) only after **kiṃ** *sabbanāma*-noun. (1)
- **hiṃ**(5), **haṃ**(6), these two suffixes are (applied) after **kiṃ, ya**, and **ta**. (3)

(1) **vapaccayo'pi**=[**vapaccayo=va** suffix, **+api**=too]
(2) **tathe'va**=[**tathā**=in that mannar, such, +**eva**=only, *i.e.* in the same way, similarly]
(3) **ete duve**=these two.[**ete=eta+yo**, **duve**=**dvi+yo**].
(4) **kiṃyatehi**=[**kiṃ+ya ta+hi**]
(5) **payujjare**=appended, applied. [**pa√yuja+ya+anti**, *āv*, **anti** changed to **re** per Sutta 517]

5. Hiṃcanaṃ kiṃ-smā'yeva, imasmā ha dhā siyuṃ,
ṭhānatthavācakā ime, yathārahaṃ payujjare.

[Translation]

- **hiṃcanaṃ**(7) suffix is (applied) only after **kiṃ** sabbanāma-noun. *(*)*
- **ha**(8), **dha**(9), these two suffixes signifying position are applicable after **ima**.

(*) These suffixes signifying position are relevantly applicable.

(1) **kiṃsmāyeva**-only after **kiṃ**.[**kiṃsmā**=from *kiṃ*+**eva**=only, **y** is inserted per 35]
(2) **imasmā**=from or after **ima** [**ima+smā**].
(3) **siyuṃ**=are, should be [**asa**=to be, **+eyyuṃ**, *āv*]
(4) **yathārahaṃ**=relevantly [**yathā**=in a way, +**arahaṃ**=as applicable, adv].

II. FIVE SUFFIXES OF TIME

> 1. **dā dācanaṃ dāni rahi, dhunā'ti pañca paccayā kālatthā kālasaṅketā, sattamyatthe pakāsitā**

[Translation]

dā(1), **dācanaṃ**(2), **dāni**(3), **rahi**(4), **dhunā**(5), these five suffixes are expressive of time and signify the locative sense.

(1) **dhunāti**=as '**dhunā** '. [**dhunā+iti**= as, thus]

(2) **kālātthā**=of the meaning of time [**kāla**=time, +**attha**= meaning, **+yo**, *cn*].

(3) **kālasaṅketā**=signifying time, [**kāla+saṅketa**=signal, **+yo**, *cn*]

(4) **pakāsitā**=shown clearly [**pa**=specially √**kāsa**=to shine, to signify, **+i+ta+yo**, *kv*].

> 2. **ki'mekasabbayatato, aññato ca dā-paccayo dācanaṃ kiṃsmā hoti, dāni pana ima tato. rahi dhunā imasmā, anuvicca payujjare.**

[Translation]

- **dā**(1) suffix is (applied) after **kiṃ, eka, sabba, ya, ta, añña**. **dācanaṃ**(2) suffix is applicable after **kiṃ**. **Dāni**(3) suffix is applicable after **ima, ta**. **Rahi**(4) **dhunā**(5) suffixes are applicable after **ima**. Having analyzed thus, (one) should know. (1)

(1) **kimekasabbayatato**=[**kiṃ eka sabba ya ta+to**=from, after, **ṃ** of **kiṃ** changed to **m** per 34].

(2) **aññato**= [**añña+to**, from, after]. **imatato**=[**ima ta+to**], **imasmā**=[**ima+smā**].

(4) **anuvicca**=having analyzed.[**anu+vi**√**i**=to go, **+tvā**, *kv*].

III. THREE SUFFIXES OF MANNER

> **<u>thaṃ</u> <u>thā</u> <u>thattā</u> tipaccayā, pakāratthapadīpakā,**
> **sabbayataitara'ññā, <u>thattā</u> <u>thā</u> ca saṃyojitā.**
> **<u>thaṃ</u> pana ki'mimasmā, dvīhi'yeva payujjati.**

[Translation]

thaṃ(1) **thā**(2) **thattā**(3) three suffixes signify manner.

- **Thattā**(3) **thā**(2) suffixes are applicable after **sabba, ya, ta, itara, añña**.
- **Thaṃ**(1) suffix is applicable after **kiṃ** and **ima**, two *sabbanāma*-nouns only.

(1) **tipaccayā**-three suffixes. [**ti**=three, **+paccaya+yo**, *cn*]

(2) **pakāratthapadīpakā**=signify the meaning of manner [**pakāra** = manner, variety, **+ attha+ padīpaka** = signify, show, **+yo**, *cn*].

(3) **saṃyojitā**=well applied, affixed [**saṃ√yuja+i+ta+yo**, *kv*].

(4) **dvīhiyeva**=only after two [**dvi+hi+eva**, **y** is inserted per 35].

IV. ONE SUFFIX OF DISTRIBUTIVE

> **<u>dhā</u> pana vibhāge hoti, tatiyatthe pakāsitā,**
> **<u>dhā</u>-paccayo ca saṅkhyāto, yebhuyyena payujjati.**

[Translation]

dhā suffix signify distributive and shown as instrumental.

dhā suffix is generally applicable after numerical nouns.

(1) **vibhāge**=in distributive meaning [**vibhāga**=distribution, **+smiṃ**]

(2) **tatiyatthe**=in the instrumental sense. [**tatiya+attha+smiṃ**]

(3) **saṅkhyāto**=from numerical nouns [**saṅkhyā**=number, numerical noun, +**to**=from].

(4) **payujjati**=[**pa√yuja+ya+ti**, *āv*].

V. ONE SUFFIX OF MULTIPLICATIVE

<u>khattu</u>ṃ panā'yaṃ vāratthe, guṇatthe ca pavattati, saṅkhyāpadehi pāyato, imaṃ <u>khattu</u>ṃ payujjati.

[Translation]

This **khattuṃ** suffix signify times and multiplicative.

This **khattuṃ** suffix is mostly applicable after numerical nouns.

(1) **panāyaṃ** [**pana**=(no meaning), *npt*+**ayaṃ**=this].
(2) **vāratthe**=in the sense of turn [**vāra**=turn, time, **+attha+smiṃ**].
(3) **guṇatthe**=in the sense of times, multiplication [**guṇa**=times, characteristic, **+ attha + smiṃ**]
(4) **pāyato**=generally [**pāya**=general, common, **+to**].

VI. TWO SUFFIXES OF COLLECTIVE & INDICATIVE

<u>jja</u>ṃ-paccayo samūhatthe, ekasmā'va payujjate. **<u>so</u> vibhāganidassane, nāmapadehi yujjati.**

[Translation]

- **jjaṃ** suffix signify collective grouping and applied only after **eka**.
- **so** suffix signify distributive and indicative and applicable after nouns.

(1) **samūhatthe**-in the sense of collective group [**samūha**=group, **+attha+smiṃ**].
(2) **ekasmā** [**eka+smā**]
(3) **vibhāghanidassane**=in sense of distributive, indicative. [**vibhāga**=distribution, **+nidassana**=indicative, **+smiṃ**].
(4) **nāmapadehi**=from noun words [**nāma**=noun, **+pada**=word, **+hi**]
(5) **yujjati**=[**yuja+ya+ti**, *āv*].

VII. ONE SUFFIX OF MULTIPLE MEANINGS

<u>to</u>-paccayo pañcamyatthe, sattamyanekatthesu ca, nidassane’pi vattati, sabbapadehi yujjati.

[Translation]

to suffix signify ablative, locative and indicative. It is applicable after all words.

(1) **pañcamyatthe**=in the sense of ablative

[**pañcamī**=ablative, **+attha+smiṃ**, **ī** of **pañcamī** changed to **y** per 21]

(2) **sattamyanekatthesu** [**sattamī**=locative, +**aneka**=various, many, **+ attha + su**, **ī** of **sattamī** changed to **y** per 21]

(3) **nidassane’pi=nidassane+api**= in the indicative sense also. [**nidassana+smiṃ**].

(3) **sabbapadehi**=after all words [**sabba+pada+hi**].

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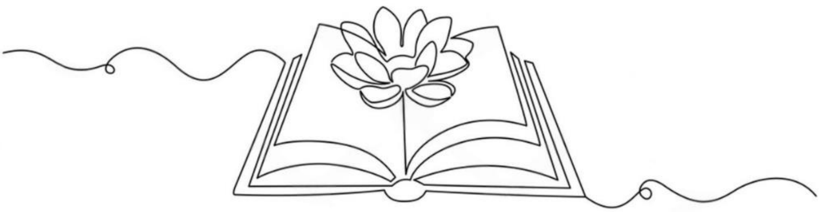

LESSON 51

Group of Relative Clause (Paired Correlatives)

In Pāḷi language, there are *sabbanāma* nouns which serve as correlative to each other. They are sometimes used in pairs and sometimes singly used without a paired correlative. In such case, it has to be understood or be translated in terms of the implied meaning. In order to master Pāḷi, one needs to learn how these correlatives are used in a sentence structure. Without proper knowledge regarding how such correlatives are integrated into major Pāḷi writings, one will not be able to have a firm grasp and understanding of the language. Shown below are major group of correlatives.

Base correlative	**Its complement**	**Case-ending** or **abyaya-suffix**	**Gender** & **number**
ya or **ya-** based words	**ta, eta,**	same case-ending	Corresponding gender & number
kiṃ or **kiṃ-** based words	**ima, eta, sabba.**	same case-ending	Variable
ya+kiṃ+ci	**sabba** or **ta** or both	same case-ending	Corresponding gender & number
Sometimes, only the base or complement is used alone		A different case-ending is used	variable
Note: Vocative case is inapplicable in a correlative sentence structure.			

Below are examples of the base correlative (main clause - *mc*) and its complements (dependent clause - *dc*) in corresponding case-endings arranged in <u>a very simple way which is easy to understand</u> for the beginners.

Both the base correlative sentence and its complement sentence are in the same case-ending, number and genders. In the example sentences below, there is a pattern of harmonious concordance between each pairs of words which have correlationship. The purpose is to show the students how having such a simple basic pattern of perfect concordance in a sentence is a good fundamental necessity of a correct Pāḷi sentence writing and its structure. However, please note that this is not a strict rule to follow at all times because there are other non-paired, various styles of Pāḷi sentences found in the scriptural texts, commentaries and various Pāḷi literature writings.

Note that **ya** is called **aniyama** which means 'indefinite' and **ta** is called **niyama** which means 'definite'. When both **ya** and **ta** are used in pairs in a sentence, it is called **uttama-vākya**, a perfect sentence.

There are two methods of using **ya**, **ta** *sabbanāma*-nouns in a sentence:

1. The **first method** is to use both *sabbanāma* noun **ya** and **ta** independently without any modified word of reference. Example: **yo, so** etc,. In such sentence structure, each *sabbanāma* noun serve as subject or object etc, depending on the case-ending and contextual position. See the first example for this method of writing.
2. The **second method** is to use a **ya**, **ta**, *sabbanāma* noun along with a modified word of reference. **E.g. yo naro, so naro** etc,. In these instances, **sabbanāma nouns serve as modifying adjective** and **their modified word of reference play the role of subject** etc, as per case-ending and contextual position. See the second example for this method of writing.

I. USAGE METHOD OF YA & TA

I.1. EXAMPLE SENTENCES OF **YA** AND **TA** PAIRED IN PERFECT CONCORDANCE.

140.ya&ta.M.I. Method (I), **Masculine gender**.

Each sentence is shown **in two parts**: part **a** and part **b**. Part **a** is called *aniyama*-sentence[1] as it contains indefinite **ya** while part **b** is called *niyama*-sentence as it contains definite **ta**. In Pāḷi literature, sometimes only one part, either it be part **a** or part **b** is used. The meaning is known intuitively by the logical assumption of grammatical knowledge.

(1-a) [Nominative singular]
(a) Yo kammaṃ karoti, (b) so dhanaṃ labhati.
[LT] (a) who, work, does (b) that person, wealth, gets. **i.e.** Whoever works, gets wealth.
<u>Vocabulary:</u> karoti-does [**kara**-to do, **+o+ti**. Re: 451]. **labhati**-gets [**labha**-to get, **+a+ti**]
(1-b) [Nominative plural]
(a) Ye kammaṃ karonti, (b) te dhanaṃ labhanti.
[LT] (a) those who, work, do (b) they, wealth, get. **i.e.** Whoever work, get wealth.
<u>Vocabulary:</u> karonti-do, work [**kara**-to do, **+o+anti**]. **labhanti**-get [**labha**-to get, **+a+anti**]
Note: ti and **anti** are verb-endings of *Ākhyāta*-verbs of present tense, in indicative mode.

(2-a) [Accusative singular]
(a) Yaṃ icchati, (b) taṃ gaṇhāti.
[LT] (a) to whatever, (he) wants, (b) to that thing, (he) takes. **i.e.** (He) takes what (he) want.
<u>Vocabulary:</u> icchati-wants [**isu**-to want, **+a+ti**. The component consonant **s** of the root changed into **cch**. **Re:** 522]. **gaṇhāti**-takes [**gaha**-to take, **+ṇhā+ti.** The component **h** of the root is erased. Re: 490].

[1] Also called ***aniyata*** and ***niyata*** which have similar meaning as ***aniyama*** and ***niyama***.

(2-b) [Accusative plural]
(a) Ye icchanti, (b) te gaṇhanti.
[LT] (a) To those things, (they) want (b) to those things, (they) take. **i.e.** (They) take what (they) want.
<u>**Vocabulary:**</u> **icchanti**-want [**isu**-to want, **+a+anti**. **s** of the root changed into **cch**]. **gaṇhanti**-take [**gaha**-to take, **+ṇhā+anti**]

(3-a) [Instrumental singular]
(a) Yena vasati, (b) tena katheti.
[LT] (a) with whom, (he) lives, (b) with that person, (he) talks. **i.e.** He talks with whom he live.
<u>**Vocabulary:**</u> **vasati**-lives [**vasa**-to live, **+a+ti**]. **katheti**-talks [**katha**-to talk, **+ṇe+ti**. The component consonant **ṇ** of the affix **ṇe** is erased. Thus leaving **e** only. Re: 523].
(3-b) [Instrumental plural]
(a) Yehi vasanti, (b) tehi kathenti.
[LT] (a) With whom those, (they) live, (b) with those, (they) talk. **i.e.** They talk with whom they live.
<u>**Vocabulary:**</u> **vasanti**-live [**vasa**-to live, **+a+anti**]. **kathenti**-talk [**katha**-to talk, **+ṇe+anti**].

(4-a) [Dative singular]
(a) Yassa icchati, (b) tassa dhanaṃ deti.
[LT] (a) For whom, (he) wishes. (b) for that person (**i.e.** him), wealth, (he) gives. **i.e.** He gives wealth for whom he wishes to.
<u>**Vocabulary:**</u> **dhanaṃ**-wealth (*as*). **deti**-gives [**dā**-to give, **+ti**. **ā** of **dā** changes to **e**]
(4-b) [Dative plural]
(a) Yesaṃ icchanti, (b) tesaṃ dhanaṃ denti.
[LT] (a) For whom, (they) wish (b) for those persons, wealth, (they) give. **i.e.** They give wealth to whom they wish to.
<u>**Vocabulary:**</u> **denti**-give [**dā**-to give, **+anti**. **ā** of **dā** changes to **e**. **a** of **anti** is erased]

(5-a) [Ablative singular]
(a) Yasmā āgacchati, (b) tasmā apeti.
[LT] (a) From where, (he) comes, (b) from there, (he) departs. **i.e.** He departs from where he come.
<u>Vocabulary:</u> āgacchati-comes [**ā√-gamu**-to come, **+ti**. **ā** is a prefix which means 'toward'. **m** of the root changed to **cch.** Re: 476]. **apeti**-departs [**apa√-i**-to go, **+ti**. **apa**, a prefix which means 'off & away'. The root **i** changed to **e** by rule of *vuddhi* procedure. **Re:** 485].
(5-b) [Ablative plural]
(a) Yehi āgacchanti, (b) tehi apenti.
[LT] (a) From where, (they) come, (b) from there, (they) depart. **i.e.** They depart from where they come.
<u>Vocabulary:</u> āgacchanti-come [**ā√-gamu**-to come, **+anti**]. **apenti**-depart [**apa√-i**-to go, **+anti**, **a** of **anti** is erased].

(6-a) [Genitive singular]
(a) Yassa kammaṃ hīnaṃ, (b) tassa phalaṃ hīnaṃ.
[LT] (a) whose, action, (is) vile (b) of that action, the result, (is) low, **i.e.** mean. **i.e.** The result of vile action of that person is low.
<u>Vocabulary:</u> hīnaṃ-is vile, mean. [**nv**, ordinary noun used as a verb]. **phalaṃ**-result (*ns*-case, neuter gender)
(6-b) [Genitive plural]
(a) Yesaṃ kammāni hīnāni, (b) tesaṃ phalāni hīnāni.
[LT] (a) of those, actions, (are) vile (b) of those persons, the results, are low. **i.e.** The result of vile actions of those persons are low.
<u>Vocabulary:</u> hīnāni-are vile, mean. [nv]. **phalāni**-results (np-case, neuter gender)

(7-a) [Locative singular]
(a) Yasmiṃ naro jāyati, (b) tasmiṃ vasati.
[LT] (a) Where, man, is born (b) there, lives. **i.e.** Man lives where he is born.
Vocabulary: **jāyati**-is born [**jana**-to born, **+ya+ti**. The initial component vowel **a** of **jana** is lengthened into **ā** and consonant **n** of the root is erased by 517. Re: 447, 517]. **naro**-man *(ns)*. **vasati**-lives [**vasa**-to live, **+a+ti**]
(7-b) [Locative plural]
(a) Yesu jāyanti, (b) tesu narā vasanti.
[LT] (a) Where, (they) are born (b) there, men, live. **i.e.** Men live where (they) are born.
Vocabulary: **jāyanti**-are born [**jana**-to born, **+ya+anti**]. **narā**-men (*np*). **vasanti**-live [**vasa**-to live, **+a+anti**]

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I.2. EXAMPLE SENTENCES OF **YA** AND **TA** PAIRED IN PERFECT CONCORDANCE.

140.ya&ta.M.II. Method (II), **Masculine** gender.

(1-a) [Nominative singular]
(a) Yo puriso kammaṃ karoti, (b) so puriso dhanaṃ labhati.
[LT] (a) who, man, work, does (b) that man, wealth, gets. **i.e.** Any man who works, that man gets wealth.
(1-b) [Nominative plural]
(a) Ye purisā kammaṃ karonti, (b) te purisā dhanaṃ labhanti.
[LT] (a) who, men, work, do (b) those men, wealth, get. **i.e.** Those men who work, get wealth.

(2-a) [Accusative singular]
(a) Yaṃ goṇaṃ puriso icchati, (b) taṃ goṇaṃ gaṇhāhi.
i.e. Whichever ox the man wants, take that ox. (Take the ox that the man wants).
(2-b) [Accusative plural]
(a) Ye goṇe purisā icchanti, (b) te goṇe gaṇhanhi.
Vocabulary: **goṇaṃ**-cow [as-case]. **goṇe**-cows [ap-case].

(3-a) [Instrumental singular]
(a) Yena purisena vasati, (b) tena purisena katheti.
i.e. With whichever man he lives, with that man he speaks. (He speaks with the man with whom he lives).
(3-b) [Instrumental plural]
(a) Yehi purisehi vasanti, (b) tehi purisehi kathenti.

(4-a) [Dative singular]
(a) Yassa bhikkhuno icchati, (b) tassa bhikkhuno bhojanaṃ naro deti.
i.e. To whichever monk he wishes, to that monk the man gives food. (The man gives food to whichever monk he wishes).
(4-b) [Dative plural]
(a) Yesaṃ bhikkhūnaṃ icchanti, (b) tesaṃ bhikkhūnaṃ bhojanaṃ narā denti.
Vocabulary: **bhikkhuno**-for monk, **bhojanaṃ**-food [*as*-case].

(5-a) [Ablative singular]
(a) Yasmā gāmā puriso āgacchati, (b) tasmā gāmā apeti.
i.e. From whichever village the man comes, from that village he departs. (He departs from the village from which he comes).
(5-b) [Ablative plural]
(a) Yehi gāmehi purisā āgacchanti, (b) tehi gāmehi apenti.
Vocabulary: **gāmā**-from village [*abs*-case]. **gāmehi**-from villages [*abp*-case]

(6-a) [Genitive singular]
(a) Yassa narassa kammaṃ hīnaṃ, (b) tassa narassa vipākaṃ hīnaṃ.
i.e. Of whichever man the deed is inferior, of that man the result is inferior. (Whosever deed is inferior, his result is inferior).
(6-b) [Genitive plural]
(a) Yesaṃ narānaṃ kammāni hīnāni, (b) tesaṃ narānaṃ phalāni hīnāni.
<u>Vocabulary:</u> phalaṃ-result [*ns*, neuter gender]. **phalāni** [*np*, neuter gender]

(7-a) [Locative singular]
(a) Yasmiṃ gāme jāyati, (b) tasmiṃ gāme puriso vasati.
i.e. In whichever village he is born, in that village the man lives.
(7-b) [Locative plural]
(a) Yesu gāmesu jāyanti, (b) tesu gāmesu purisā vasanti.
<u>Vocabulary:</u> gāme-at village [ls-case]. **gāmesu**-at villages [lp-case]

Note: Most sentences are quite easy to understand and translate as the same words are used again. Note that there is a corresponding modified noun after **ya** and **ta** such as **puriso-purisā**, **goṇaṃ-goṇe** and so on in this second method.

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I.3. EXAMPLE SENTENCES OF **YA** AND **TA** PAIRED IN PERFECT CONCORDANCE.

140.ya&ta.N.II. Method (II), **Neuter** gender.

(1-a) [Nominative singular]

(a) Yaṃ cittaṃ upajjati, (b) taṃ cittaṃ nirujjhati.

[LT] (a) Any, mind, arises. (b) That, mind, passes, **i.e.** ceases, disappears.

i.e. Any mind which arises passes.

<u>Vocabulary:</u> **yaṃ** *(ns)* **cittaṃ** *(ns)*. **upajjati**=arises. [**u√pada**-to arise, **+ ya + ti**]. **taṃ** *(ns)*. **cittaṃ** *(ns)* **nirujjhati**=ceases. [**ni√rudha**-to block, **+ya+ti**]. Due to the prefix **u**, the original meaning of the root **pada**-'to go' has changed. The suffix **ya** also contributed the component consonants **d** of **pada** to be changed to **j** and **dh** of the root **rudha** to be changed into **jh** and augmented with one more **j** respectively. Thus the verbs are completed with **jj** and **jjh**, Re: 447, 441 to understand this change].

(1-b) [Nominative plural]

(a) Yāni cittāni upajjanti. (b) tāni cittāni nirujjhanti.

[LT] (a) Any, minds, arise. (b) Those, minds, pass, **i.e.** disappear.

i.e. Any minds which arise, pass.

<u>Vocabulary:</u> **yāni** (*np*) **cittāni** (*np*) [**u√pada**-to arise, **+ya+anti**]. **tāni** (np). **cittāni** (np) [**ni√rudha**-to cease, **+ya+anti**].

(2-a) [Accusative singular]
(a) Yaṃ kammaṃ karoti, (b) taṃ kammaṃ vipaccati.
[LT] (a) Any, deed, (someone) does. (b) That, deed, ripens, **i.e.** yields result.
i.e. Anyone does an act, that action ripens (by yielding result).
Vocabulary: **yaṃ** *(as)* **kammaṃ** (as). **taṃ** *(ns)*. **kammaṃ** *(ns)* [**vipaccati=vi√paca**-to cook, **+ya+ti**. **vi**-specially]. The suffix **ya** and **c** of the root merged and one more **c** is added in this verb. [Re: 440, 441].
(2-b) [Accusative plural]
(a) Yāni kammāni karonti, (b) tāni kammāni vipaccanti.
[LT] (a) Any, deeds, (people) do. (b)Those, deeds, ripen, **i.e.** yield result.
i.e. Those actions people do ripen (by yielding result).
Vocabulary: **yāni** (*ap*). **kammāni** (*ap*). **tāni** (*np*). **kammāni** (*np*) [**vipaccanti=vi√paca**-to cook, **+ya+anti**].
Note: The examples for instrumental case to locative cases are quite similar as in masculine gender.

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I.4. EXAMPLE SENTENCES OF **YA** AND **TA** PAIRED IN PERFECT CONCORDANCE.

140.ya&ta.F.II. Method (II), **Feminine** gender.

(1-a) [Nominative singular]
(a) Yā kaññā āgacchati, (b) sā mama dhītā hoti.
[LT] (a) Who, the girl, comes. (b) That, my, daughter, is. **i.e.** The girl who comes, is my daughter.
<u>Vocabulary:</u> dhītā-daughter *(ns)* [**hoti=hū**-to be, **+ti**. **ū** of **hū** changed into **o** by rule of *vuddhi*. Re: 485].
(1-b) [Nominative plural]
(a) Yā kaññāyo āgacchanti, (b) tā mama dhītaro honti.
[LT] (a) Who, girls, come. (b) Those, my, daughters, are. **i.e.** The girls who come, are my daughters.
<u>Vocabulary:</u> dhītaro-daughters (*np*) [**honti=hū**-to be, **+anti**].

(2-a) [Accusative singular]
(a) Yaṃ kaññaṃ puriso passati. (b) taṃ kaññaṃ oloketi.
[LT] (a) Whom, to girl, man, sees. (b) To that, to girl, (he) looks at (inspects). **i.e.** The man looks at the girl whom he sees.
<u>Vocabulary:</u> [**passati=disa**-to see, **+ti**. **disa** changed into **passa**, Re: 471]. [**oloketi=ava√loka**-to see, **+ṇe+ti**. **ava** changed into **o**. **ṇ** is erased thus leaving **e**, Re: 452].
(2-b) [Accusative plural]
(a) Yā kaññāyo purisā passanti, (b) tā kaññāyo olokenti.
[LT] (a) Whom, to girls, men, see. (b) To those, to girls, (they) look at.
i.e. The men look at the girls whom they see.

(3-a) [Instrumental singular]
(a) Yāya kaññāya puriso āgacchati, (b) tāya kaññāya katheti.
i.e. With whichever girl the man comes, with that girl he speaks. (The man speaks with the girl with whom he comes).
(3-b) [Instrumental plural]
(a) Yāhi kaññāhi purisā āgacchanti, (b) tāhi kaññāhi kathenti.
Note: These two sentences are quite easy to translate and understand.
(4-a) [Dative singular]
(a) Yāya kaññāya icchati, (b) tāya kaññāya puriso dhanaṃ deti.
(4-b) [Dative plural]
(a) Yāsaṃ kaññānaṃ icchanti, (b) tāsaṃ kaññānaṃ purisā dhanaṃ denti.
Note: These two sentences are also quite easy to translate and understand.

(5-a) [Ablative singular]
(a) Yāya kaññāya puriso viramati, (b) tāya kaññāya apeti.
[LT] (a) From whom, from girl, man, avoids (gives up, ceases). (b) From that, from girl, (he) shuns.
i.e. The man shuns the girl from whom he avoids.
(5-b) [Ablative plural]
(a) Yāhi kaññāhi purisā viramanti, (b) tāhi kaññāhi apenti.
[LT] (a) From whom, from girls, men, avoid. (b) From those, from girls, (they) shun.
i.e. The men shun the girls from whom they avoid.
<u>**Vocabulary:**</u> [**viramati=vi √ramu**-to enjoy, **+a+ti**]. [**viramanti=vi√ramu**-to enjoy, **+a+anti**. **vi** means 'without', **viramu**-to enjoy without, **i.e.** to abstain].

(6-a) [Genitive singular]
(a) Yāya kaññāya rūpaṃ dassanīyaṃ, (b) tāya kaññāya guṇaṃ pattharati.
LT] (a) Whose, the girl, body, (is) attractive. (b) Of that, girl, fame, spreads. **i.e.** The girl's fame spreads whose body is attractive.
<u>Vocabulary:</u> rūpaṃ-body, appearance *(ns)*. [**dassanīyaṃ=disa**-to look at, +**anīya**-worthy of, Re: 540 . A *kita* verb, which means "worthy of seeing, should be seen", **i.e.** attractive. **disa** changed into **dassa**]. [**pattharati=pa√thara**-to spread, **+a+ti**. one **t** is augmented].
(6-b) [Genitive plural]
(a) Yāsaṃ kaññānaṃ rūpāni dassanīyāni, (b) tāsaṃ kaññānaṃ guṇāni pattharanti.
[LT] (a) Whose, girls, bodies, (are) attractive. (b) Of those, girls, fames, spread. **i.e.** The fame of girls whose bodies are attractive spread.
<u>Vocabulary:</u> rūpāni-bodies (*np*). [**dassanīyāni**-are attractive, *np*]. [**pattharanti**=**pa√thara**-to spread, **+a+anti**].
Note: Both these sentences use *kita*-noun "**dassanīya**" in the nominative case-ending as verb. The students will find such *kita*-verb in the grammar texts as well as in various Pāḷi texts. There are certain grammatical rules regarding the use of such verbs.

(7-a) [Locative singular]
(a) Yāyaṃ kaññāyaṃ puriso pasīdati, (b) tassaṃ kaññāyaṃ cittaṃ namati.
[LT] (a) At which, at girl, man, admires (is pleased). (b) At that, at girl, the mind, inclined. **i.e.** The mind of man is inclined toward the girl he admires.
<u>Vocabulary:</u> [**pasīdati-pa√sada**=to be absorbed in, to be pleased at, to admire, **+a+ti**]. [**namati**=**namu**-to bend, to be inclined, **i.e.** attracted, **+a+ti**].
(7-b) [Locative plural]
(a) Yāsu kaññāsu purisā pasīdanti, (b) tāsu kaññāsu cittaṃ namanti.
[LT] (a) At which, at girls, men, admire. (b) At those, at girls, the mind, inclined. **i.e.** The mind of men are inclined toward the girls they admire.
<u>Vocabulary:</u> [**pasīdanti=pa√sada + a + anti**]. [**namanti= namu + a + anti**].

II. CORRELATIVES IN LOCATION-SUFFIX

140.1.location-suf.

These tables show how each *sabbanāma*-noun in *abyaya*-suffixes expressive of various meanings are used together in a correlative sentence structure.

Base Correlative	Complement	Represented case-ending
yatra, yattha, yahiṃ	**tatra, tattha, tahiṃ**	*Locative*
katra, kuttha, kattha, kuhiṃ kahaṃ, kva	**iha, idha, atra, ettha, attha, sabbatra, sabbattha, sabbadhi.**	*Locative*

SAMPLE SENTENCES

Yatra buddho dhammaṃ deseti, tatra sattā dhammaṃ suṇanti. sukhañca labhanti.

[LT] Where, Buddha, to Dhamma, teaches. There, beings, to Dhamma, listen to. to happiness also, gain.

i.e. Beings listen to Dhamma and also gain happiness where Buddha teaches Dhamma. (or) Where Buddha teaches Dhamma, beings listen to it and also gain happiness there.

Yattha buddho dhammaṃ deseti, tattha sattā dhammaṃ suṇanti. sukhañca labhanti. Yahiṃ buddho dhammaṃ deseti, tahiṃ sattā dhammaṃ suṇanti. sukhañca labhanti.

Note: These two sentences are easy to understand.

INTERROGATIVE SENTENCE

[Interrogative, **pucchā-vākya**]
Katra buddho dhammaṃ deseti?
[LT] Where, Buddha, to Dhamma, teaches/preaches?
i.e. Where does Buddha teach Dhamma?
Note: Try to write sentences by replacing **katra** with other synonymous words shown in the table. [**pucchāvākya=pucchā**-question, **+vākya**-sentence, **visajjanā**-answer]

[Response sentence, Answer sentence - **visajjanā-vākya**].
Iha sāvatthiyaṃ jetavane anāthapiḍikassa ārāme buddho dhammaṃ deseti.
[LT] Here, at Sāvatthi, in Jeta-grove, of Anāthapiḍika, at temple, Buddha, to Dhamma, teaches/preaches. **i.e.** Buddha teaches Dhamma here at Sāvatthi, in the Jeta-grove, temple of Anāthapiḍika.
Note: Try to write sentences by replacing **iha** with other synonymous words shown in the table.

III. CORRELATIVES IN TIME-SUFFIX

140.2.time-suf.

Base Correlative	Complement	Represented case-ending
yadā	**tadā, tadāni**	*Locative*
kadā? when? (***pucchā-jotaka***, *question-descriptive*)	**sabbadā, sadā, idāni, etarahi, adhunā, ajja, ajju, sajja, sajju, aparajja, aprajju**	*Locative*
	ekadā, kuhiñcanaṃ, kadāci karahaci *(sometimes)*	*Locative*
	kudācanaṃ *(never)*	*Locative*

Sample sentence (All sentences are easy to translate).
Yadā buddho dhammaṃ deseti, tadā sattā dhammaṃ suṇanti. sukhañca labhanti.
[LT] At the time when, Buddha, to Dhamma, teaches/preaches. Then, beings, to Dhamma, listen to, to happiness also, gain. **i.e.** Beings listen to Dhamma, gain happiness also when Buddha teaches Dhamma.
Vocabulary: **sukhañca**=[**sakhaṃ+ca**]. These two words are combined in *sandhi* and separated as such. Remember the rule of Sutta 31 that **ṃ** of the accusative singular **aṃ**, as a rule, has to be changed to **ñ** when consonant **c** is next to it.

Interrogative sentence
Kadā buddho dhammaṃ deseti?
[LT] When Buddha, to Dhamma, teaches/preaches?
i.e. When does Buddha teach Dhamma?

Response sentence
Idāni buddho dhammaṃ deseti.
[LT] Now, Buddha, to Dhamma, teaches. **i.e.** Now, Buddha teaches Dhamma.
Note: Try to write sentences by replacing with other synonymous words shown in the table.

IV. CORRELATIVES IN THE MANNER & MODE-EXPRESSIVE SUFFIX

140.3.as, like, so that-suf.

Base Correlative	Complement	Represented case-ending
yathā [Re: 398]	**tathā** [Re:398], **evaṃ** (**evaṃ** is a *nipāta*-particle, but shown here as it is synonymous with **yathā**)	Instrumental, but in case **yathā** is used as a comparison for a simile, it is a *nipāta* only.
Kathaṃ [Re: 398] (**pucchā-jotaka**, *question-descriptive*)	**itthaṃ** [Re: 399], **evaṃ**	*Instrumental*
Note: thattā-suffix is not shown here as it is not found being used in the Pāḷi texts. **Itarathā** (otherwise)**, aññathā** (differently) are also not shown as they express the opposite scenario & result of an intended proposition & purpose.		

Sample sentences

There are various meanings of **yathā**. Only the most frequently used ones will be shown so that it is much easier for beginners to learn.

1. as (in whatever way ... in such a way)
Yathā buddho ovadati, tathā bhikkhū karonti.
[LT] As, Buddha, instructs. In that way (accordingly), monks do.
i.e. The monks do (**i.e.** obey) as Buddha instructs.
Vocabulary: **ovadati**=instructs, advises [**ava√vada**-to talk, **+a+ti**. **ava** is a prefix which changed into **o**].

2. just as, like, (in whatever way)
Yathā sūriyo bahūnaṃ hitāya uggacchati, tathā buddho loke uppajjati.
[LT] Just as, the sun, of many, for the benefit of, arises. In the same way, Buddha, in the world, arises.
i.e. Buddha arises in the world for the benefit of many just as the sun arises for the benefit of many in the world.
Vocabulary: **sūriya**=sun. **bahu**=many. **hita**-benefit. [**uggacchati=u√gamu+a+ti**. **u** means 'upward', extra **g** added].

3. in order that, in such a way that;
Yathā so puriso idha āgacchati, tathā taṃ purisaṃ kathehi.
[LT] In order that, that, man, here, comes. In that way, to that, to man, tell.
i.e. (Please) tell that man so that he comes here.
Note: evaṃ can be used in place of **tathā** as they are synonymous.

Interrogative sentence
Kathaṃ buddho ovadati?
How (does) Buddha instruct?
Response sentence
Itthaṃ buddho ovadati. Evaṃ buddho ovadati.
Thus, (in this way, in this manner) Buddha instructs.

V. CORRELATIVES IN FREQUENCY (times) & TIME-EXPRESSIVE SUFFIX

140.4.times-suf.

Base Correlative	Complement	Represented case-ending
katikkhattuṃ? **How many times?** (***pucchā-jotaka***, *nipāta* only)	**dvikkhattuṃ, dasakkhattuṃ, satakkhattuṃ, anekakkhattuṃ** *etc;*	nominative, accusative, instrumental as per context.
Kati vāre?	**dve vāre, tayo vāre** *etc;*	nominative or accusative per context.
katiguṇaṃ?	**dviguṇaṃ** *etc;*	nominative or accusative per context.

Interrogative sentence
Katikkhattuṃ buddho bhikkhū ovadati?
[LT] How much (how many times), Buddha, to monks, instructs. **i.e.** How (frequently) does Buddha instruct monks?

Response sentence
1. tikhattuṃ buddho bhikkhū ovadati.
[LT] Three times, Buddha, to monks, instructs. **i.e.** Buddha instructs monks three times.
2. Dine dine buddho bhikkhū ovadati
[LT] at day, at day, Buddha, to monks, instructs. (**dine dine** is the repetition of two words in the same locative singular case-ending to express repeated occurrence). **i.e.** Buddha instructs monks daily.
<u>Vocabulary:</u> **dine dine**=every day. **dina**-day, locative singular in **e**-function of **smiṃ**.
3. Tayo vāre Buddho bhikkhū ovadati.
[LT] Three, times, Buddha, to monks, instructs. **i.e.** Buddha instructs monks three times.

Interrogative sentence
Tassa puññakammaṃ katiguṇaṃ mahapphaṃ?
[LT] Of that person, wholesome action, how many times, great result. **i.e.** How many times of great result his wholesome action (can impact him)?

Response sentence
sataguṇaṃ mahapphalaṃ.
Hundred times, of great result. (This translation of the sentence is quite clear in itself).

****

CONCLUDING VERSES

(These verses are composed by author
as a record for the posterity)

1. **Ettāvatā ca nāmānaṃ, nāmaliṅgānusāsinī,
Padamālā me vihitā, samodhānetvāna sabbaso.**

एत्तावता च नामानं । नामलिङ्गानुसासिनी।
पदमाला मे विहिता । समोधानेत्वान सब्बसो ॥

By such measure and extent, I have prepared the garland of noun words, being instructive and informative on the gender of nouns, classified in all aspects:

2. **Liṅgagaṇakārantaso, samānapadavidhiso,
Sukhabodhanīyaṃ imaṃ, sampajānantu sādhavo.**

लिङ्गगणकारन्तसो । समानपदविधिसो।
सुखबोधनीयं इमं । सम्पजानन्तु साधवो ॥

by means of similar gender, similar noun-group, similar vowel-ending and similarly shared morphological procedures. May the students of goodwill, comprehend this text well, which is easy to understand.

3. **Iti nāmapadānam yā, ñeyā gaṇapadā'vali,
Sampuṇṇā suvibhattā me, hontu nāmesu kovidā.**

इति नामपदानं या। ञेया गणपदावलि।
सम्पुण्णा सुविभत्ता मे । होन्तु नामेसु कोविदा ॥

Thus, all applicable word-forms of nouns to be learnt, arranged in the groups of similar word-structure, is complete, explained well and analyzed in detail by me. May (all learners of goodwill), be skilled in (the use of) nouns.

4. **Iminā puññakammena, ganthena sukatena'haṃ,
Pāpā'cārehi bālehi, na kudāci samāgame.**

इमिना पुञ्ञकम्मेन। गन्थेन सुकतेनहं।
पापाचारेहि बालेहि। न कुदाचि समागमे॥

By this meritorious deed earned through (writing) this well-prepared text, may I never meet with the evil persons of bad conduct and mentality.

5. **Sayampi paṇḍito sādhu, sādhūhi'yeva saṃvase,
Attasammāpaṇidhiyā, sampanno bhūripaññavā.**

सयम्पि पण्डितो साधु। साधूहियेव संवसे।
अत्तसम्मापणिधिया। सम्पन्नो भूरिपञ्ञवा॥

May I myself be an intellectual and a virtuous person and be only with such people, being endowed with self-discipline and profound and vast wisdom.

6. **Attaparahitaṅkaro, bodhisattasamūpamo,
Buddhasāsanamāmako, saddhammajotako sadā.**

अत्तपरहितङ्करो । बोधिसत्तसमूपमो।
बुद्धसासनमामको। सद्धम्मजोतको सदा॥

Being like a selfless bodhisatta, may I be able to do things selflessly for the benefit of both oneself and others, cherishing the noble teachings of Buddha and shining it always for the many.

7. **Saṅgayha saddhammaṃ tidhaṃ, ṭhāpayaṃ buddhasāsanaṃ,
Tevijjo chaḷabhiñño'va, dukkhassa antagū bhave.**

सङ्गय्ह सद्धम्मं तिधं। ठापयं बुद्धसासनं।
तेविज्जो छळभिञ्ञोव। दुक्खस्स अन्तगू भवे॥

Having promoted three kinds of noble Dhamma, perpetuating the noble teachings of Buddha, may I attain the end of suffering by having possessed the threefold super-knowledges, six para-psychic capacities.

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PĀḶI NĀMA SAṄGAHA

MANUAL OF PĀḶI GRAMMAR

PART II.II:

BASIC PĀḶI READER OF NOUNS

LESSON 52

MASCULINE GENDER NOUNS PĀḶI READER

PRELIMINARY NOTES

For easy understanding of sentences,

(1) All **example words are shown in a larger font size** to highlight them.

(2) Sentences are **translated word for word first** to individualize the literal meaning of each word based on the order of their position.

(3) Then, a **clearer smooth translation of the whole sentence is shown alongside**.

(4) In some cases such as the instrumental, ablative and locative singular cases etc., there are more **than one applicable example word-forms shown together in the sentence**. It should be noted that **in actual sentence writing, only one word-form can be used**.

(5) In the sentence of some nouns, **there are words shown intentionally underlined**. The purpose of having those words underlined is to show the students some **basic rule of syntax** in their initial phase of Pāḷi sentence study. Those underlined words are the companion pair of the noun in the relevant lesson serving as either **modifier** or **modified**. The modifier is called *visesana* which means modifier, adjective. The modified, the companion word of adjective is known as *visesya* or *visesitabba* which means the modified. Both modifier and modified words are required to be (1) in the same gender, (2) in the same case (3) in the same number as a rule even though there are some exceptions to this rule.

Pāli Verbs

Basic Brief Facts regarding Pāḷi verbs:

Here is how an *ākhyāta* Pāḷi verb is structured: root+affix+verb-ending

Exception: Some structurally simple verbs do not have affixes in then.

Example: **gacchati** (he) goes.

the **break-down of this verb**: **gamu+a+ti** [**m** changed to **cch**].

Prefixes

Sometimes, a verb may be prefixed with various kinds of prefixes such as **pa**, **pati** and **ā** etc. Please refer to twenty prefixes known as upasagga-particles shown in Sutta 221, Kaccāyana Pāḷi Grammar, English Translation. See the prefixed verb examples below. Prefixes **ā**, **vi**, **pati** are shown underlined.

PREFIXED VERB EXAMPLES:

āgacchati-(he) comes. **Word break-down: ā√gaccha+ti**
viharati-(he) lives. **Word break-down: vi√hara+ti**

Sometimes, it may be prefixed with **two** or more prefixes.
Example: **paccāgacchati**-(He) comes back.
Word break-down: pati+ā√gaccha+ti. (**ti** of **pati** changed into **c** per rule 19 and one extra **c** is added per rule 28).

NIPĀTA-PREFIXES

Sometimes, a verb may be prefixed with a few *nipāta*-particles such as **sacchi**-being a witness, **pātu**-vividly. Examples:
Sacchikaroti-(He) attains, witnesses. [**sacchi√kara+o+ti**]
Pātubhavati-(It) appears vividly. [**pātu√bhū+a+ti**]

Basic Rule of Sentence writing

There should be two kinds of corresponding harmony in a sentence. They are:

(1) Harmony Between the Modifier word and the modified word.
(2) Harmony Between the Subject and verb.

The Modifier and the modified

(a) The modifier is a word which modifies the nature, quality or characteristic or the amount of a noun such as pretty, good, stupid, wise, two etc. This modifier is known as *visesana* in Pāḷi, termed as adjective in English. [**vi**-specially√**sesa**-to remain distinguished+**yu**-suffix which changed to **ana**. *Visesana* means 'something which distinguishes']

(b) The modified is the word which has the quality and characteristics as indicated by its modifier word. It is known in Pāḷi as *visesya* or *visesitabba*. [**1-vi√sesa+ṇya**, **ṇ** is erased as a rule, **2-vi√sesa+i+tabba**, both are kita-nouns. *Visesya* & *visesitabba* means 'something being made distinguished'].

BASIC RULE OF PĀḶI SYNTAX

Both modifier and modified words, as a basic rule of syntax, are required to have:

(a) the same gender
(b) the same noun-case
(c) the same numbers to each other.

This may seem a bit challenging for a beginner. But it is quite easy to follow this rule and apply it in the actual sentence writing. If a student can read and understand all the sample sentences shown in this reader with keen interest and persistent effort, both modifier and modified words and the way they are positioned in a sentence are clearly noticeable and easy to understand because necessary clarification is provided in each lesson.

The practical immersion into the sentences will help the students learn this rule effortlessly. There is no need to be confused about this basic rule of syntax. It is not such a complex matter because practically going through the sentences of this reader will clarify this rule.

SUBJECT OR THREE PERSONS

In Pāḷi, the subject is called *purisa* which means person. Like in English, Pāḷi has three persons. Three persons, as a rule of syntax, are required to be paired together with its relevant verbs as shown in the table. Thus, there will be a corresponding harmony between the subject and its verb.

Here is how to pair each person with applicable verb-ending:

(1) First person singular is to be paired with first person singular verb-ending. First person plural is to be paired with first person plural verb-ending.

(2) Second person singular is to be paired with second person singular verb-ending. Second person plural is to be paired with second person plural verb-ending.

(3) Third person singular is to be paired with third person singular verb-ending. Third person plural is to be paired with third person plural verb-ending.

Therefore, it is quite necessary to know the relevant match of persons and its applicable verb-endings repeatedly.

Below is a brief explanation of three persons.

(1) First Person

ahaṃ-I, **mayaṃ**-we

(2) Second Person

tvaṃ-you, **Tumhe**-you (plural)

(3) Third person

So-that person, i.e. he,	**Te**-those persons, i.e. they.
Sā-that lady, i.e. she,	**Tā, tāyo**-those ladies, i.e. they.

Buddho-Buddha,	**Buddhā**-Buddhas,
Puriso, **Naro, Manusso**-man,	**Purisā**, **Narā**, **Manussā**-men,
Rukko-tree,	**Rukkhā**-trees,
Cittaṃ-mind,	**Cittāni**-many minds.

Note: Anything and anyone, excluding the first and second persons, is classified as the third person regardless of being animate or inanimate because it is something we used to refer to in everyday spoken language and written literature. So, the list of third person is endless.

VERBS

There are eight modes and eight verb-endings as explained in the Pāḷi Grammar.

In this Pāḷi reader, only **four easy modes** and their **verb-endings are shown** in the sentences of this book to make it simple and easy to learn for most beginners. There are also other types of verbs known as *kita*-verbs used in wider areas of Pāḷi texts. But it is not yet necessary to learn them at this beginning stage of learning. In addition to four easy modes, there may be a few past tense-mode verbs (such as *ajjattanī*) used in the sentences of this reader. Clear explanations of sentences and words are provided to make the study of Pāḷi smooth and easy for beginners.

HERE ARE FOUR MODES AND VERB-ENDINGS:

(1) Present Mode called Vattamāna (used to express an action or as a simple statement of an event in the present tense mode). There are **six verb-endings** in this present mode. They are: **ti**, **anti**, **si**, **tha**, **mi** and **ma**.

Sample Verbs:

Person	Singular	Plural
3	gacchati	gacchanti
2	gacchasi	gacchatha
1	gacchāmi	gacchāma

(2) Pañcamī Mode (Imperative) (used to express request, command, praying and wishes, no specific time).
There are **six verb-endings** in this mode. They are: **tu**, **antu**, **hi**, **tha**, **mi** and **ma**.

Sample Verbs:

Person	Singular	Plural
3	gacchatu	gacchantu
2	gacchāhi	gacchatha
1	gacchāmi	gacchāma

(3) Sattamī Mode (Optative) (used to express permission, thinking, possibility, obligation and hypothetical scenario).
There are **six verb-endings** in this mode. They are: **eyya**, **eyyuṃ**, **eyyāsi**, **eyyātha**, **eyyāmi** and **eyyāma**.

Sample Verbs:

Person	Singular	Plural
3	gaccheyya	gaccheyyuṃ
2	gaccheyyāsi	gaccheyyātha
1	gaccheyyāmi	gaccheyyāma

(4) Future Mode called Bhavissanti (used to express future and would-be condition).
There are **six verb-endings** in this mode. They are: **ssati**, **ssanti**, **ssasi**, **ssatha**, **ssāmi** and **ssāma**.

Sample Verbs:

Person	Singular	Plural
3	gacchissati	gacchissanti
2	gacchissasi	gacchissatha
1	gacchissāmi	gacchissāma

Note: There is an inserted **i** in front of all these future-mode verb-ending applicable through rule 516.

Here is a sample method on how to pair six verb-endings with three persons:

(1) Third person singular> **ti**.
Third person plural> **anti** (Usually, **a** is erased in most cases).

(2) Second person singular> **si**.
Second person plural> **tha**

(3) First person singular> **mi**.
First person plural> **ma** (Usually **mi** and **ma** are preceded by **ā**).

Note: See the accompanying table to understand pairing of the remaining modes. Also refer to Kaccāyana Pāḷi Grammar, English translation for a more detailed information regarding *ākhyāta*-verbs. Now, see this simplified table to have a clear picture of how the relevant persons and their applicable verb-endings are to be properly and correctly used together in a sentence according to each specific mode. Being able to pair three persons with their relevant verb-endings will help a student understand Pāḷi sentences quite easily.

Persons & their relevant verb-endings

Mode	**Third Person**		**Second Person**		**First Person**	
Vattamāma	Sg	Pl	Sg	Pl	Sg	Pl
(Statement of an event in the present)	**ti**	**anti** (**a** is sometimes erased)	**si**	**tha**	**mi** (preceded by **ā**)	**ma** (preceded by **ā**)
Pañcamī (Prayer, wish, request command)	**tu**	**antu** (**a** is sometimes erased)	**hi** (preceded by **ā** sometimes)	**tha**	**mi** (preceded by **ā**)	**ma** (preceded by **ā**)
Sattamī (potential)	**eyya**	**eyyuṃ**	**eyyāsi**	**eyyātha**	**eyyāmi**	**eyyāma**
Bhavissanti (future)	**ssati** (**i**+ssati) (Mostly preceded by **i**)	**ssanti** (**i**+ssanti)	**ssasi** (**i**+ssasi)	**ssatha** (**i**+ssatha)	**ssāmi** (**i**+ssāmi)	**ssāma** (**i**+ssāma)
Note: As all **sattamī** mode verb-endings have vowel-initial **e**, the last consonant of the root must be merged to that vowel. E.g., **Kareyya [kar+eyya], Kareyyuṃ [kar+eyyuṃ]** etc.						

LESSON 53

MASCULINE GENDER NOUNS

Puṃliṅga, a-kāranta sadda

Masculine Gender,

a-ending nouns, Type (I)

Purisa-group Reader

141.S.M.purisa.I. Purisa-man

Literal translation, abbreviated LT and smoothed-out translation are shown alongside where necessary. In literal translation, some English translation may be against the normal style of English because some unnecessary preposition such as "to, with, for, from, of, in, or at" are included. Please note that this unconventional translation is intentionally done to highlight the case-ending of each word being translated.

Read the following sentences.

(ns) **Puriso gāmaṃ gacchati.** [**gamu**-to go**+ti**]

[LT] Man, to village, goes.

i.e. Man goes to village.

(np) **Purisā gāmaṃ gacchanti.**

[LT] Men, to village, go.

i.e. Men go to village.

(vs) **Bho Purisa, Bho Purisā tvaṃ gāmaṃ āgacchāhi!**

[**ā√gamu+hi**, *pañcamī* mode]

[LT] Oh Man! you (singular), to village, come.

i.e. Come to village man!

(vp) **Bhonto Purisā, tummhe gāmaṃ paccāgacchatha!**

[**pati**, **ā√gamu+tha**, *pañcamī* mode]

[LT] Oh Men! you (plural), to village, come back.

i.e. Come back to village you men!

Note: hi and **tha** are command, *pañcamī*-mode, second person singular and plural verb-endings. **paccāgacchatha**=come back, **pati**-back, **ā**-toward, **√gamu+tha**. **ti** of **pati** changed to **c** per 19 and augmented per 28>**paccāgacchati**.

(as) **Buddho Purisaṃ dhammaṃ deseti.**

[LT] Buddha, to man, to Dhamma, preaches.

i.e. Buddha preaches Dhamma to man.

Note: deseti=preaches, teaches, **disa**-to utter, **+ṇe+ti**. **i** of **disa** changed to **e**, **ṇ** of **ṇe** erased>**deseti**.

(ap) **Buddho Purise dhammaṃ deseti.**

[LT] Buddha, to men, to Dhamma, preaches.

i.e. Buddha preaches Dhamma to men.

(is) **Purisena saddhiṃ bhikkhu dhammaṃ katheti.**

[LT] With man, together, monk, to Dhamma, talks/discusses.

i.e. Monk talks Dhamma together with man.

Note: (1) **katheti=katha**-to say, **+ṇe+ti**,

(2) **saddhiṃ**-together, a *nipāta*-particle.

(ip) **Purisehi, Purisebhi saddhiṃ bhikkhu dhammaṃ katheti.**

[LT] With men, together, monk, to Dhamma, talks.

i.e. Monk talks Dhamma together with men.

(ds) **Purisassa, *Purisāya bhikkhu dhammaṃ deseti.**

[LT] For man, the monk, to Dhamma, teaches.

i.e. Monk teaches Dhamma for the man.

(dp) **Purisānaṃ bhikkhu dhammaṃ deseti.**

[LT] For men, the monk, to Dhamma, teaches.

i.e. Monk teaches Dhamma for the men.

(abs) **Purisasmā, Purisamhā, Purisā bhikkhu piṇḍapātaṃ labhati.** [**labha**-to get**+a+ti**]

[LT] From man, monk, to food, gets.

i.e. Monk gets food from the man.

(abp) **Purisehi, Purisebhi bhikkhū piṇḍapātaṃ labhanti.**

[LT] From men, monks, to food, get.

i.e. Monks get food from the men.

(gs) **Purisassa dhanaṃ añño naro icchati.**
[**isu**-to wish**+ti**, final **s** of the root changed **cch**]
[LT] Of man, to wealth, other, man, wants.
i.e. The other man wants the wealth of man.

(gp) **Purisānaṃ dhanaṃ añño naro icchati.**
[LT] Of men, to wealth, other, man, wants.
i.e. The other man wants the wealth of men.

(ls) **Purisasmiṃ, Purisamhi, Purise buddho anukampati.**
[**anu√ kapi**-to shake**+a+ti**]
[LT] In man, Buddha, sympathizes.
i.e. Buddha sympathizes with the man.

(lp) **Purisesu buddho anukampati.**
[LT] In men, Buddha, sympathizes.
i.e. Buddha sympathizes with men.

WORD-BUILDING EXERCISE

Please try to build similar nouns in various cases using these words chosen from the verse:
Buddha, Dhamma, Nara, Gāma, Goṇa, and **vihāra**-temple, building, (not shown in the verse).
By practicing the declension of these words in each case, one can gradually develop word-building skills.

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Now, here are some more sentences using frequently found words of masculine gender nouns.

Words: **Buddho, sammāsambuddho, dhammo**

Reading Exercise:

(ns) **Amhākaṃ bodhisatto <u>anuttaraṃ</u> sammāsambodhiṃ abhisambujjhitvā buddho hoti.**
[LT] Our, Buddha-to-be, to unmatched, to the perfect knowledge of enlightenment, having specially known, enlightened one, becomes. [**Anuttaraṃ** is modifier of **sammāsambodhiṃ**].
i.e. Our bodhisatta becomes Buddha after having specially known the <u>unmatched</u> perfect knowledge of enlightenment (**anuttara sammāsambodhi**).

(np) **Sammāsambuddhā lokassa hitāya sukhāya uppajjanti.**

[LT] Perfectly enlightened Buddhas, of the world, for the wellbeing, for happiness, arise.

i.e. Perfectly enlightened Buddhas arise for the wellbeing and happiness of the world.

Note: (1) **bodhisatto**=Buddha-to-be, an aspirant of Buddhahood, a term referred to our Buddha before He becomes a Buddha, a **purisa**-group noun. (2) **sammāsambodhiṃ**=the perfect knowledge of enlightenment. **sammā**-truthfully, **saṃ**-self √**budha**-to know, **+i+si**, a **kita**-noun of **ratti**-group. (3) **abhisambujjhitvā**=having specially known, **abhi**+**saṃ**-well, **budha + ya + i + tvā**. (4) **sammāsambuddhā**=perfectly enlightened ones by one's own intuitive wisdom. **sammā** is a *nipāta*-particle which means 'truthfully'. **saṃ** is a prefix, *upasagga*-particle which means here 'by oneself'. [**sammā+saṃ√budha+ta+yo**]. **ṃ** of **saṃ** changed to **m** per rule 31.

(vs) **Bho Buddha, Bho Buddhā tvaṃ sattānaṃ dhammaṃ desetu!**

[**disa+ṇe+tu**, *pañcamī* mode]

[LT] Oh Buddha! you (singular), for beings, to Dhamma, teach.

i.e. Oh Buddha! teach Dhamma for beings.

(vp) **Bhonto Buddhā, tumhe dhammaṃ desetha!**

[**desa+ṇe+tha**, *pañcamī* mode]

[LT] Oh Buddhas! you (plural), to Dhamma, teach.

i.e. Oh Buddhas, teach Dhamma!

(as) **Puriso Buddhaṃ dhammānudhammapaṭipattiyā pūjeti.**

[LT] Man, to Buddha, by the practice of following Dhamma, honors/ offers (something with devotion).

i.e. Man honors Buddha by the practice of following Dhamma.

(ap) **Purisā Buddhe dhammānudhammapaṭipattiyā pūjenti.**

[LT] Men, to Buddhas, by the practice of following Dhamma, honor.

i.e. Men honor Buddhas by the practice of following Dhamma.

Note: (1) **dhammānudhammapaṭipattiyā**=by the practice of following Dhamma, a term referred to the practical application of Buddha's noble teachings. **dhamma**-to Dhamma +**anudhamma**-following Dhamma accordingly + **paṭipatti**-practice, **pati√pada+ti+nā**, a **ratti**-group compound-noun. (2) **pūjeti**=honors, **pūja**-to honor**+ṇe+ti**.

(is) **Buddhena saddhiṃ bhikkhu dhammaṃ carati.**

[LT] With Buddha, together, monk, to Dhamma, practices.

i.e. Monk practices Dhamma together with Buddha.

[**carati**=practices. **cara**-to practice, **+a+ti**].

(ip) **Buddhehi, Buddhebhi saddhiṃ bhikkhū dhammaṃ caranti.**

[LT] With Buddha, together, monks, to Dhamma, practice.

i.e. Monks practice Dhamma together with Buddha.

(ds-a) **Puriso Buddhassa dānaṃ deti.**

[**dānaṃ**=act of giving, **dā**-to give, **+yu+aṃ**]

[LT] Man, for Buddha, to alms, offers.

i.e. Man offers alms for Buddha.

(ds-b) **Namo Buddhassa. Namo dhammassa. Namo Saṅghassa.**

[LT] (I) bow for (to) Buddha, (I) bow for (to) Dhamma, (I) bow for (to) Saṅgha.

Note: This is a brief form of paying respect to triple gem using the word **namo**=which means 'to bend oneself in an act of religious piety and devotion'. In case an *ākhyāta*-verb **namati**="to bow" is used, the object words must be in accusative-case. Case-endings are shown underlined.

Examples: **Ahaṃ buddhaṃ namāmi. Ahaṃ dhammaṃ namāmi. Ahaṃ saṅghaṃ namāmi.**

(dp) **Puriso Buddhānaṃ dānaṃ deti.**

[LT] Man, for Buddhas, to alms, offers.

i.e. Man offers alms for Buddhas.

(abs) **Buddhasmā, Buddhamhā, Buddhā puriso ovādaṃ labhati.**

[LT] From Buddha, man, to instruction, gets.

i.e. Man gets instruction from Buddha.

(abp) **Buddhehi, Buddhebhi dhammaṃ sutvā manussā somanassaṃ labhanti.**

[LT] From Buddhas, to Dhamma, having heard, men, to joy, get.

i.e. Men get joy after having heard Dhamma from Buddhas.

Note: (1) **sutvā**=having heard. **su**-to hear+**tvā**-having, a *kita* gerund-verb. (2) **somanassaṃ**=joy, **sumana+ṇya+aṃ**, a *taddhita*-noun, See Sutta 360.

(gs) ***Buddhassa bhagavato dhammaṃ narā ca devā ca suṇanti.***

[**su**-to listen**+ṇā+anti**]

[LT] Of Buddha, of glorious, to Dhamma, men, also, deities, also, listen.

i.e. Men as well as deities listen to the glorious Buddha's Dhamma (teaching).

Note: bhagavato is modifier of **Buddhassa**.

(gp) **Buddhānaṃ sīlasamādhipaññāyo ca jhānābhiññāsamāpattiyo ca mahantā honti.**

[LT] Of Buddhas, moral virtue, concentration, wisdom, also, pure mental states, psychic powers, the ability to enter into various pure mental states, also, great, are.

i.e. The moral virtue, concentration, wisdom, and pure mental states, psychic powers, the ability to enter into and remain in various pure mental states of Buddha are great.

Note: (1) **sīlasamādhipaññāyo**, **sīla**=moral virtue. **samādhi**=concentration+**paññā**=wisdom, **+yo**, a compound noun.

(2) **jhāna**=deep, pure, mental absorption states, **abhiññā**=(six) psychic capacities, **samāpatti**=being entered into eight kinds of pure and calm mental states for a certain duration of time, **+yo**, a compound noun.

(ls) **Buddhasmiṃ, Buddhamhi, Buddhe bahū sattā upāsanti.** [**upa√āsa**-to get near**+a+anti**]

[LT] In Buddha, many, beings, closely devote.

i.e. Many beings closely devote at (to) Buddha.

(lp) **Buddhesu devamanussā pasīdanti.**

[LT] In Buddhas, deities and men, admire.

i.e. Deities and men admire at Buddhas.

Note: pasīdanti=admire, are pleased, gain confidence, **pa √sada**-to immerse**+a+anti**. **sada** changed to **sīda** per rule 609.

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142.S.M.N.attha.I. Attha (Multi-use word)

(Masculine & neuter, Dual-gender, **a**-ending noun)

Note different meanings of the word **attha** in these sentences.

(ns) (a) **Ayaṃ imassa padassa attho.**

[**pada**-word, **imassa** is modifier of **padassa**]

[LT] This, of this, of word, is meaning.

i.e. This is the meaning of this word.

(b) **Dhan<u>ena</u> me na attho.** [**attha**-wish]

[LT] With wealth, my, not, wish.

i.e. There is not my wish with wealth (I do not wish wealth).

(c) **Dhamm<u>ena</u> me attho.**

[LT] With Dhamma, my, wish.

i.e. There is my wish with Dhamma (I wish Dhamma).

Note: This expression of wish by using **attha** (want (for) <u>requires instrumental case in its object of desire</u> shown underlined.

(np) **Ime imesaṃ padānaṃ Atthā**. [**attha**-meaning]

[LT] These, of these, of words, (are) meanings.

i.e. These are the meaning of these words.

(as) **Buddho paresaṃ Atthaṃ jānāti, carati ca.**

[**attha**-wellbeing, interest, matter]

[LT] Buddha, of others, to wellbeing, knows, does, also.

i.e. Buddha knows the wellbeing of others and works (for) it also.

(ap) **Buddhā paresaṃ Atthe jānanti, caranti ca.**

[LT] Buddhas, of others, to well-being, know, do, also.

i.e. Buddhas knows wellbeing of others and carry it out (for it) also.

Note: It is a custom in Pāḷi to use plural as a way of respect for persons of respect such as Buddha, senior teachers, parents etc., even though the actual word is a singular noun. See the word "**Buddhā**" here as an example.

(is) **Paṇḍito attano atthaṃ paresaṃ Atthena na hāpeti.**

[**hāpeti**-cause to fail (omits, neglects), **hā**-to fail**+ṇāpe+ti**]

[LT] The wise, of oneself, to wellbeing, of others, with wellbeing, not, fails.

i.e. The wise do not let one's wellbeing fail with others wellbeing. (The wise care about other's wellbeing while they care about their wellbeing too. It also means that while the wise minds important things of others, he does not ignore his own important matters too).

(ip) **Paṇḍito attano atthaṃ paresaṃ Atthehi, Atthebhi na hāpeti.**

[LT] The wise, of oneself, to wellbeing, of others, with wellbeing, not, fail.

i.e. The wise do not let one's wellbeing fail with others' wellbeing.

(ds) (a) **Paṇḍito attano ca paresaṃ ca Atthassa kārako hoti.**

[LT] The wise, of oneself, also, of others, also, wellbeing, doer, is.

i.e. The wise is doer of one's wellbeing and others wellbeing as well.

Note: kārako=doer, **kara+ṇvu+si**. **ṇvu** changed to **aka** per rule 622>**kar+aka**. Initial **a** of **kar** turned to *vuddhi* **ā**>**kāraka**. **si** changed to **o**>**kārako**.

(b) **Buddho sattānaṃ *Atthāya loke uppajjati.**

[**upajjati**-arises, **u√pada**-to be**+ya+ti**]

[LT] Buddha, of living beings, for the benefit of, in the world, arises.

i.e. Buddha arises in the world for the benefit of living beings.

(dp) **Paṇḍito attano ca paresañca Atthānaṃ kārako hoti.**

[LT] The wise, of oneself, also, of others, also, to matters of wellbeing, doer, is.

i.e. The wise is doer of one's wellbeing and others wellbeing as well. [**paresañca=paresaṃ+ca**]

(abs) **Paṇḍito Atthasmā, Atthamhā, Atthā na hāyati.**

[**hāyati**-fails, decreases, **hā+ya+ti**]

[LT] The wise, from wellbeing, not, fails/declines.

i.e. The wise man does not fail from (the matter of) wellbeing.

(abp) **Bālā manussā Atthehi, Atthebhi hāyanti.** [**Bālā**>**manussā**]

[LT] The stupid, men, from (matters of) wellbeing, fail.

i.e. The stupid men fail from (the matters of) wellbeing.

(gs) **<u>Imassa</u> Atthassa vasena idaṃ byañjanaṃ patirūpaṃ.**

[**patirūpaṃ**-suitable, adj, noun]

[LT] Of this, of meaning, by power of (by means of), this, word, suitable.

i.e. This word is suitable by means of this meaning.

(gp) **<u>Imesa</u>ṃ Atthānaṃ vasena imāni byañjanāni patirūpāni.**

[LT] Of these, of meanings, by power of, these, words, suitable.

i.e. These words are suitable by means of these meanings.

Note: byañjana is of neuter gender, so, its correlative **patirūpa** must be in neuter.

(ls) **<u>Yasmiṃ kasmiñci</u> Atthasmiṃ, Atthamhi, Atthe, narā sahāyaṃ icchanti.**
[LT] In whatever, in matter, men, to best friend, want.
i.e. Men want the best friend (in times of whatever) matter (so that they can get help).
Note: (1) **yasmiṃ kasmiñci**=in any matter, in any case, **kasmiñci=kasmiṃ+ci**. (2) **sahāyaṃ**=friend, **saha**=together +**aya**=being, **+aṃ**. **sahāya**-friend who is together in times of both joy and suffering.

(lp) **Atthesu jātesu sahāyā bahupakārā honti.**
[**honti**-are, **hū**-to be+**anti**, **ū** changed to **o**, **a** erased]
[LT] When matters, when arisen, best friends, of much help, are.
i.e. best friends are of much help in times of the arisen (emerging important) matters.
Note: bahu-much, +**upakārā**-help, a *bahubbīhi*-compound-noun. This sentence is called **lakkhaṇa-vākya**, a marker sentence, where the subject is in locative-case and the marker-verb is a past-participle verb.

143.1.use.Dat.āya. Usage of Dative-singular-case derivative "āya"

Rules regarding the use of **āya**-feature:
This feature is applicable after <u>**a**-ending masculine or neuter gender nouns</u> such as:
(a) plain or quality-descriptive nouns such as **hita**-wellbeing, **sukha**-happiness, **dukkha**-suffering etc,
(b) *kita*-nouns structured with root such as **nibbāna**-supreme peace, **anukampa**-compassion, **pahāna**-act of removing, **upasampadā**-act of fulfilling.

PLAIN NOUNS IN **ĀYA**-FEATURE EXAMPLES:
Read the following sentences:

Buddho sattānaṃ hitāya, sukhāya loke uppajjati.
[LT] Buddha, of beings, for wellbeing, for happiness, in the world, arises.
i.e. Buddha arises in the world for the wellbeing and happiness of beings.

Puññāni kammāni sattānaṃ sukhāya honti.
[**honti**-are, **hū**-to be, **+anti**, **ū** changed to **o**, **a** of **anti** erased]
[LT] Meritorious, deeds, of beings, for happiness, are,
i.e. Meritorious deeds are for the happiness of beings.

Akusalāni kammāni sattānaṃ ahitāya dukkhāya honti.
[LT] Unwholesome, deeds, of beings, for ill, for suffering, are,
i.e. Unwholesome deeds are for the ill and suffering of beings.
[**ahitāya-ahita**-ill, +**āya**-for, **dukkhāya-dukkha**-suffering, +**āya**-for]

KITA-NOUNS IN **ĀYA**-FEATURE EXAMPLES:

Buddho nibbānāya sattānaṃ dhammaṃ deseti. [**nibbāna+āya**]

[LT] Buddha, for Nibbāna, of/for beings, to Dhamma, teaches.

i.e. Buddha teaches Dhamma to beings for Nibbāna.

Buddho sattānaṃ anukampāya dhammaṃ deseti.

[**anukampa**-compassionate act**+āya**]

[LT] Buddha, of beings, for compassion, to Dhamma, teaches.

i.e. Buddha teaches beings the Dhamma out of compassion.

Bhikkhu akusalānaṃ dhammānaṃ pahānāya vāyamati.

[**pahāna**-eradication, **+āya**]

[LT] Monk, of unwholesome, of Dhamma, for removing, strives.

i.e. Monk strives for removing of unwholesome Dhamma (sinful things). [**vāyamati=vāyama**-to strive**+a+ti**]

Bhikkhu kusalānaṃ dhammānaṃ upasampadāya vāyamati.

[**upasampada**-fulfillment**+āya**]

Monk, of wholesome, of Dhamma, for fulfilling, strives.

i.e. Monk strives for fulfilling of wholesome Dhamma (virtuous things).

144.2.use.For.atthāya. COMBINED USAGE OF **ATTHA** AND **ĀYA**

Rule regarding the use of **atthāya** [**attha+āya**]

As the word **atthāya** means *"for the benefit of, for"*, it naturally **requires a beneficiary word**. In this case, **the beneficiary word should end in genitive case** either it be in singular or plural.

Therefore,

(1) there should be a beneficiary noun-word ending in genitive case either in singular or plural preceding **atthāya**

(2) then it must be accompanied by the word **atthāya**.

Structural formula: noun in genitive case+**atthāya** (2)

Read the following sample sentences:

Puriso samaṇassa atthāya vihāraṃ deti.

[**deti**-gives, **dā**-to give**+ti**. **ā** of the root changed to **e**]

[LT] Man, of monk, for, to dwelling, offers.

i.e. Man offers dwelling for the monk.

Narā manussassa atthāya udakaṃ denti. [**deti**-give, **dā+anti**]

[LT] Men, of man, for, to water, offer.

i.e. Men offer water for the man.

Buddho bhikkhūnaṃ atthāya sikkhāpadaṃ paññapeti.
[**paññapeti**-sets up, **pa√ñā+ṇāpe+ti**]
[LT] Buddha, of monk, for, to rule, set up.
i.e. Buddha sets up the rule for the monks.

Buddho devamanussānaṃ atthāya dhammaṃ deseti.
[LT] Buddha, of deities and men, for, to Dhamma, teaches.
i.e. Buddha teaches Dhamma for deities and men.

Puriso bahūnaṃ atthāya maggaṃ karoti.
[**karoti**-does, **kara**-to do**+o+ti**]
[LT] Man, of many, for, to road, makes.
i.e. Man makes the road for the many.

Rājā janassa atthāya pokkharaṇiṃ khaṇāpeti.
[LT] King, of people, for, pond, causes to dig (ordered to dig).
i.e. King ordered to dig the pond for people.
Note: khaṇāpeti=causes to dig, **khaṇa**-to dig, **+ṇāpe+ti**. This verb is called a causative verb which means 'to cause something happen', or to ask or to prompt or to order someone to do something for him. The affix **ṇāpe** inside the verb signifies it. **ṇ** is erased as a procedure>**khaṇāpeti**.

Usage of "**2. (1) atthaṃ**-for"
(the dative-singular-case derivative word)

Usage rule of this common pattern: This usage is mostly found after common *kita* nouns such as **saṃvara**-restraint, **pahāna**-removing, **virāga**-detachment, **nirodha**-cessation, **pacana**-cooking, **karaṇa**-doing, **ñāṇa**-knowing, **dāna**-giving, etc. A beneficiary noun in genitive case is not strictly necessary but may also be included as the word itself signifies the intended result and purpose.

Structural Formula: *kita*-noun+**atthaṃ** (2)

Read the following sentences:

(1) **Idaṃ bhikkhave brahmacariyaṃ vussati saṃvaratthaṃ, pahānatthaṃ, virāgatthaṃ, nirodhatthaṃ.**
[LT] This, monks, to noble practice, practiced, for restraint, for removing, for detachment, for cessation.
i.e. Monks, this noble practice is being practiced for the purpose of restraining, removing (of unwholesome things), for detachment (from defilements), for cessation (of suffering).

Puriso pacanatthaṃ taṇḍulaṃ deti.
[LT] Man, for cooking, to rice, gives.
i.e. Man gives the rice for cooking.

Naro pāsādassa karaṇatthaṃ rukkhaṃ chindai.
[LT] Man, of mansion, for making, to tree, cuts.
i.e. Man cuts the tree for making a mansion.
Note: chindati=cuts, **chida**-to cut**+a+ti**.

Buddho narānaṃ ñāṇatthaṃ dhammaṃ deseti.
[LT] Buddha, of men, for knowledge, to Dhamma, teaches.
i.e. Buddha teaches men Dhamma for (the development of) knowledge.

Buddho nibbānatthaṃ dhammaṃ deseti.
[LT] Buddha, for Nibbāna, to Dhamma, teaches.
i.e. Buddha teaches Dhamma for (leading to) Nibbāna.

Manussā dānatthaṃ bhikkhūnaṃ cīvaraṃ denti.
[LT] Men, for charity, for monks, to robe, offer.
i.e. Men offer robe to monks for charity (as a charity).

Usage of 2. (2) atthika-wishing of, [**attha+ika**, a *taddhita* noun]

Idha devate rukkhassa mūlaṃ mūlatthikā haranti. tacaṃ tacatthikā haranti.
[LT] Here in the world, deity! of tree, to root, those wishing root, take, to bark, those wishing bark, take.
i.e. Deity! (It is natural that) those wishing the root of a tree take the root but those wishing the bark, take the bark in the world.

Pattaṃ pattatthikā haranti. puphaṃ puphatthikā haranti. phalaṃ phalatthikā haranti.
[LT] to leave, those wishing leave, take, to flower, those wishing flower, take flower. to fruit, those wishing fruit, take fruit.
i.e. Those wishing leaf take the leafs. Those wishing flower take the flowers. Those wishing fruit take the fruits.(There is no point that you should be angry with it).

Note: (1) **mūlatthikā**=those wishing the root. **mūla** = root+**atthikā** = those wishing, a compound noun.
(2) **tacatthikā**=those wishing the bark. **taca**=bark, skin or upper layer.
(3) **pattatthikā**=those wishing leaf. **patta**=leaf.
(4) **pupphatthikā**=those wishing the flower. **puppha**=flower.
(5) **phalatthikā**=those wishing the fruit. **phala**=fruit.

(Dhammika-sutta, Chakka-nipāta, Aṅguttara-nikāya Pāḷi texts).

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LESSON 54

Puṃliṅga, a-kāranta sadda

Masculine Gender,

a-ending nouns, Type (II)

Pumā-group Reader

143.S.M.a.pumā.II. Pumā-man, male

(ns) ***Pumā, Pumo** **attano gehe viharati.***

[LT] Man, of one's own, in house, lives.

i.e. Man lives in his own house.

Note: viharati-lives, **vi√hara**-to carry, to bring, **+a+ti**. Due to prefix **vi, hara** means 'to live'.

(np) **Pumā, *Pumāno, attano gehe viharanti.**

[LT] Men, of one's own, in house, live.

i.e. Men live in their own house.

(as) **Pumaṃ, *Pumānaṃ samaṇo passati.**

[**samaṇa** is *purisa*-group noun]

[LT] To man, monk, sees.

i.e. The monk sees the man.

Note: passati-sees, **disa**-to see**+a+ti**. **disa** changed to **passa**.

(ap) **Pume, *Pumāno samaṇā passanti.**

[LT] To men, monks, see.

i.e. The monks see the men.

(is) **Pumena, *Pumunā *Pumānā saddhiṃ samaṇo gāmaṃ gacchati.**

[LT] With man, together, monk, to village, goes.

i.e. The monk goes to village together with man.

(ip) **Pumehi-Pumebhi, *Pumānehi-Pumānebhi saha samaṇā gacchanti.**

[LT] With men, together, monks, go.

i.e. The monks go together with men.

Note: saha, saddhiṃ-together. These two words are *nipāta* particles without gender.

(ds) **Pumassa, *Pumuno rājā dhanaṃ deti.**

[LT] For man, king, to wealth, offers.

i.e. The king offers wealth for the man.

(dp) **Pumānaṃ rājā dhanaṃ deti.**

[LT] For men, king, to wealth, offers.

i.e. The king offers wealth for the men.

(abs) **Pumasmā, Pumamhā, Pumā, *Pumunā, *Pumānā rājā apagacchati.**
[LT] From man, king, departs.
i.e. The king departs from the man.
Note: apagacchati-departs, leaves, **apa**-away, √ **gamu**-to go**+a+ti**.

(abp) **Pumehi-Pumebhi, *Pumānehi-Pumānebhi rājā apagacchati.**
[LT] From men, king, departs.
i.e. The king departs from the men.

(gs) **Pumassa, *Pumuno dhanaṃ rājā gaṇhāti.**
[LT] Of man, to wealth, king, takes.
i.e. The king takes the wealth of man.
Note: gaṇhāti-takes, **gaha**-to take, **+ṇhā+ti**, the component consonant **h** of the root was erased per 490.

(gp) **Pumānaṃ dhanaṃ rājāno gaṇhanti.**
[LT] Of men, to wealth, kings, take.
i.e. The kings take the wealth of men.

(ls) **Pumasmiṃ, Pumamhi, Pume, *Pumāne rājā piyāyati.**
[**piya+āya+ti**]
[LT] In man, king, adores.
i.e. The king adores the man.
Note: piyāyati-adores, **piya**-love+**āya**-have**+ti**. This is a nominal *ākhyāta*-verb, Re: 435.

(lp) ***Pumānesu, Pumesu, *Pumāsu rājā piyāyati.**
[LT] In men, king, adores.
i.e. The king adores the men.

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144.S.M.a.yuvā.II. **Yuvā**-young, youth

(ns) **Yuvā, Yuvāno balavā hoti.**
[**bala**-energy+**vā**-the one who has, **+si**, *guṇavā*-group noun]
[LT] The young man, energetic, is.
i.e. The young man is energetic.

(np) **Yuvā, Yuvānā balavanto honti.**
[LT] The young men, energetic, are.
i.e. The young men are energetic.

(as) **Yuvaṃ, Yuvānaṃ naro oloketi.**
[LT] To young man, man, looks at.
i.e. The man looks at the young man.
Note: oloketi-looks at, **ava√loka**-to see, **+ṇe+ti**, **ava** changes to **o** per 50.

(ap) **Yuve, Yuvāne narā olokenti.**
[LT] To young men, men, look at.
i.e. The men look at the young men.

(is) **Yuvena-Yuvānena, Yuvānā saddhiṃ naro katheti.**
[LT] With young man, together, man, speaks.
i.e. The man speaks with the young man.

(ip) **Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi saddhiṃ naro katheti.**
[LT] With young men, together, man, speaks.
i.e. The man speaks with the young men.

(ds) **Yuvassa, Yuvānassa *Yuvino naro vatthaṃ deti.** [**vattha**-cloth]
[LT] For young man, man, to cloth, gives.
i.e. The man gives the young man cloth.

(dp) **Yuvānaṃ, Yuvānānaṃ naro vatthaṃ deti.**
[**vattha**, *citta*-group noun]
[LT] For young men, man, to cloth, gives.
i.e. The man gives the young men cloth.

(abs) **Yuvasmā, Yuvamhā, Yuvā**
Yuvānasmā, Yuvānamhā, Yuvānā naro apagacchati.
[LT] From young man, man, leaves.
i.e. The man leaves from the young man.

(abp) **Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi**
naro apagacchati.
[LT] From young men, man, leaves.
i.e. The man leaves from the young men.

(gs) **Yuvassa, Yuvānassa *Yuvino kāyo abhirūpo hoti.**
[**abhirūpo**-pretty, *adj, noun*]
[LT] Of young man, body, handsome, is.
i.e. The body of young man is handsome.

(gp) **Yuvānaṃ, Yuvānānaṃ kāyo abhirūpo hoti.**
[LT] Of young men, body, attractive, is.
i.e. The body of young men is attractive.
Note: abhirūpo-handsome, **abhi**-specially√ **rūpa**-beautiful form, **+si**, a compound noun.

(ls) **Yuvasmiṃ, Yuvamhi, Yuve, Yuvānasmiṃ, Yuvānamhi, Yuvāne naro pasīdati.**
[LT] In young man, man, admires/is pleased.
i.e. The man admires in young man.
Note: Pasīdati-admires, is pleased, **pa√sada**-to be happy, **+a+ti**, the root **sada** changed to **sīda** per 609.

(lp) **Yuvāsu, Yuvānesu narā pasīdanti.**
[LT] In young men, men, admire.
i.e. The men admire in young men.

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145.S.M.a.addhā.II.

Addhā-time, period of time, journey, path.

(**a**-ending, masculine gender)

(ns) **Sattānaṃ bhavo dīgho Addhā iva hoti.**
[LT] Of beings, life, long, journey, like, is.
i.e. The life of beings is like a long journey.

(np) **Sattānaṃ bhavā dīghā Addhā, addhāno viya honti.**
[LT] Of beings, lives, long, journey, like, are.
i.e. The lives of beings are like the long journeys.
Note: iva, viya means 'like'. They are *nipāta* particles without gender.

(as) **Sattā dīghaṃ Addhānaṃ saṃsaranti.**
[**saṃ**-repeatedly, √**sara**-to wander, **+anti**]
[LT] Beings, for long, for period, repeatedly wander.
i.e. Beings repeatedly wander (in various lives) for long period.

(ap) **Sattā dīghe Addhāne saṃsaranti.**
[LT] Beings, for long, for periods, repeatedly wander.
i.e. Beings repeatedly wander (in various lives) for long periods.
Note: saṃsaranti=repeatedly wander. **saṃ**-again and again, √**sara**-to go about, **+a+anti**.

(is) **Dīghena Addhunā sattā saṃsaranti.**
[LT] With long, with journey, beings, repeatedly wander.
i.e. Beings repeatedly wander (in various lives) with long journey (of life).

(ip) **Dīghehi Addhānehi-bhi sattā saṃsaranti.**
[LT] With long, with journeys, beings, repeatedly wander.
i.e. Beings repeatedly wander (in various lives) with long journeys (of life), *i.e.* in their long journey of life.

(gs) **Dīghassa *Addhuno accayena Buddho uppajjati.**
[LT] Of long, of period, by passing, Buddha, arises.
i.e. Buddha arises after passing of the long period.

(gp) **Dīghānaṃ Addhānaṃ accayena kappo vinassati.**
[LT] Of long, of periods, by passing, the world, disintegrates.
i.e. The world disintegrates after passing of long periods.
Note: (1) **Accayena**-at passing. This is instrumental case in locative sense, See Sutta 290. (2) **vinassati**-disintegrates, **vi√nasa**-to disappear, **+a+ti**.

(ls) **<u>Dīghasmiṃ</u> *Addhani, addhāne ayaṃ cakkavāḷo tiṭṭhati.**
[LT] In long, in period, this, universe, exists.
i.e. This universe exists in the long period of time.
Note: (1) **cakkavāḷo**-universe, planet, **cakka**-wheel, spherical+**vāḷa**-circled, ringed. The planet is so called because it formed like in spherically ringed shape. (2) **tiṭṭhati**-exists, **ṭhā**-to stand, **+a+ti**. **ṭhā** changed to **tiṭṭha** per the rule of 468.

(lp) **<u>Dīghesu</u> *Addhāsu addhānesu ayaṃ cakkavāḷo tiṭṭhati.**
[LT] In long, in periods, this, universe, exists.
i.e. This universe exists (had been in existence) in (since) long periods of time.

Note: Dative, Ablative example sentences are not shown. Underlined words are *visesana* words.

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146.S.M.a.muddhā.II. Muddhā-head, top, peak.

(ns) **Pabbatassa muddhā ucco hoti.**
[LT] Of mountain, peak, high, is.
i.e. The peak of mountain is high. [**ucca**-high]

(np) **Pabbatānaṃ muddhāno uccā honti.**
[LT] Of mountain, peaks, high, are.
i.e. The peaks of mountain are high.

(as) **Pabbatassa muddhaṃ narā ārohanti.**
[**ārohanti**-climb, **ā√ riha**-to climb**+anti**]
[LT] Of mountain, to peak, men, climb.
i.e. Men climb to the peak of mountain.

(ap) **Pabbatassa muddhāno bahū narā ca bhikkhū ca ārohanti.** [**bahū**-many, *adj, noun*]
[LT] Of mountain, to peaks, many, men, also, monks, also, climb.
i.e. Many men and monks climb to the peaks of the mountain.

(is) **Rukkhassa muddhanā, muddhena pabbatassa muddhā samā.**[**samā**-equal, *adj, noun*]
[LT] Of tree, with the peak, of mountain, peaks, are equal.
i.e. The peaks of mountain are equal with the peak of tree (i.e. They are of equal height).

(ip) **Rukkhānaṃ muddhehi-bhi, muddhānehi-bhi pabbatassa muddhā na samā.**
[LT] Of trees, with the peaks, of mountain, peaks, not, equal.
i.e. The peaks of mountain are not equal with the peak of trees.

(abs) **Pabbatassa muddhā, muddhanā naro kandaraṃ patati.** [**pata**-to fall, **+ti**]

[LT] Of mountain, from the peak, man, to ravine, falls.

i.e. Man falls down into the ravine from the peak of mountain.

(abp) **Pabbatānaṃ muddhehi-bhi, muddhānehi-bhi narā patanti.**

[LT] Of mountains, from the peaks, men, fall.

i.e. Men fall down from the peaks of mountains.

(gs) **Pabbatassa muddhassa upari keci rukkhā vaḍḍhanti.**

[LT] Of mountain, of the peak, above, some, trees, grow.

i.e. Some trees grow above the peak of mountain.

Note: (1) **keci**-some. (2) **rukkha**-tree (3) **vaḍḍhanti**-grow, **vaḍa**-to grow, **+ya+anti**.

(gp) **Pabbatassa muddhānaṃ upari keci rukkhā vaḍḍhanti.**

[LT] Of mountain, of the peaks, above, some, trees, grow.

i.e. Some trees grow above the peaks of mountain.

(ls) **Sāmaṇerassa muddhani kese bhikkhu khurena chindati.**

[LT] Of novice, on the head, to hairs, monk, by small-knife, cuts.

i.e. The monk cuts (shaves) the hairs on the head of novice by small-knife.

Note: (1) **sāmaṇera**-novice, *purisa*-group noun. (2) **khura**-small-knife.

(lp) **Pabbatassa muddhāsu bahū rukkhā vaḍḍanti.**

[LT] Of mountain, on the peaks, many, trees, grow.

i.e. Many trees grow on the peaks of mountain.

Note: Dative-case example sentences are not shown.

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PUMLIṄGA, A-KĀRANTA SADDA
Masculine gender, **a**-ending noun

147.S.M.a.rājā.II. Rājā-the king

(ns) **Rājā imaṃ raṭṭhaṃ ajjhāvasati.**[**adhi, ā√vasa+ti**]
[LT] King, to this, to kingdom, reigns.
i.e. The king reigns this kingdom.

(np) **Rājāno *Rājino Buddhaṃ saraṇaṃ gacchanti.**
[LT] Kings, to Buddha, to refuge, go.
i.e. The kings go to the Buddha as refuge (i.e. become disciples).

(vs) **Bho Rāja, Rājā! dhammena rajjaṃ kārehi.**
[LT] Oh king! with Dhamma, to kinghood, do.
i.e. Do the kinghood justly, **i.e.** Rule the kingdom by means of Dhamma (justice and fairness) Oh king!
Note: (1) **rajja**-kinghood, government. (2) **kārehi**-cause to do, **kara+ṇe+hi**, a causative verb. **ṇ** is erased and the initial vowel of the root lengthened> **kāreti**.

(vp) **Bhavanto Rājāno, *Rājino! dhammena rajjaṃ kāretha.**
[LT] Oh kings!, with Dhamma, to kinghood, do.
i.e. Do the kinghood justly, **i.e.** Rule the kingdom by means of Dhamma, Oh kings!

(as) **Rājaṃ, Rājānaṃ jano piyāyati.**
[LT] To king, people, adores.
i.e. People adore the king.

(ap) **Rājāno, *Rājino janā piyāyanti.**
[LT] To kings, people, adore.
i.e. People adore the kings.

(is) **Rājena, *Rājinā, *Raññā saha rājaputtā āgacchanti.**
[**rāja**-of king+**putta**-son, prince]
[LT] With king, together, king's sons (*i.e.* princes), come.
i.e. The princes come together with the king.

(ip) **Rājehi Rājebhi *Rājūhi, Rājūbhi saha rājaputtā āgacchanti.**
[LT] With kings, together, princes, come.
i.e. Princes come together with the kings.

(ds) **Rājassa, *Rañño, *Rājino manussā suṅkaṃ denti.**
[**suṅka**-tax, revenue]
[LT] For king, men, to tax, give.
i.e. Men give tax to the king.

(dp) ***Raññaṃ, *Rājūnaṃ, Rājānaṃ manussā suṅkaṃ denti.**
[LT] For kings, men, to tax, give.
i.e. Men give tax to the kings.

(abs) **Rājasmā, Rājamhā, *Raññā puriso varaṃ labhati.**
[**vara**-reward, gift, **citta**-group noun]
[LT] From king, man, to reward, gets.
i.e. Man gets the reward from the king.

(abp) **Rājehi-Rājebhi, *Rājūhi-Rājūbhi purisā varaṃ labhanti.**
[LT] From kings, men, to reward, gets.
i.e. Men get the reward from the kings.

(gs) **Rājassa, *Rañño, *Rājino nimantanaṃ buddho sampaṭicchati.**
[LT] Of king, to invitation, Buddha, accepts.
i.e. Buddha accepts the invitation of the king.
Note: (1) **nimantanaṃ**-invitation, **ni√manta+yu+aṃ**.
(2) **sampaṭicchati**-accepts, **saṃ**, **pati√isu**-to wish, **+a+ti**.

(gp) ***Raññaṃ, *Rājūnaṃ, Rājānaṃ santike mahāmaccā sannipatanti.**
[LT] Of kings, near, chief ministers, meet/assemble/gathers together.
i.e. Chief ministers hold a meeting near the king.
Note: (1) **santike**-near, in the presence, close.
(2) **mahāmaccā**-chief ministers, **mahā**-chief+**amacca**-minister, **+yo**.
(3) **sannipatanti**-congregate, **saṃ**, **ni√pata**-to fall, to land, **+anti**.

(ls) **Rājasmiṃ, Rājamhi, *Raññe, *Rājini āṇā ca senā ca atthi.**
[LT] In king, authority, also, army, also, has.
i.e. The king has authority and army as well.
Note: (1) **āṇā**-authority, (2) **senā**-army. These two words belong to **kaññā**-group nouns. (3) **atthi**-is, **asa**-to be, **+ti**.

(lp) ***Rājūsu, Rājesu janā apacāyanti.**
[**apa√ci**-to respect, **+anti**].
[LT] In kings, people, respect.
i.e. People respect the kings.

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148.S.M.a.brahmā.II.

Brahmā-(a) Holy God in the heaven (n).
(b) holy, noble (adj)
(Masculine gender, **a**-ending noun)

(ns) **Brahmā buddhaṃ vandituṃ brahmalokato āgacchati.**
[LT] Brahmā, to Buddha, to bow, from Brahma-world, comes.
i.e. The Brahmā comes from the brahma-world in order to bow (pay respect) to Buddha.
Note: (1) **vandituṃ**-to pay respect, **vanda**-to bow, **+i+tuṃ**-to (2) **brahmalokato**-from brahma world, brahma+**loka**-world +**to**-from.

(np) **Brahmāno buddhaṃ pucchituṃ upasaṅkamanti.**
[LT] Brahmās, to Buddha, to question, approach.
i.e. The Brahmās approach Buddha in order to ask questions.
Note: (1) **pucchituṃ**-to ask, **puccha**-to ask, **+i+tuṃ**-to (2) **upasaṅkamanti**-approach, **upa**-near, **saṃ**-well √**kamu**-to go, **+anti**.

(vs) **He *Brahme! buddho dhammaṃ desessati.**
[**disa**-to teach, +**ssati**-will, future-mode verb]
[LT] Brahmā!, Buddha, to Dhamma, will preach.
i.e. Brahmā! Buddha will preach the Dhamma.

(vp) **Bhavanto Brahmā, Bhavanto Brahmāno! buddhā dhammaṃ desessanti.**
[LT] Brahmās!, Buddhas, to Dhamma, will preach.
i.e. Brahmās! Buddhas will preach the Dhamma.

(as) **Brahmaṃ, Brahmānaṃ buddho āmanteti.**
[**ā√manta**-calls on, address, **+ṇe+ti**].
[LT] To Brahmā, Buddha, addresses.
i.e. Buddha addresses to the Brahmā.

(ap) **Brahmāno buddho eta'davoca.**
[**eta'davoca**=**etaṃ**-to this word, +**avoca**-said. Re: 34].
[LT] To Brahmās, Buddha, to this, spoke.
i.e. Buddha spoke this to the Brahmās.

(is) ***Brahmanā, *Brahmunā, Brahmena saddhiṃ buddho dhammaṃ katheti.**
[LT] With Brahmā, together, Buddha, to Dhamma, talks.
i.e. Buddha talks Dhamma with Brahmā.

(ip) **Brahmehi-bhi, *Brahmūhi-bhi saddhiṃ buddho dhammaṃ katheti.**
[LT] With Brahmās, together, Buddha, to Dhamma, talks.
i.e. Buddha talks Dhamma with Brahmās.

(ds) **Brahmassa, *Brahmuno buddho dhammaṃ deseti.**

[LT] For Brahmā, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma for Brahmā.

(dp) **Brahmānaṃ,*Brahmūnaṃ buddho dhammaṃ deseti.**

[LT] For Brahmās, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma for Brahmās.

(abs) ***Brahmanā,*Brahmunā āloko jāyati.** [**āloko**-light]

[LT] From Brahmā, the light, arises (emanates).

i.e. The light emanates from Brahmā.

(abp) **Brahmehi-bhi, *Brahmūhi-bhi āloko jāyati.**

[LT] From Brahmās, the light, emerges.

i.e. The light emanates from Brahmā.

(gs) **Brahmassa, *Brahmuno yācanaṃ buddho sampaṭicchi.**

[**yācana**-request, **+aṃ**]

[LT] Of Brahmā, to the request, Buddha, accepted.

i.e. Buddha accepted the request of Brahmā.

(gp) **Brahmānaṃ,*Brahmūnaṃ yācanaṃ buddho sampaṭicchi.**

[**saṃ, pati√iccha+ī**]

[LT] Of Brahmās, to the request, Buddha, accepted.

i.e. Buddha accepted the request of Brahmās.

(ls) **Brahmasmiṃ, Brahmamhi, Brahme, *Brahmani jano pasīdati.**

[LT] In Brahmā, people, adore.

i.e. People adore the Brahmā.

(lp) **Brahmesu jano pasīdati.**

[LT] In Brahmās, people, adore.

i.e. People adore the Brahmās.

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149.S.M.a.sakhā.II. Sakhā-friend.

(Masculine gender, **a**-ending noun)

(ns) **Ayaṃ puriso me Sakhā hoti.**
[LT] This, man, my, friend, is.
i.e. This man is my friend.

(np) **Ime purisā me *Sakhāyo, *Sakhāno,*Sakhino, *Sakhāro honti.**
[LT] These, men, my, friends, are.
i.e. These men are my friends.

(vs) **Bho Sakha, Sakhā, *Sakhi, *Sakhī, *Sakhe! mā akusalaṃ kammaṃ karohi.**
[LT] Oh friend! do not, to unwholesome, to deed, do.
i.e. Oh friend! Do not do unwholesome deed!
Note: (1) **mā**-do not, a *nipāta* particle of prohibition
(2) **karohi**-do, **kara**-to do, **+o+hi**, *pañcamī*-mode verb.

(vp) **Bhavanto *Sakhāyo, *Sakhāno,*Sakhino! kusalaṃ kammaṃ karotha.**
[LT] Oh friends! to wholesome, to deed, do.
i.e. Oh friends! Do wholesome deed!
Note: (2) **karotha**-do, **kara**-to do, **+o+tha**, *pañcamī*-mode verb.

(as) **Mama Sakhaṃ,*Sakhāraṃ, Sakhānaṃ ahaṃ passāmi.**
[LT] My, to friend, I, see.
i.e. I see my friend.

(ap) **Mayaṃ amhākaṃ *Sakhāyo, *Sakhāno,*Sakhino, *Sakhāro passāma.**
[LT] We, our, to friends, see.
i.e. We see our friends.

(is) **Sakhena, *Sakhinā, *Sakhārena ahaṃ vasāmi.**
[LT] With friend, I, live.
i.e. I live with a friend.

(ip) **Sakhehi-bhi,*Sakhārehi-bhi mayaṃ vasāma.**
[LT] With friends, we, live.
i.e. We live with friends.

(ds) **Ahaṃ *Sakhissa, *Sakhino dhanaṃ demi.**
[LT] I, for friend, to wealth, give.
i.e. I give wealth to friend.

(dp) **Sakhānaṃ, *Sakhārānaṃ,*Sakhīnaṃ dhanaṃ mayaṃ dema.**
[LT] For friends, to wealth, we, give.
i.e. We give wealth to friends.

(abs) **Naro *Sakhinā *Sakhismā-mhā, Sakhā, *Sakhārasmā-mhā-Sakhārā sukhaṃ labhati.**
[LT] Man, from friend, to happiness, gets.
i.e. Man gets happiness from friend.

(abp) **Narā Sakhehi-bhi, *Sakhārehi-bhi sukhaṃ labhanti.**
[LT] Men, from friends, to happiness, get.
i.e. Men get happiness from friends.

(gs) ***Sakhissa, *Sakhino kulaṃ kalyāṇamitto rakkhati.**
[**kula** is *citta*-group noun]
[LT] Of friend, to family, good-friend, protects.
i.e. The good friend protects the family of (his) friend.
Note: (1) **kalyāṇamitto**-good friend, **kalyāṇa**-good+**mitta**-friend, **+si**, (2) **rakkhati**-protects, **rakkha**-to protect, **+a+ti**.

(gp) **Sakhānaṃ, *Sakhārānaṃ,*Sakhīnaṃ gehaṃ mittā rakkhanti.**
[LT] Of friends, to home, friends, protect.
i.e. The friends protect the home of (their) friends.

(ls) **Sakhe mama pemaṃ atthi.** [**pema**-love]
[LT] In friend, my, love, has**.**
i.e. I have love (goodwill) in (toward) my friend.

(lp) **Sakhesu, *Sakhāresu no pemaṃ atthi.**
(**no** is pronounced as *naw* which means 'our')
[LT] In friends, our, love, has.
i.e. We have love (goodwill) in (our) friends.

****

150.S.M.a.attā.II. Attā-self, individual being, oneself.
(Masculine gender, **a**-ending nouns)

(ns) **Attā hi attano nātho hoti.**

[LT] Oneself, in fact, of oneself, refuge, is.

i.e. In fact, by oneself is one's refuge (help).

Note: (1) **hi**-in fact, affirmation, a *nipāta* particle of various meanings (2) **nātho**-refuge, resort, help.

(np) **Attāno attānaṃ nāthā honti.**

[LT] Ourselves, of oneself, refuges, are.

i.e. By ourselves are our refuge (help).

(as) **Paṇḍito Attaṃ, Attānaṃ pāpato rakkhati.**

[**pāpa**-evil, +**to**-from]

[LT] The wise, to oneself, from evil, protects.

i.e. The wise protects oneself from the evil.

(ap) **Paṇḍitā Attāno pāpato rakkhanti.**

[**rakkhanti**=protect. **rakkha**-to protect, **+a+anti**]

[LT] Wise men, to themselves, from evil, protect.

i.e. The wise men protect themselves from the evil.

(is) **Attanā, Attena kataṃ pāpaṃ attanā visujjhati.**

[**visujjhati=vi√sudha**-to cleanse, **+ya+ti**]

[LT] By oneself, done, evil, by oneself, purifies.

i.e. Evil done by oneself is purified by oneself.

(ip) **Attehi-bhi, *Attanehi-bhi kataṃ pāpaṃ attanehi visujjhati.**

[LT] By ourselves, done, evil, by oneself, purify.

i.e. Evil done by ourselves is (to be) purified by ourselves. [**kataṃ**-done, a *kita* verbal-noun]

(ds) **Puriso Attassa, *Attano sukhaṃ sāmaṃ karoti.**

[LT] Man, for oneself, to happiness, by oneself, creates.

i.e. Man creates happiness by oneself.

(dp) **Purisā Attānaṃ sukhaṃ sāmaṃ karonti.**

[LT] Man, for oneself, to happiness, by oneself, create.

i.e. Men create happiness by themselves.

(abs) **Attasmā-attamhā, Attā *Attanā vinā na koci nātho atthi.**

[LT] From oneself, except, not, any, refuge, is.

i.e. There is not any refuge except oneself.

(abp) **Attehi-bhi, *Attanehi-bhi vinā na koci nātho atthi.**

[LT] From ourselves, except, not, any, refuge, is.

i.e. There is not any refuge except ourselves.

(gs) **Attassa, *Attano sukhaṃ sayaṃ karoti.**

[LT] One's, to happiness, by oneself, creates.

i.e. One's happiness is created by oneself.

(gp) **Attānaṃ sukhaṃ sayaṃ karonti.**

[LT] Our, happiness, by oneself, create.

i.e. Our happiness is created by ourselves.

(ls) **Satto Attasmiṃ, attamhi, Atte, *Attani rūpaṃ samanupassati.**

[LT] Beings, in *atta*, to body, see.

i.e. Beings see (their) body as *atta*.

Note: (1) **rūpaṃ**-form, material element, (2) **samanupassati**-sees well repeatedly, **saṃ**-well, **anu**-again and again, √**disa**-to see, **+a+ti**, **ṃ** changed to **m** per rule 34 and **disa** changed to **passa** per rule 471.

(lp) **Sattā Attesu, *Attanesu rūpaṃ samanupassanti.**

[LT] Beings, in *attas*, to body, see.

i.e. Beings see (their) body as (their) *attas*.

Note: Atta is sometimes used as a reflexive pronoun. Also, **sayaṃ**, **sāmaṃ** are *nipāta*-particles used as reflexive which mean "by itself, by oneself."

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LESSON 55

Puṃliṅga, a-kāranta sadda
Masculine Gender,
a-ending nouns, Type (III)
Gacchanta-group Reader

151.S.M(A).a.gacchaṃ/anto.III.

Gacchaṃ, Gacchanto-the one who is going-**adj**, **noun**, while going-**present participle**.

Read the following sentences:

(ns) **Vihāraṃ Gacchaṃ, Gacchanto <u>puriso</u> antrāmagge buddhaṃ passati.**
[LT] To temple, while going, man, on the way, to Buddha, sees.
i.e. Man, while going to temple, sees Buddha on the way. [**antrā**-between+**magge**-at the road, a compound noun, **i.e.** on the way]

(np) **Vihāraṃ Gacchanto, Gacchantā <u>purisā</u> buddhaṃ passanti.**
[LT] To temple, while going, men, to Buddha, see.
i.e. Men, while going to temple, see Buddha.

(as) **Gāmaṃ Gacchaṃ, Gacchantaṃ <u>purisaṃ</u> sunakho anugacchati.**
[LT] To village, to going, to man, dog, follows.
i.e. The dog follows to (after) the man going to the village.
Note: (1) **sunakho**-dog, (2) **anugacchati**-follows, **anu**-following, accompanying, **√gamu**-to go, **+a+ti**.

(ap) **Gāmaṃ Gacchante <u>purise</u> sunakho anugacchati.**
[LT] To village, to going, to men, dog, follows.
i.e. The dog follows to (after) the men going to the village.

(is) **Nagaraṃ Gacchatā, Gacchantena <u>purisena</u> saddhiṃ bhikkhu gacchati.**
[LT] To town, with going, with man, together, monk, goes.
i.e. The monk goes together with the man who is going to the town.

(ip) **Nagaraṃ Gacchantehi, Gacchantebhi <u>purisehi</u> saddhiṃ bhikkhū gacchanti.**
[LT] To town, with going, with men, together, monks, go.
i.e. The monks go together with the men who are going to the town.

(ds) **Vanaṃ Gacchato, Gacchantassa <u>purisassa</u> bhikkhu bhojanaṃ deti.** [**vana**-forest]

[LT] To forest, for going, for man, monk, to food, gives.

i.e. The monk gives food for the man who is going to the forest.

(dp) **Vanaṃ Gacchataṃ, Gacchantānaṃ <u>purisāna</u>ṃ bhikkhu bhojanaṃ deti.** [**bhojana**-meal]

[LT] To forest, for going, for men, monk, to food, gives.

i.e. The monk gives food for the men who are going to the forest.

(abs) **Vanaṃ Gacchatā, Gacchantasmā, Gacchantamhā, Gacchantā <u>purisā</u> phalāni bhikkhu labhati.** [**phala**-fruit]

[LT] To forest, from going, from man, to fruits, monk, gets.

i.e. The monk gets fruits from the man who is going to the forest.

(abp)**Vanaṃ Gacchantehi, Gacchantebhi <u>purisehi</u> phalāni bhikkhu labhati.**

[LT] To forest, from going, from men, to fruits, monk, gets.

i.e. The monk gets fruits from the men who are going to the forest.

(gs) **Vanaṃ Gacchato, Gacchantassa <u>purisassa</u> kāyo kilamati.**

[LT] To forest, of going, of man, body, tires.

i.e. The body of the man who is going to the forest is tired.

Note: (1) **kāyo**-body, (2) **kilamati**-tired, **kilamu**-to be weary, **+a+ti**.

(gp) **Vanaṃ Gacchataṃ, Gacchantānaṃ <u>purisāna</u>ṃ kāyā kilamanti.**

[LT] To forest, of going, of men, bodies, tired.

i.e. The bodies, of the men who are going to the forest, are tired.

(ls) **Attano gehaṃ Gacchati, Gacchantasmiṃ, Gacchantamhi, Gacchante <u>purise</u> balaṃ atthi.** [**geha**-home]

[LT] Of one's own, to home, in going, in man, strength, is.

i.e. There is strength in the man who is going to his home.

(lp) **Attano gehaṃ Gacchantesu <u>purisesu</u> dhanaṃ atthi.**

[LT] Of one's own, to home, in going, in men, wealth, is.

i.e. There is wealth in the men who are going to their home./.

152.S.F.gacchantī.

Gacchantī-(the lady) who is going, while going.

(Feminine Gender, **ī**-ending noun, **gacchanta+ī**)

(ns) **Nagaraṃ Gacchantī itthī rukkhamūle vissamati.**

[LT] To town, going, woman, at the foot of tree, rests.

i.e. The woman who is going to town, rests at the foot of tree.

Note: (1) **rukkha**-of tree+**mūle**-at root. (2) **vissamati**-rests, **vi√samu**-to calm, **+a+ti**, one extra **s** added.

(np) **Nagaraṃ Gacchantiyo itthiyo rukkhamūle vissamanti.**

[LT] To town, going, women, at the foot of tree, rest.

i.e. The women who are going to town, rest at the foot of tree.

(as) **Gehaṃ Gacchantiṃ itthiṃ puriso passati.**

[LT] To home, to going, to woman, the man, sees.

i.e. The man sees woman who is going to the home.

(ap) **Gehaṃ Gacchantiyo itthiyo puriso passati.**

[LT] To home, to going, to women, the man, sees.

i.e. The man sees women who are going to the home.

(is) **Gehaṃ Gacchantiyā itthiyā saha puriso gāmaṃ gacchati.**

[LT] To home, with going, with woman, together, man, to village, goes.

i.e. The man goes to the village together with woman who is going to (her) home.

(ip) **Gehaṃ Gacchantīhi, Gacchantībhi itthīhi saha puriso gāmaṃ gacchati.**

[LT] To home, with going, with women, together, man, to village, goes.

i.e. The man goes to village together with women who are going to (their) home.

(ds) **Vane attano khettaṃ Gacchantiyā <u>itthiyā</u> puriso udakaṃ deti.** [**udaka**-water]

[LT] In forest, of one's own, to farm, of going, of woman, man, water, offers.

i.e. The man offers water for the woman who is going to her own farm in the forest.

(dp) **Vane attano khettaṃ Gacchantīnaṃ <u>itthīna</u>ṃ bhikkhu dhammaṃ katheti.**

[LT] In forest, of one's own, to farm, of going, of women, monk, to *Dhamma*, talks.

i.e. The monk talks *Dhamma* for the women who are going to their own farm in the forest.

(abs) **Nagaraṃ Gacchantiyā <u>itthiyā</u> bhikkhu bhattaṃ labhati.**

[LT] To town, from going, from woman, monk, to food, gets.

i.e. The monk gets food from the woman who is going to town.

(abp) **Nagaraṃ Gacchantīhi, Gacchantībhi <u>itthīhi</u> bhikkhū bhattaṃ labhanti.**

[LT] To town, from going, from women, monks, to food, get.

i.e. The monks get food from women who are going to town.

(ls) **Gehaṃ Gacchantiyā, Gacchantiyaṃ <u>itthiya</u>ṃ putto atthi.**

[**atthi**-is, has, **asa**-to be**+ti**]

[LT] To home, at going, at woman, son, is.

i.e. There is a son at the woman who is going to home.

(lp) **Gehaṃ Gacchantīsu <u>itthīsu</u> puttā santi.**

[**santi**-are, have, **asa+anti**]

[LT] To home, at going, at women, sons, are.

i.e. There are sons at the women who are going to home.

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Sample Sentences of Present Participle-suffix **māna**-suffixed word "**Gacchamāno**, (Masculine word-form)"

153.S.M.gaccha<u>māno</u>.

Note: māna and **ta**-suffixed two present participle nouns and their use in Pāḷi sentences are shown below to enrich and broaden the grammatical knowledge of Pāḷi students. They are similarly used as **gacchanta**. Alternative word-forms for feminine and neuter gender nouns are also simple and easy. Try to translate these sentences by oneself.

(ns) **Vihāraṃ Gacchamāno <u>puriso</u> antāmagge buddhaṃ passati.**
The man, who is going to the monastery, sees the Buddha on the path inside.

(np) **Vihāraṃ Gacchamānā <u>purisā</u> buddhaṃ passanti.**

(as) **Gāmaṃ Gacchamānaṃ <u>purisaṃ</u> sunakho anugacchati.**
The dog follows the man who is going to the village.

(ap) **Gāmaṃ Gacchamāne <u>purise</u> sunakho anugacchati.**

(is) **Nagaraṃ Gacchamānena <u>purisena</u> saddhiṃ bhikkhu gacchati.**
The monk goes together with the man who is going to the city.

(ip) **Nagaraṃ Gacchamānehi, Gacchamānebhi <u>purisehi</u> saddhiṃ bhikkhū gacchanti.**

(ds) **Vanaṃ Gacchamānassa <u>purisassa</u> bhikkhu bhojanaṃ deti.**
The monk gives food to the man who is going to the forest.

(dp) **Vanaṃ Gacchamānānaṃ <u>purisānaṃ</u> bhikkhu bhojanaṃ deti.**

(abs) **Vanaṃ Gacchamānasmā, Gacchamānamhā, Gacchamānā <u>purisā</u> phalāni bhikkhu labhati.**
The monk receives fruits from the men who are going the forest.

(abp)**Vanaṃ Gacchamānehi, Gacchamānebhi <u>purisehi</u> phalāni bhikkhu labhati.**

(gs) **Vanaṃ Gacchamānassa <u>purisassa</u> kāyo kilamati.**
The body, of the man who is going to the forest, becomes fatigued.

(gp) **Vanaṃ Gacchamānānaṃ <u>purisānaṃ</u> kāyā kilamanti.**

(ls) **Attano gehaṃ Gacchamānasmiṃ, Gacchamānamhi, Gacchamāne <u>purise</u> balaṃ atthi.**
There is strength in the man who is going to his own home.

(lp) **Attano gehaṃ Gacchamānesu <u>purisesu</u> dhanaṃ atthi.**

Sample Sentences of **ta**-suffixed past participle word.

"**154.S.M.gato.III. Gato** (Masculine word-form)"

Note: Even though it is a past-participle in the grammatical term, the meaning is very much the same and used as such in Pāḷi texts with only a slight hint of the past.

(ns) **Vihāraṃ Gato puriso antrāmagge buddhaṃ passati.**
The man, who is going to the monastery, sees the Buddha on the path inside.
(np) **Vihāraṃ Gatā purisā buddhaṃ passanti.**

(as) **Gāmaṃ Gataṃ purisaṃ sunakho anugacchati.**
The dog follows the man who is going to the village.
(ap) **Gāmaṃ Gate purise sunakho anugacchati.**

(is) **Nagaraṃ Gatena purisena saddhiṃ bhikkhu gacchati.**
The monk goes together with the man who is going to the city.
(ip) **Nagaraṃ Gatehi, Gatebhi purisehi saddhiṃ bhikkhū gacchanti.**

(ds) **Vanaṃ Gatassa purisassa bhikkhu bhojanaṃ deti.**
The monk gives food to the man who is going to the forest.
(dp) **Vanaṃ Gatānaṃ purisānaṃ bhikkhu bhojanaṃ deti.**

(abs) **Vanaṃ Gatasmā, Gatamhā, Gatā purisā phalāni bhikkhu labhati.**
The monk receives fruits from the men who is going the forest.
(abp) **Vanaṃ Gatehi, Gatebhi purisehi phalāni bhikkhu labhati.**

(gs) **Vanaṃ Gatassa purisassa kāyo kilamati.**
The body of the man who is going to the forest becomes fatigued.
(gp) **Vanaṃ Gatānaṃ purisānaṃ kāyā kilamanti.**

(ls) **Attano gehaṃ Gatasmiṃ, Gatamhi, Gate purise balaṃ atthi.**
There is strength in the man who is going to his own home.
(lp) **Attano gehaṃ Gatesu purisesu dhanaṃ atthi.**

155.S.M.bhavanta.III. Bhavanta [bhū+anta]

Meaning: Your honorable, Gentleman

(ns) **Bhavaṃ, Bhavanto <u>gotamo</u> dhammaṃ carati.**

[LT] Venerable, Gotama, to Dhamma, practices.

i.e. Venerable Gotama practices Dhamma.

(np) **Bhavanto, Bhavantā, *Bhonto, *Bhontā <u>bhikkhū</u> upāsakānaṃ dhammaṃ desenti.**

[LT] Venerable, monks, to devotees, to Dhamma, teach.

i.e. Venerable monks teach Dhamma to devotees.

(vs) (a) **Ko nu kho Bho, *Bhavanta, *Bhonta, Bhante, *Bhadde gotama hetu?**

[LT] What, ?, venerable, Gotama, the reason.

i.e. What is the reason venerable Gotama?

Note: nu-particle signifies question. **kho**-particle has no meaning here.

(b) **Suṇātu me Bhante saṅgho!.**

[LT] Listen, me, venerable, monks.

i.e. Listen to me venerables!

Note: bhante is found to be both singular and plural word in a wider area of Pāḷi texts.

(vp) **Suṇantu Bho, Bhavanto, Bhavantā, *Bhonto, *Bhontā mama vacanaṃ!**

[LT] Listen, your venerables, my, speech.

i.e. Listen to my speech your venerables!

Note: (1) **suṇantu**=listen, **su**-to hear, **+ṇā+antu** (*pañcamī*-verb).
(2) **vacanaṃ**-speech, **vaca**-to say, **+yu+aṃ**.

(as) **Bhavantaṃ <u>gotama</u>ṃ ahaṃ pucchāmi.**

[**puccha**-to ask, **+a+mi**]

[LT] To venerable, Gotama, I, ask.

i.e. I ask (you) venerable Gotama.

(ap) **Bhavante <u>bhikkhū</u> mayaṃ vandāma.**

[LT] To venerable, monks, we, bow.

i.e. We bow (you) venerable monks.

(is) **Bhavatā, *Bhotā, Bhavantena <u>gotamena</u> saddhim ahaṃ dhammaṃ carāmi.**
[LT] With venerable, with Gotama, together, I, to Dhamma, practice.
i.e. I practice Dhamma together with venerable Gotama.

(ip) **Bhavantehi, Bhavantebhi <u>bhikkhūhi</u> saddhiṃ mayaṃ dhammaṃ carāma.**
[LT] With venerable, with monks, together, we, to Dhamma, practice.
i.e. We practice Dhamma together with venerable monks.

(ds) **Bhavato, *Bhoto, Bhavantassa <u>ānandassa</u> ahaṃ bhojanaṃ demi.**
[LT] For venerable, for Ānanda, I, to food, offer.
i.e. I offer food to venerable Ānanda.

(dp) **Bhavataṃ, Bhavantānaṃ <u>bhikkhūna</u>ṃ mayaṃ bhojanaṃ dema.**
[LT] For venerable, for monks, we, to food, offer.
i.e. We offer food to venerable monks.

(abs) **Bhavatā, Bhavantasmā, Bhavantamhā, Bhavantā <u>ima</u>ṃ dhammaṃ ahaṃ suṇāmi.**
[LT] From venerable, to this, to Dhamma, I, listen.
i.e. I listen to this Dhamma from venerable.

(abp) **Bhavantehi, Bhavantebhi <u>ima</u>ṃ vacanaṃ mayaṃ suṇāma. [su+ṇā+ma]**
[LT] From venerable, to this, to speech, we, listen.
i.e. We listen to this speech from venerable.

(gs) **Bhavato, *Bhoto, Bhavantassa vacanaṃ ahaṃ saddahāmi.**
[LT] Of venerable, to speech, I, believe.
i.e. I believe in the speech of venerable.
Note: saddahāmi-(I) believe.**saṃ**-well√ **dhā**-to keep+**mi**.

(gp) **Bhavataṃ, Bhavantānaṃ <u>bhikkhūna</u>ṃ vacanaṃ mayaṃ saddahāma.**
[LT] Of venerables, of monks, to speech, we, believe.
i.e. We believe in the speech of venerable monks.

(ls) **Bhavati, Bhavantasmiṃ, Bhavantamhi, Bhavante <u>gotame</u> ahaṃ pasīdāmi.**
[LT] In venerable, in Gotama, I, admire/is pleased.
i.e. I admire in venerable Gotama.

(lp) **Bhavantesu <u>bhikkhūsu</u> mayaṃ pasīdāma.**
[LT] In venerables, in monks, we, admire.
i.e. We admire in venerable monks./.

156.S.M.bhadanta.III. **Bhadanta**-good honorable, venerable monk

(A polite term like **bho** and **bhavanta**, mostly said as a polite reference to monks by people)

[**a**-ending masculine gender noun, similar to **purisa**]

Read the following sentences:

(ns) **Bhaddanto gāmaṃ āgacchati.**
[LT] Venerable one, to village, comes.
i.e. Venerable one comes to the village.

(np) **Bhaddantā gāmaṃ āgacchanti.**
[LT] Venerables, to village, come.
i.e. Venerables come to the village.

(vs) **Bho *Bhaddanta, *Bhadanta, Bhante gāmaṃ āgacchatha!**
[LT] Venerable one!, to village, come.
i.e. Come to village venerable!

(vp) **Bhaddantā amhākaṃ gāmaṃ āgacchatha!**
[LT] Venerables!, our, to village, come.
i.e. Come to our village venerables!

(as) **Bhaddantaṃ ahaṃ apacāyāmi.**
[LT] To venerable one, I, respect.
i.e. I respect the venerable.
Note: apacayāmi-(I) respect, **apa√ci**-to respect, **+a+mi**.

(ap) **Bhaddante mayaṃ apacayāma.**
[LT] To venerables, we, respect.
i.e. We respect the venerables.

(is) **Bhaddantena saha ahaṃ dhammaṃ carāmi.**
[LT] with the venerable one, with, I, the Dhamma, practice
i.e. I practice the Dhamma with the venerable one.

(ip) **Bhaddantehi, Bhaddantebhi saha mayaṃ dhammaṃ carāma.**
[LT] with the venerable ones, with, we, the Dhamma, practice
i.e. We practice the Dhamma together with the venerable ones.

(ds) **Bhaddantassa ahaṃ piṇḍapātaṃ demi.**

[LT] For venerable, I, to food, offer.

i.e. I offer food for the venerable.

(dp) **Bhaddantānaṃ mayaṃ piṇḍapātaṃ dema.**

[LT] For venerables, we, to food, offer.

i.e. We offer food for venerables.

(abs) **Bhaddantasmā, Bhaddantamhā, Bhaddantā mayaṃ dhammaṃ suṇoma.**

[LT] From venerable, we, to Dhamma, hear.

i.e. We hear Dhamma from venerable.

(abp) **Bhaddantehi, Bhaddantebhi mayaṃ dhammaṃ suṇoma.**

[LT] From venerables, we, to Dhamma, hear.

i.e. We hear Dhamma from venerables.

(gs) **Bhaddantassa ovādaṃ ahaṃ suṇomi.**

[LT] Of venerable, to instruction, I, listen.

i.e. I listen to the instruction of venerable.

(gp) **Bhaddantānaṃ ovādaṃ mayaṃ suṇoma.**

[LT] Of venerables, to instruction, we, listen.

i.e. We listen to the instruction of venerables.

(ls) **Bhaddantasmiṃ, Bhaddantamhi, Bhaddante mayaṃ pasīdāma.**

[LT] in the Venerable One, we have faith.

i.e. We are is pleased/ have faith in the venerable One.

(lp) **Bhaddantesu mayaṃ pasīdāma.**

[LT] in the Venerable Ones, we, have faith/are pleased.

i.e. We are pleased/ have faith in the venerable Ones.

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157.S.A.M.santa(1).III. Santa-while, being, present, existing (adj)

Note: In this first meaning, only some case-endings are shown as not all case-forms are found in the Pāḷi texts. Even among applicable word-forms, only simple word-forms are found in the frequent usage.

(ns) **Ko Santo kaṃ paccācikkhasi.** [**paccācikkhati**=renounces, forsakes, **pati, ā√ cikkha**-to forsake, **+ a+ti**]
[LT] who, being, to whom, (you) forsake.
i.e. Being who, whom do you forsake? Who you forsake whom.

(np) **Cattāro'me bhikkhave puggalā Santo, saṃvijjamānā lokasmiṃ.** [**cattāro+ime**]
[LT] Four, these, monks, individuals, are, present, in the world.
i.e. Disciples! (there are) four (types of) individuals present in the world.
Note: (1) **puggalā**-individuals, persons. (2) **saṃvijjamānā**-are present, **saṃ√vida+ya+māna+yo**. This word is a *kita*-noun with two suffixes, synonymous with **santo**.

(as) **<u>Santaṃ</u> vā ajjhattaṃ kāmacchandaṃ 'atthi me ajjhattaṃ kāmacchando'ti pajānāti.**
[LT] To existing, also, in oneself, to sensual desire, (there) is, my, inside, sensual desire, thus, knows.
i.e. (Meditator) knows there is sensual desire in me (if he sees) sensual desire is present in him.
Note: (1) **kāmacchando'ti-kāmacchando**-sexual desire, **+iti**.
(2) **pajānāti**-clearly knows. **pa√ñā+nā+ti**.

(ap) **Paṇḍito ajjattaṃ <u>Sante</u> <u>akusale</u> dhamme pajānāti.**
[LT] The wise, inside, to existing, to unwholesome, to dhammas, clearly knows.
i.e. The wise knows the arising unwholesome (mental) states in oneself.

(is) **Iti puṭṭhena Satā ānanda 'atthī'tissa vacanīyaṃ.**
[**atthītissa-atthi**-there is, **+iti**-thus, **+assa**-should be]
[LT] Thus, asked, being, Ānanda, (there) is, should be, answered.
i.e. Ānanda! being asked thus, you should answer as there is.

(ip) This case-ending word-forms not found despite being applicable.

(ds) **Samaṇassa Sato, Santassa bhikkhussa manussā dānaṃ denti.**

[LT] For a *samaṇa*, for being, for monk, men, alms, offer.

i.e. Men offer alms to monks for being *samaṇa* (**i.e.** those practicing for inner calm and peace).

(dp) **Pabbajitānaṃ Sataṃ, Santānaṃ bhikkhūnaṃ manussā sakkāraṃ karonti.**

[LT] For renunciate, for being, for monks, men, respectful treatment, do.

i.e. Men do respectful treatment to monks for being renunciate, (those who left lay-men's life for spiritual progress are called **pabbajita**).

Note: (1) **pabbajitānaṃ**-those who have gone forth, **i.e.** those who left householder's life [**pa√vaja**-to go, **+i+ta**].

(2) **sakkāraṃ**-respectful treatment, devotion, [**saṃ**-well, √**kara**-to do, **+ṇa**-suffix**+aṃ**].

(abs, abp) This case-ending word-form not found though applicable.

(gs) (a) **Bodhisattasse'va Sato, Santassa eta'dahosi.**

[LT] Aspirant of Buddhahood, only, of being, this thought, arose.

i.e. This thought arose even while being a bodhisatta.

Note: (1) **bodhisattase'va=bodhisattassa+eva**

(2) **eta'dahosi=etaṃ**-this thought+**ahosi**-arose, was.

(gs) (b) **Āturakāyassa me Sato, Santassa cittaṃ anāturaṃ bhavissati.**

[LT] of sick body, my, of being, the mind, without being sick, will be.

i.e. My mind will remain unaffected despite my body being sick.

Note: (1) **āturakāyassa**=of sick-body, **ātura**-sick, hurt+**kāya**-body, a *bahubbīhi* atttributive compound noun (2) **anāturaṃ=na**-not, without, +**āturaṃ**-sick, hurt, (a compound noun).

(gp) **Manussānaṃ yeva Sataṃ, Santānaṃ, manussabhūtānaṃ dissanti hīnapaṇītatā.**

[LT] Of human, only, (despite) being, human beings, are seen, being low and being high.

i.e. (The abject unequal conditions) of being low and being high are seen (despite all of them) being human beings.

Note: (1) **manussabhūtānaṃ**-being humans. **yeva-eva**-only, **y** is inserted. (3) **dissanti-disa**-to see, **+anti**. (4) **hīnapaṇītatā-hīna**-being low+**paṇīta**-being high+**tā**-being, a *taddhita*-noun.

(ls) (a) **Imasmiṃ Sati, Santasmiṃ, Santamhi, Sante idaṃ hoti.**

[LT] When this (cause), when present, this (result), is.

i.e. When this cause is present, this result arises.

(b) **Addhā kho bhante evaṃ Sati, Sante hoti sandiṭṭhikaṃ sāmaññaphalaṃ.**

[LT] Surely, venerable, thus, being, is, oneself-noticeable, benefit of monastic life.

i.e. Venerables! Surely, if being so, (it) is oneself-noticeable benefit of being a monk.

(lp) **Evaṃ khandhesu Santesu hoti 'satto'ti sammuti.**

[LT] Thus, (when) *khandhas*, i.e. aggregates, (when) present, is, an individual being, as, concept.

i.e. There arises the concept as "an individual being" when aggregates are present. (**i.e.** The concept or conventional term or recognition as "an individual living being" is rather based on the presence of five aggregates).

Note: (1) **khandhesu**-(five) *khandha* or aggregates. (2) **satto'ti**-**satto**-an individual being [**saja**-to cling to, to attach to**+ta**, a being is called ***satta*** in Pāḷi because it always cling to its life and everything associated with life with so much attachment and clinging. [A masculine gender *kita*-noun of *purisa*-group]**+iti**-as. (3) **sammuti**-term, concept, recognition, a *kita*-noun, of *ratti*-group, feminine gender.[**saṃ**-well, **ṃ** of changed to **m** by rule of 31√ **mana**-to recognize, to acknowledge**+ti**-act of].

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158.S.A.M.asan<u>ta</u>.III. **Asanta**-evil

[**na√samu+ta,** *kita*-noun]

Antonym of **Santa: Asanta=*na+santa*** (a) not being, not present, not true, false (b) not saintly person, evil person. This word is similarly declined and used in the Pāḷi texts as the word **santa** such as:

Case	Singular	Plural
Nom	**asanto**	**asanto, asantā**
Acc	**asantaṃ**	**asante**
Ins	**asatā, asantena** *etc.*	

Sample sentences and usage:

Asanta-evil [**na√samu+ta**, *kita*-noun]

(np) **Asanto nirayaṃ yanti, santo saggaparāyaṇā**

(Devatā-saṃyutta Pāḷi Text)

[LT] Evil persons, to hell, go, the virtuous, heaven-bound.

i.e. Evil people go to the hell (while) the virtuous are heaven-bound.

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Asanta-not true, false, absent.

[**na√asa+ta**, *kita*-noun]

(as) **<u>Asanta</u>ṃ vā ajjattaṃ kāmacchandaṃ 'natthi me ajjattaṃ kāmacchando'ti pajānāti.**

[LT] To not existing, also, in oneself, to sensual desire, (there) is not, my, inside, sensual desire, thus, knows.

(Mahāsatipaṭṭhāna-sutta, Dīghanikāya Text)

i.e. (Meditator) knows there is no sensual desire in me (if he sees) no sensual desire present in him.

(is) **Abbhācikkhanti ca pana maṃ te asatā abhūtena.**

[LT] Accuse, also, (**pana** has no meaning), to me, they, by false, by not true fact.

i.e. They accuse me of false and non-factual slander.

(Mahāsīhanāda-sutta, Dīghanikāya Text).

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There is another word 159.S.A.M.samāna.III. **Samāna** which has two meanings:

Samāna-while, being (adj, adv)

[**asa+māna+si**, variable gender, *kita*-noun]

Samāna-similar, same (adj)

[**sadisa√mana+si**, variable gender, *kita*-noun]

Note: This word does not belong to type (III) **a**-ending nouns but a general adjective noun of three genders. Only some case-endings are shown in the sample sentences because not all case-forms are found in the Pāḷi texts.

Sample Sentences:

(ns) **Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati.**

(Brahmajāla-sutta, Dīghanikāya Text)

[LT] to this life, coming, being, from home, to homeless life, goes forth.

i.e. Having come to this (human) life, (he) goes forth from householder's life to homeless life, i.e. (He) enters into an ascetic life when (he) comes to this (human) life.

Note: (1) **itthattaṃ**-to this condition, such an existence, [**ima+thaṃ**, **ttaṃ**, Re: 399, 360] (2) **agārasmā**-from home, from layman's life, [**agāra+smā**] (3) **anagāriyaṃ**-**angāra**-homeless, **+iya+aṃ**, a *taddhita* noun.

(np) **Pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti.**

(Brahmajāla-sutta, Dīghanikāya Text)

[LT] to question, asked, being, to evasive speech, reach/engages in.

i.e. (They) reach to evasive speech when being asked with questions. (They resorted to evasive speech when asked).

Note: (1) **puṭṭhā**-asked, [**puccha+ta**] (2) **vācāvikkhepaṃ**-**vācā**-speech+**vikkhepaṃ**-to deflection (a compound noun).

(as) **Tathā pabbajitaṃ samānaṃ sabrahmacārino ovadanti.**

(Ūmībhaya-sutta, Catukkha Aṅguttara Nikāya Pāḷi Text)

[LT] Thus, to ascetic life, being, co-meditators, advise.

i.e. Thus, being a monk, co-meditators advise (him who entered into monastic life).

Note: (1) **sabrahmacārino**-co-meditator friends. **sa**-together + **brahma**-holy spiritual practice + **cārī**-those who practice **+ yo**, **yo** changed to **no**. (2) **ovadanti**-instruct. **o√vada+a+anti**.

(ap) **Ājānī'yeva samāne ājānīyaṭhāne ṭhapessāma.**

(Potaliya-sutta, Majjhimanikāya Pāḷi text)

[LT] heroic/well bred/superior, only, being, in the position of hero/well bred, (we) shall place.

i.e. Being heroic, we shall place him in a position of hero.

Note: (1) **ājānīyeva**-**ājānīye+eva**. **ājānīye**-very valiant, well bred, superior. (2) **ājānīyaṭhāne**-the position of hero/well bred/superior.

160.S.A.M.santa(2).III. **Santa**-a Saint (n), virtuous (adj)

(ns) **Saṃ, Santo** **<u>naro</u> saccaṃ bhaṇati, kalyāṇaṃ karoti.**

[**bhaṇati**=says, **bhaṇa**-to say, **+a+ti**]

[LT] Saintly, man, to truth, speaks, to virtuous deed, does.

i.e. Saintly man speaks truth and does virtuous deed.

(np) **Santo, Santā** **<u>narā</u> saccaṃ bhaṇanti, kalyāṇaṃ karonti.**

[LT] Saintly, men, to truth, speak, to virtuous deed, do.

i.e. Saintly men speak truth and do virtuous deed.

(vs) **Santa saccaṃ bhaṇāhi!** [**bhaṇāhi**-speak, *pañcamī* mode verb]

[LT] Saint, to truth, speak.

i.e. Saint, speak the truth!

(vp) **Santo, Santā saccaṃ bhaṇatha! kalyāṇaṃ karotha!**

[**bhaṇatha, karotha**-*pañcamī* mode verbs]

[LT] Saints, to truth, speak, to virtuous deed, do.

i.e. Saints, speak truth, do virtuous deed!

(as) **Saṃ, Santaṃ** **<u>nara</u>ṃ manussā mānenti, garuṃ karonti.**

[LT] To saintly, to man, men, adore, respectfully, do, i.e. treat.

i.e. Men adore and respectfully treat a saintly man.

Note: (1) **mānenti**-adore+**māna**-to adore, **+ṇe+anti**.

(2) **garuṃ**-respectfully, adv. **karonti**-treat, **kara**-to do, **+o+anti**.

(ap) **Sante** **<u>nare</u> manussā garuṃ karonti.**

[LT] To saintly, to men, men, respectfully, do, treat.

i.e. Men respectfully treat saintly men.

(is) **Satā, Santena** **<u>purisena</u> saṃvāso sukho hoti.**

[**saṃvāso-saṃ**-together+**vāso**-living, *kita*-noun]

[LT] With saintly, with man, living together, joy, is.

i.e. Living together with a saintly man is joyous.

(ip) **Santehi, Santebhi, *Sabbhi** **<u>narehi</u> saṃvāso sukho hoti.**

[LT] With saintly, with men, living together, joy, is.

i.e. Living together with saintly men is joyous.

(ds) **Sato, Santassa <u>narassa</u> manussā sādhukāraṃ karonti.**
[**sādhu**-good+**kāra**-act, a *kita*-noun]
[LT] For saintly, for man, men, joyous appreciation, do.
i.e. Men do joyous appreciation for a saintly man.

(dp) **Sataṃ, Santānaṃ, *Satānaṃ <u>narāna</u>ṃ manussā sādhukāraṃ karonti.**
[LT] For saintly, for men, men, joyous appreciation, do.
i.e. Men do joyous appreciation for saintly men.

(abs) **Satā, Santasmā, Santamhā, Santā <u>narasmā</u> bhayaṃ natthi.**
[LT] From saintly, from man, danger/dread, not, is.
i.e. There is no danger from a saintly man.
Note: (1) **bhaya**-danger. (2) **natthi**-not is, **na**-not√**atthi**-is, **asa**-to be, **+ti**.

(abp) **Santehi, Santebhi, *Sabbhi <u>narehi</u> manussā sukhaṃ labhanti.**
[LT] From saintly, from men, men, to joy, get.
i.e. Men get joy from saintly men.

(gs) **Sato, Santassa <u>narassa</u> ācāraṃ manussā anukaronti.**
[LT] Of saintly, of man, to conduct, men, emulate.
i.e. Men emulate the conduct of a saintly man.
Note: (1) **ācāraṃ**-conduct. **ā√cara+ṇa+aṃ** (2) **anukaroti**-immitate, emulate, **anu**-following√ **kara**-to do, **+o+anti**.

(gp) **Sataṃ, Santānaṃ, *Satānaṃ <u>narāna</u>ṃ ākāraṃ ca ācāraṃ ca aññe anukaronti.**
[LT] Of saintly, of men, manner, also, conduct, also, others, emulate.
i.e. Others emulate the manner and conduct of saintly men.
Note: ākāraṃ-manner. **ā√kara+ṇa+aṃ**.

(ls) **Sati, Santasmiṃ, Santamhi, Sante <u>nare</u> dhammo atthi. Karuṇā atthi.**
[LT] In saintly, in man, Dhamma, there is, compassion, there is.
i.e. There is Dhamma and compassion in a saintly man.

(lp) **Santesu <u>naresu</u> dhammo atthi. Karuṇā atthi. Mettā atthi.**
[LT] In saintly, in men, Dhamma, there is, compassion, there is, love, there is.
i.e. There is Dhamma, compassion and love in saintly men.

161.S.A.M.arahanta.III. Arahanta

Meaning: the enlightened holy saint
who attained the fourth stage of enlightenment.
[the root: **araha**-to be worthy of+**anta**-suffix]

Read the following sentences:

(ns) **Amhākaṃ buddho Arahaṃ, *Arahā** (found in Pāḷi texts) **Arahanto hoti.**
[LT] Our, Buddha, Arahanta, is.
i.e. Our Buddha is an Arahanta (the one who had attained the fourth stage of enlightenment, the one who is worthy of being worshipped. Two meanings).

(np) **Buddhassa kāle bahū Arahanto, Arahantā honti.**
[LT] Of Buddha, in times, many, Arahanta, are.
i.e. In Buddha's time, there are many Arahantas.

(vs) **Arahanta! amhe dhammaṃ desehi!**
[LT] Enlightened Arahanta saint!, to us, to Dhamma, teach.
i.e. Teach us Dhamma holy Arahanta saint!

(vp) **Arahanto, Arahantā! amhe dhammaṃ desetha!**
[**desehi, desetha**, *pañcamī* mode verbs]
[LT] Enlightened Arahanta saints!, to us, to Dhamma, teach.
i.e. Teach us Dhamma holy Arahanta saints!

(as) **Arahantaṃ upāsako vandati.**
[LT] To enlightened Arahanta saint, devotee, bows.
i.e. Devotee bows to an Arahanta.

(ap) **Arahante upāsakā vandanti.**
[LT] To enlightened Arahanta saints, devotees, bow.
i.e. Devotee bow to Arahanta saints.

(is) **Arahatā, Arahantena saha upāsako dhammaṃ carati.**
[LT] With enlightened Arahanta saint, together, devotee, to Dhamma, practices.
i.e. Devotee practices Dhamma together with an Arahanta saint.

(ip) **Arahantehi, Arahantebhi saddhiṃ upāsakā dhammaṃ caranti.**
[LT] With enlightened Arahanta saints, together, devotees, to Dhamma, practice.
i.e. Devotees practice Dhamma together with Arahanta saints.

(ds) (a) **Namo tassa <u>bhagavato</u> *<u>Arahato</u> sammāsambuddhassa.**

[LT] Bow, to that, to glorious, to enlightened Arahanta saint, to perfectly enlightened.

i.e. (I) bow to that glorious, Arahanta saint Buddha, who is perfectly enlightened.

Note: (1) **namo**-(I) bow. (2) **sammāsambuddhassa**-to perfectly enlightened one, **sammā**-well, **saṃ**-by oneself, on one's own intuitive wisdom, √**budha**-to know, **+ta**-perfect-tense suffix, **+sa**. **ṃ** of **saṃ** changed to **m** per 31.

(b) **Arahantassa upāsako bhojanaṃ dadāti.**

[**dā**-to give, **+a+ti**]

[LT] For enlightened Arahanta saint, devotee, to meal, offers.

i.e. Devotee offers meal to Arahanta saint.

(dp) **Arahataṃ, Arahantānaṃ upāsakā bhojanaṃ dadanti.**

[LT] For enlightened Arahanta saints, devotees, to meal, offer.

i.e. Devotees offer meal to Arahanta saints.

(abs) **Arahatā, Arahantasmā, Arahantamhā, Arahantā upāsako ovādaṃ labhati.**

[LT] From enlightened Arahanta saint, devotee, to instruction, gets.

i.e. Devotee gets instruction from Arahanta saint.

(abp) **Arahantehi, Arahantebhi upāsakā puññaṃ labhanti.**

[**puñña**-merit, *citta*-group noun]

[LT] From enlightened Arahanta saints, devotees, to merit, get.

i.e. Devotees get merit from Arahanta saints.

(gs) ***Arahato, Arahantassa vihāraṃ upāsako parisodheti.**

[**pari√sudha**-to clean, **+ṇe+ti**]

[LT] Of enlightened Arahanta saint, to temple, devotee, cleans.

i.e. Devotee cleans the temple of Arahanta saint.

(gp) **Arahataṃ, Arahantānaṃ vihāre upāsakā prisodhenti.**

[LT] Of enlightened Arahanta saints, to temples, devotees, clean.

i.e. Devotees clean the temples of Arahanta saints.

(ls) **Arahati, Arahantasmiṃ, Arahantamhi, Arahante upāsakā sakkaccaṃ upaṭṭhahanti.**

[LT] On enlightened Arahanta saint, devotees, respectfully, look after.

i.e. Devotees respectfully look after the Arahanta saint.

[**upa**-nearby, **tiṭṭhanti**-stand, **i.e.** look after, care]

Note: (1) **sakkaccaṃ**-respectfully, adv. (2) **upaṭhahanti**-stand by, look after, **upa**-nearby√**ṭhā**-to stand**+anti.**

The root **ṭhā** changed to **ṭhaha** in morphological process.

(lp) **Arahantesu upāsakā sakkaccaṃ upaṭhahanti.**

[LT] On enlightened Arahanta saints, devotees, respectfully, care.

i.e. Devotees respectfully care Arahanta saints.

Note: Most underlined words are modified words because **gacchanta**-group nouns are mostly used as adjectives in these sentences.

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LESSON 56

Puṃliṅga, Ākāranta sadda

Masculine Gender,

ā-ending noun Reader

162.S.M.sā. **Sā**-dog

Read the following sentences:

(ns) **Sā bhojanasālāya tiṭṭhati.**

[**bhojana**-meal+**sālā**-hall (a compound-noun)]

[LT] Dog, at meal-house, stands/stays.

i.e. The dog hangs around at the meal-house.

(np) **Sāno bhojanasālāya tiṭṭhanti.**

[LT] Dogs, at meal-house, stand.

i.e. The dogs hang around at the meal-house.

(as) **Sānaṃ bhikkhu anukampati.**

[LT] To dog, monk, feels compassion.

i.e. The monk feels compassion to the dog.

(ap) **Sāne sāmaṇerā anukampanti. bhattaṃ ca denti.**

[LT] To dogs, novices, feels compassion, to food, also, give.

i.e. The novices feel compassion and give food to the dogs.

Note: sāmaṇerā=novices, the one who is a monk's lineage, **samaṇa**-of monk+**ṇera**-lineage, **+yo**, a *taddhita*-noun.

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LESSON 57

Puṃliṅga,
i-kāranta sadda
Masculine Gender,

i-ending nouns Reader

163.S.M.aggi. Aggi-fire

(ns) **Aggi,*Aggini vanaṃ jhāyati.**

[LT] The fire, to forest, burns.

i.e. The fire burns the forest.

Note: jhāyati=burns, **jhe**-to burn, **+a+ti**, **e** of the root changed to **āya**.

(np) **Aggī, Aggiyo,*Aggayo vanaṃ jhāyanti.**

[LT] The fires, to forest, burn.

i.e. The fires burn the forest.

(as) **Aggiṃ naro udakena vūpasameti.**

[LT] To fire, man, by water, puts out.

i.e. The man puts out the fire with water.

(ap) **Aggī, Aggiyo,*Aggayo narā udakena nibbāpenti.**

[LT] To fires, men, by water, put out.

i.e. The men put out the fire by means of water.

Note: (1) **vūpasameti**=causes to extinguish**, vi+upa√samu**-to put out, **+ṇe+ti**, a causative verb. (2) **nibbāpenti**-causes to cease burning. **ni**-out√**vā**-to blow, **+ṇāpe+anti**, also a causative verb, the same meaning.

(is) **Agginā naro odanaṃ pacati.** [**odana**-rice]

[LT] With fire, man, to rice, cooks.

i.e. The man cooks the rice with fire.

(ip) **Aggīhi-Aggībhi Aggihi-Aggibhi narā odnaṃ pacanti.**

[LT] With fires, men, to rice, cook.

i.e. The men cook the rice with fire.

(ds) **Udakaṃ Aggissa, Aggino paṭipakkhaṃ hoti.**

[LT] Water, of fire, opposite, is.

i.e. The water is opposite of fire.

Note: paṭipakkhaṃ-opposition, adj [**pati**-against+**pakkha**-side].

(dp) **Udakāni Aggīnaṃ, Agginaṃ paṭipakkhāni honti.**

[LT] Waters, of fire, opposite, are.

i.e. The waters are opposite of fire.

(abs) **Aggismā, Aggimhā,*Agginā bhayaṃ jāyati.**

[LT] From fire, danger, arises.

i.e. The danger arises from fire.

(abp) **Aggīhi-Aggībhi,Aggihi-Aggibhi bhayaṃ jāyati.**

[LT] From fires, danger, arises.

i.e. The danger arises from fires.

(gs) **Aggissa, Aggino dhūmo ca jālā ca uṇhā honti.**

[LT] Of fire, smoke, also, flames, also, hot, are.

i.e. The smoke and flames of fire are hot.

(gp) **Aggīnaṃ, Agginaṃ dhūmo ca jālā ca uṇhā honti.**

[LT] Of fires, smoke, also, flames, also, hot, are.

i.e. The smoke and flames of fires are hot.

Note: (1) **jālā**-flame, *kaññā*-group noun.

(2) **uṇhā**-hot, adj, variable gender.

(ls) **Aggismiṃ, Aggimhi dārako bhāyati.**

[LT] In fire, boy, fears.

i.e. The boy is afraid of fire.

(lp) **Aggīsu, Aggisu manussā bhāyanti.**

[LT] In fires, men, fear.

i.e. The men are afraid of fires.

Note: bhāyanti-fear.[**bhī**-to fear, **+a+anti**, **ī** of the root changed to **e** and it further changed to **āya**]

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LESSON 58

Puṃliṅga, ī-kāranta sadda
Masculine Gender,
ī-ending nouns Reader

164.S.M.daṇḍī. Daṇḍī-a person having or holding a stick, n, adj.

(ns) **Daṇḍī** **<u>naro</u> daṇḍiṃ ālambhitvā/olumbha gaccahati.**
[LT] Stick-holding, man, to stick, having leaned, goes.
i.e. The stick-holding man goes being supported by stick. (He goes by crutching and leaning on the stick).

(np) **Daṇḍī, Daṇḍino** **<u>narā</u> daṇḍiṃ ālambhitvā/olumbha gaccahanti.**
[LT] Stick-holding, men, to stick, having supported, go.
i.e. The stick-holding men go being supported by stick.

Note: olumbha/ālambhitvā -having clutched and leaned as a support. **ava**-being pressed downward, √ **lubha**-to clutch, **+tvā**-having. **tvā** changed to **ya**> **ava√lubha+ya**. The final consonant **bh** and **y** further changed into **mbha** and **ava** changed to **o**>**olumbha**. This kind of gerund verb with **tvā**-suffix has a complex structural stage of change.

(as) **Daṇḍiṃ** **<u>naraṃ</u> puriso passati.**
[LT] To stick-holding, to person, man, sees.
i.e. Man sees stick-holding person.

(ap) **Daṇḍī, Daṇḍino** **<u>nare</u> purisā passanti.**
[LT] To stick-holding, to persons, men, see.
i.e. Men see stick-holding persons.

(is) **Daṇḍinā** **<u>narena</u> saha puriso gāmaṃ āgacchati.**
[LT] With stick-holding, with man, together, man, to village, comes.
i.e. Man comes to village together with the stick-holding person.

(ip) **Daṇḍīhi, Daṇḍībhi** **<u>narehi</u> saha puriso vihārato gehaṃ paccāgacchati.**
[LT] With stick-holding, with men, together, man, from temple, to home, returns.
i.e. Man returns to home together with the stick-holding persons. [**vihāra**-temple, +**to**-from, See Sutta 248]

Note: paccāgacchati-returns. **pati**-against, **ā**-toward√ **gamu**-to go, **+a+ti**. **ti** of **pati** changed to **c**, one extra **c** added>**paccā**. **m** of the root changed to **cch**> **paccāgacchati**.

(ds) **Daṇḍissa Daṇḍino narassa puriso pānīyaṃ deti.**

[LT] For stick-holding, for man, man, to drinking-water, offers.

i.e. Man offers drinking water to the stick-holding man.

(dp) **Daṇḍīnaṃ narānaṃ puriso pānīyaṃ deti.**

[LT] For stick-holding, for men, man, to drinking-water, offers.

i.e. Man offers drinking water to the stick-holding men.

Note: pānīyaṃ-something to drink. **pā**-to drink, **+anīya+aṃ**, See Sutta 540, a *kita*-verbal noun.

(abs) **Daṇḍismā, Daṇḍimhā,*Daṇḍinā narā bhikkhu odanaṃ paṭiggaṇhāti.**

[LT] From stick-holding, from man, monk, to cooked-rice, receives.

i.e. The monk receives the cooked rice from the stick-holding man.

(abp) **Daṇḍīhi, Daṇḍībhi narehi bhikkhū odanaṃ paṭiggaṇhanti.**

[LT] From stick-holding, from man, monks, to cooked-rice, receive.

i.e. The monks receive the cooked rice from the stick-holding men.

Note: paṭiggaṇhāti-pati√gaha-to get, **+ṇhā+ti**. One extra **g** added, **h** of the root erased >**patiggaṇhāti** and **t** of **pati** changed to **ṭ** in morphological process.

(gs) **Daṇḍissa, Daṇḍino narassa hatthaṃ puriso gaṇhāti.**

[LT] Of stick-holding, of man, to hand, man, takes.

i.e. Man takes (grabs) the hand of the stick-holding man.

(gp) **Daṇḍīnaṃ narānaṃ hatthaṃ puriso gaṇhāti.**

[LT] Of stick-holding, of men, to hand, man, takes.

i.e. Man takes (grabs) the hand of the stick-holding men.

(ls) **Daṇḍismiṃ, Daṇḍimhi,*Daṇḍini nare dhanaṃ atthi.**

[LT] In stick-holding, in man, wealth, is.

i.e. There is wealth in the stick-holding man. (He has wealth).

(lp) **Daṇḍīsu naresu dhanaṃ atthi.**

[LT] In stick-holding, in men, wealth, is.

i.e. There is wealth in the stick-holding men. (They have wealth).

Note: The underlined words are modified words./.

LESSON 59

Puṃliṅga, U-kāranta sadda

Masculine Gender, **u**-ending Nouns, Type (I) **Bhikkhu**-group Reader

165.S.M.bhikkh<u>u</u>.I. **Bhikkhu**-monk

(ns) **<u>Aññataro</u> Bhikkhu araññe dhammaṃ carati.**
[LT] Certain monk, in forest, to Dhamma, practices.
i.e. A certain monk practices Dhamma in the forest.

(np) **<u>Sambahulā</u> Bhikkhū,*Bikkhavo araññe dhammaṃ paṭipajjanti.**
[LT] Many, monks, in forest, Dhamma, practice.
i.e. Many monks practice Dhamma in the forest.
Note: paṭipajjanti=practice. **pati√pada**-to go **+ya+anti**, a synonymous verb of **carati**.

(vs) **Bho Bhikkhu, dhammaṃ carāhi! kusalaṃ karohi!**
[LT] Monk, to Dhamma, practice! to virtuous deed, do!
i.e. Monk! Practice Dhamma and do wholesome deed!

(vp) **Bhonto Bhikkhū, *Bhikkhave *Bhikkhavo sīlaṃ rakkhatha!**
[LT] Monks, to precept, observe!
i.e. Monks, Observe the moral precept!

(as) **Upāsako Bhikkhuṃ dhammaṃ desetuṃ yācati.**
[LT] Devotee, to monk, to Dhamma, to teach/preach, requests.
i.e. Devotee requests the monk to teach Dhamma.
Note: (1) **desetuṃ**-to teach/preach. **disa**-to teach**+i+tuṃ**-to.
(2) **yācati**-requests, **yāca**-to request**+a+ti**.

(ap) **Bhikkhū, *Bhikkhavo upāsakā vandanti.**
[LT] To monks, devotees, bow.
i.e. Devotees bow to the monks.

(is) **Bhikkhunā saha upāsako ānāpānassatikammaṭhānaṃ araññe bhāveti.**
[LT] With monk, together, devotee, to *ānāpānassati*-meditation, in forest, practices.
i.e. Devotee practices *ānāpānassati*-meditation in the forest together with the monk.
Note: (1) **ānāpānasatikammaṭhānaṃ**-meditation which focus on in and out-breath. **ānāpāna**-in & out breath + **sati**-awareness, +**kamma**-work+**ṭhāna**-place, i.e. spiritual workshop focused on in-breath & out-breath. (2) **bhāveti**-causes to happen, develop. **bhū+ṇe+ti**, a causative verb.

(ip) **Bhikkhūhi, Bhikkhūbhi saha upāsakā ānāpānassatikammaṭhānaṃ araññe bhāventi.**
[LT] With monks, together, devotees, *ānāpānassati*-meditation, in forest, practice.
i.e. Devotees practice *ānāpānassati*-meditation in the forest together with the monks.
[**bhāventi**-develop, practice, **bhū+ṇe+anti**].

(ds) **Bhikkhussa, *Bhikkhuno upāsako bhattaṃ deti.**
[**bhatta**-food]
[LT] For monk, male-devotee, to food, offers.
i.e. Male-devotee offers food for the monk.

(dp) **Amhākaṃ gāme manussā Bhikkhūnaṃ bhattaṃ denti.**
[LT] Our, in village, men, for monks, to food, offer.
i.e. Men in our village offer food for the monks.

(abs) **Bhikkhusmā, Bhikkhumhā, *Bhikkhunā ovādaṃ sāmaṇero labhati.**
[LT] From monk, to instruction, novice, gets.
i.e. The novice gets instruction from the monk.

(abp) **Bhikkhūhi, Bhikkhūbhi ovādaṃ sāmaṇerā labhanti.**
[**ovāda**-advice]
[LT] From monks, to instruction, novices, get.
i.e. The novices get instruction from the monks.

(gs) **Bhikkhussa, Bhikkhuno dhammaṃ upāsako suṇāti.**
[LT] Of monk, to Dhamma-talk, male-devotee, hears.
i.e. Male-devotee hears the Dhamma-talk of monk.

(gp) **Bhikkhūnaṃ dhammaṃ upāsakā suṇanti.**
[LT] Of monks, to Dhamma-talk, male-devotees, hear.
i.e. Male-devotees hear the Dhamma-talk of monks.

(ls) **Bhikkhusmiṃ, Bhikkhumhi jano pasīdati.**
[LT] In monk, people, admire.
i.e. People admire the monk.

(lp) **Bhikkhūsu, Bhikkhusu manussā pasīdanti.**
[LT] In monks, men, admire.
i.e. Men admire the monks.

Note: The underlined words are modifier (adjective) words.

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LESSON 60

Puṃliṅga, u-kāranta sadda
Masculine Gender,
u-ending Nouns (Type II)
Satthu-group Reader

166.S.M.satthu.II. **Satthu**-teacher

(ns) **Satthā sisse sippaṃ sikkhāpeti.**

[LT] Teacher, to students/pupils, to knowledge, teaches.
i.e. Teacher teaches knowledge to the students.

(np) **Satthāro sisse sippaṃ sikkhāpenti.**

[LT] Teachers, to students/pupils, to knowledge, teach.
i.e. Teachers teach knowledge to the students.
Note: (1) **sippaṃ**-an academic subject, knowledge or trade skill.
(2) **sikkhāpeti**-causes to learn, teach.
sikkha-to learn, to train, **+ṇāpe+ti**, a causative verb.

(as) **Satthāraṃ sissā upaṭhahanti.**

[LT] To teacher, students/pupils, look after.
i.e. Students look after the teacher.

(ap) **Satthāro sissā upaṭhahanti.**

[LT] To teachers, students/pupils, look after.
i.e. Students look after the teachers.

(is) ***Satthunā, Satthārā saddhiṃ sissā viharanti.**

[LT] With teacher, together, students/pupils, live.
i.e. Students live together with the teacher.

(ip) **Satthārehi-Satthārebhi, Satthūhi-Satthūbhi saddhiṃ sissā viharanti.**

[LT] With teachers, together, students, live.
i.e. Students live together with the teachers.

(ds) **Satthussa, Satthu, Satthuno sissā garuṃ karonti.**

[LT] For teacher, students/pupils, respectfully, treat.

i.e. Students respectfully treat the teacher.

(dp) **Satthārānaṃ, Satthānaṃ, Satthūnaṃ sissā garuṃ karonti.**

[LT] For teachers, students/pupils, respectfully, treat.

i.e. Students respectfully treat the teachers.

(abs) ***Satthunā, Satthārā sippaṃ sissā labhanti.**

[LT] From teacher, to knowledge, students/pupils, get.

i.e. Students get knowledge from the teacher.

(abp) **Satthārehi-Satthārebhi, Satthūhi-Satthūbhi sippaṃ sissā labhanti.**

[LT] From teachers, knowledge, students, get.

i.e. Students get knowledge from the teachers.

(gs) **Satthussa, Satthu, Satthuno ovādaṃ sissā paṭikaronti.**

[LT] Of teacher, to instruction, students/pupils, obey.

i.e. Students obey the instruction of the teacher.

(gp) **Satthārānaṃ, Satthānaṃ, Satthūnaṃ ovādaṃ sissā ādiyanti.**

[LT] Of teachers, to instruction, students/pupils, take.

i.e. Students take the instruction of the teachers.

Note: (1) **patikaronti**-respond, obey. **pati√kara+o+anti**. (2) **ādiyanti**-take. **ā√dā**-to take, **+i+ya+anti**. Due to prefix **ā**, the root **dā** means to 'take, not to give'. Both verbs of the sentence are synonymous.

(ls) **Satthari sissā piyāyanti.**

The pupils love the teacher.

(lp) **Satthāresu, Satthūsu sissā piyāyanti.**

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167.S.M.mātu.II. **Mātu**-mother

Feminine gender, **u**-ending noun (**yāgu**-group, shown together here due to having shared structural patterns with **satthu**)

(ns) **Mātā attano putte piyāyati.**
[LT] Mother, of one's own, to children, adores.
i.e. Mother adores her own children.

(np) **Mātaro attano putte mamāyanti.**
[LT] Mothers, of one's own, children, cherish.
i.e. Mothers cherish their own children.
Note: (1) **mamāyanti**-to act as one's own, cherish, A nominal **ākhyāta**-verb. **mama**-my+**āya**-to act, **+anti** (2) **putte**-children in general, not sons only here.

(vs) ***Bhoti Māta, Bhoti Mātā, *Bhoti Māte amhe piyāyatu!**
[LT] Oh mother, to us, adore.
i.e. Mother, adore us!

(vp) **Bhotiyo Mātaro amhe piyāyantu!**
[Both are *pañcamī*-mode verbs]
[LT] Oh mothers, to us, adore.
i.e. Mothers, adore us!

(as) **Mātaraṃ puttadhītaro piyāyanti.**
[LT] To mother, sons and daughters, adore.
i.e. Sons and daughters love (their) mother.
Note: puttadhītaro-son and daughters (a compound noun). **putta+dhītu+yo**.

(ap) **Sabbe puttadhītaro Mātaro piyāyanti.**
[LT] all, sons and daughters, to mothers, adore.
i.e. All sons and daughters love (their) mothers.

(is) **Puttadhītaro Mātarā, *Mātuyā, *Matyā vinā na jīvanti.**
[LT] Sons and daughters, with mother, without/devoid, not, live.
i.e. Sons and daughters do not live, *i.e.* survive without a mother.

(ip) **Puttadhītaro Mātarehi-Mātarebhi, Mātūhi-Mātūbhi vinā na jīvanti.**
[LT] Sons and daughters, with mothers, without, not, live.
i.e. Sons and daughters do not live, **i.e.** survive without mothers.

(ds) **Puttadhītaro Mātu, Mātussa, *Mātuyā, *Matyā pemaṃ karonti.**
[LT] Sons and daughters, for mother, to affection, do.
i.e. Sons and daughters treat a mother affectionately.

(dp) **Mātarānaṃ, Mātānaṃ, Mātūnaṃ puttadhītaro pemaṃ karonti.**
[LT] For mothers, sons and daughters, to affection, do.
i.e. Sons and daughters treat mothers affectionately.

(abs) **Mātarā, *Mātuyā, *Matyā bahupakāraṃ puttadhītaro labhanti.**
[LT] From mother, to much help, sons and daughters, get.
i.e. Sons and daughters get much help from mother.

(abp) **Mātarehi-Mātarebhi, Mātūhi-Mātūbhi bahupakāraṃ puttadhītaro labhanti.**
[LT] From mothers, to much help, sons and daughters, get.
i.e. Sons and daughters get much help from mothers. [**bahupakāraṃ-bahu**-much, **upakāra**-help, **+aṃ**]

(gs) **Mātu, Mātussa, *Mātuyā, *Matyā puttadhītaresu mettā anantā hoti.**
[LT] Of mother, in sons and daughters, love, immeasurable, is.
i.e. Love of mother at (toward) sons and daughters is immeasurable.

(gp) **Mātarānaṃ, Mātānaṃ, Mātūnaṃ puttadhītaresu mettā anantā hoti.**
[LT] Of mothers, in sons and daughters, love, immeasurable, is.
i.e. Love of mothers at (toward) sons and daughters is immeasurable.
Note: (1) **anantā**-not measured, endless, **na**-not+**anta**-end. A compound noun, **na** changed to **an** per 334. (2) **mettā**-loving goodwill, a *kaññā*-group noun.

(ls) **Mātari, *Mātuyā, *Matyā, *Mātuyaṃ, *Matyaṃ puttadhītaro sakkaccaṃ upaṭhahanti.**
[LT] In mother, sons and daughters, respectfully, look after.
i.e. Sons and daughters respectfully look after mother.

(lp) **Mātaresu, Mātūsu puttadhītaro sakkaccaṃ upaṭhahanti.**
[LT] In mothers, sons and daughters, respectfully, look after.
i.e. Sons and daughters respectfully look after (their) mothers.

LESSON 61

Puṃliṅga, u-kāranta sadda
Masculine Gender,
u-ending nouns, (Type III)
Guṇavā-group Reader

168.S.M.guṇavantu.III.

Guṇavantu-virtuous person, virtuous, *n, adj.*

(ns) **Guṇavā, Guṇavanto puriso sabbesaṃ piyo hoti.**
[**piyo**-beloved, liked]
[LT] Virtuous, man, for all, liked, is.
i.e. Virtuous man is liked by all.

(np) **Guṇavanto, Guṇavantā purisā sabbesaṃ piyā honti.**
[LT] Virtuous, men, for all, likable, are.
i.e. Virtuous men are liked by all.

(as) **Guṇavaṃ, Guṇavantaṃ puggalaṃ aññe piyāyanti.**
[**puggala**-individual]
[LT] To virtuous, to individual, others, admire/holds dear.
i.e. Others admire a virtuous individual.

(ap) **Guṇavante puggale aññe piyāyanti.**
[LT] To virtuous, to individuals, others, admire/holds dear.
i.e. Others admire virtuous individuals.

(is) **Guṇavatā, Guṇavantena puggalena saha manussā sammodanti.**
[LT] With virtuous, with individual, together, men, are happy.
i.e. Men are happy with a virtuous individual.
[**puggala** is a **purisa**-group noun]
Note: sammodanti-well delighted. **saṃ-**well √**muda-**to be glad, **+a+anti**. **ṃ** of **saṃ** changed to **m** per rule 31 and **u** of the root changed to **o** per *vuddhi*-procedure.

(ip) **Guṇavantehi, Guṇavantebhi puggalehi saha manussā sammodanti.**
[LT] With virtuous, with individuals, together, men, are happy.
i.e. Men are happy with virtuous individuals.

(ds) **Guṇavassa, Guṇavato, Guṇavantassa purisassa narā thomenti.**

[LT] For virtuous, for man, men, praise.

i.e. Men praise a virtuous man.

(dp) **Guṇavataṃ, Guṇavantānaṃ purisānaṃ narā thomenti.**

[LT] For virtuous, for men, men, praise.

i.e. Men praise virtuous men.

Note: thomenti-praise. **thoma**-to praise, **+ṇe+anti**.

(abs) **Guṇavantasmā, Guṇavantamhā, Guṇavantā purisā saṅgahaṃ naro labhati.**

[LT] From virtuous, from man, to support/help, man, gets.

i.e. Man gets support from virtuous man.

(abp) **Guṇavantehi, Guṇavantebhi purisehi saṅgahaṃ narā labhanti.**

[LT] From virtuous, from man, to support/help, men, get.

i.e. Men get support from virtuous men.

Note: saṅgaha-support/help. **saṃ√gaha+a**. Due to being followed by consonant **g** of **gaha**, **ṃ** of **saṃ** changed to **ṅ** per rule 31.

(gs) **Guṇavassa, Guṇavato, Guṇavantassa purisassa guṇaṃ aññe anuvattanti.**

[LT] Of virtuous, of man, to virtue, others, emulate.

i.e. Others emulate the virtue of a virtuous man.

(gp) **Guṇavataṃ, Guṇavantānaṃ purisānaṃ guṇaṃ aññe anuvattanti.**

[LT] Of virtuous, of men, to virtue, others, emulate.

i.e. Others emulate the virtue of virtuous men.

Note: anuvattanti-imitate. **anu**-by following√**vatta**-to be**+a+anti**.

(ls) **Guṇavati, Guṇavantasmiṃ, Guṇavantamhi, Guṇavante purise manussā piyāyanti.**

People love virtuous men.

(lp) **Guṇavantesu purisesu manussā piyāyanti./.**

168.S.N.guṇavantu.III.

Guṇavantu-virtuous person, virtuous, *n, adj.* (Neuter)

Read the following sentences:

(ns) **Guṇavaṃ, Guṇavantaṃ kulaṃ loke sobhati.**
[LT] Virtuous, family, in the world, shines.
i.e. Virtuous family shines in society.
Note: sobhati-to be graceful. **subha**-to beautify, **+a+ti**.

(np) **Guṇavantā, *Guṇavanti, Guṇavantāni kulāni loke sobhanti.**
[LT] Virtuous, families, in the world, shine.
i.e. Virtuous families shine in society.

(as) **Guṇavaṃ, Guṇavantaṃ kulaṃ narā pasaṃsanti.**
[LT] To virtuous, to family, men, praise.
i.e. Men praise the virtuous family.

(ap) **Guṇavante, *Guṇavanti, Guṇavantāni kulāni narā pasaṃsanti.**
[LT] To virtuous, to families, men, praise.
i.e. Men praise the virtuous families.
Note: pasaṃsanti-praise. **pa√saṃsa**-to praise, **+ a + anti**. The underlined words are modified words.

168.S.F.guṇavantu.III.

Guṇavantu-virtuous (woman), (Feminine Gender)
(an "**ī**" affix added to signify feminine gender)

Read the following sentences:

(ns) **Guṇavantī, Guṇavatī itthī idha āgacchati.**
[LT] Virtuous, woman, here, comes.
i.e. Virtuous woman comes here.

(np) **Guṇavantiyo, Guṇavatiyo itthiyo idha āgacchanti.**
[LT] Virtuous, women, here, come.
i.e. Virtuous women come here.

(as) **Guṇavantiṃ, Guṇavatiṃ itthiṃ manussā pasaṃsanti.**
[LT] To virtuous, to woman, men, praise.
i.e. Men praise virtuous woman.

(ap) **Guṇavantiyo, Guṇavatiyo itthiyo manussā pasaṃsanti.**
[LT] To virtuous, to women, men, praise.
i.e. Men praise virtuous women.

(is) **Guṇavantiyā, Guṇavatiyā itthiyā saha naro katheti.**
[LT] virtuous, the woman, with, the man, talks.
i.e. The man talks with the virtuous woman.

(ip) **Guṇavantīhi, Guṇavantībhi, Guṇavatīhi, Guṇavatībhi itthīhi saha naro katheti.**
[LT] virtuous, the women, with, the man, talks.
i.e. The man talks with the virtuous women.

(ds) **Guṇavantiyā, Guṇavatiyā itthiyā puriso mālaṃ deti.**
[LT] virtuous, to the woman, the man, to garland, gives.
i.e. The man gives a garland to the virtuous woman.

(dp) **Guṇavantīnaṃ, Guṇavatīnaṃ itthīnaṃ puriso mālaṃ deti.**
[LT] virtuous, to the women, the man, to garland, gives.
i.e. The man gives a garland to the virtuous women.

(abs) **Guṇavantiyā, Guṇavatiyā itthiyā naro sukhaṃ labhati.**
[LT] virtuous, from the woman, the man, happiness, gains.
i.e. The man gains happiness from the virtuous woman.

(abp) **Guṇavantīhi, Guṇavantībhi, Guṇavatīhi, Guṇavatībhi itthīhi naro sukhaṃ labhati.**
[LT] virtuous, from the women, the man, happiness, gains.
i.e. The man gains happiness from the virtuous women.

(gs) **Guṇavantiyā, Guṇavatiyā itthiyā guṇaṃ manussā jānanti.**
[LT] Of virtuous, of woman, to virtue, men, know.
i.e. Men know the virtue of a virtuous woman.
Note: jānanti-know. **ñā**-to know, **+nā+anti**, **ñā** changed to **jā** per rule 470.

(gp) **Guṇavantīnaṃ, Guṇavatīnaṃ itthīnaṃ guṇaṃ manussā jānanti.**
[LT] Of virtuous, of women, to virtue, men, know.
i.e. Men know the virtue of virtuous women.

(ls) **Guṇavantiyā, Guṇavatiyā, Guṇavantiyaṃ, Guṇavatiyaṃ itthiyaṃ yaso vaḍḍhati.**
[LT] In virtuous, in woman, fame, grows.
i.e. Fame of a virtuous woman grows.

(lp) **Guṇavantīsu, Guṇavatīsu itthīsu bhogā vaḍḍanti.**
[LT] In virtuous, in women, wealths, grow.
i.e. Riches in virtuous women grow.
Note: (1) **yaso**-fame. (2) **vaḍḍhati**-grows. **vaḍa**-to grow, **+ya+ti**. (3) **bhoga**-wealth. The underlined words are modified words.

169.S.M.bhagavantu.III.

Bhagavantu-the glorious/blessed one (Masculine)

Note: The sentences for this word are shown to familiarize with usage of this word for students though not shown in the declined word-forms.

(ns) **Bhagavā, Bhagavanto buddho sabbesaṃ garukaraṇīyo hoti.**
[LT] The glorious, Buddha, of all, respect-worthy, is.
i.e. Glorious Buddha is respect-worthy for all.

(np) **Bhagavanto, Bhagavantā buddhā sabbesaṃ garukaraṇīyā honti.**
[LT] The glorious, Buddhas, of all, respect-worthy, are.
i.e. Glorious Buddhas are respect-worthy for all.
Note: garukaraṇīyo-respected. **garu**-respect+**karaṇīyo**-should be done. **garu√kara+anīya**, a *kita*-noun.

(as) **Bhagavaṃ, Bhagavantaṃ buddhaṃ devā ca manussā ca saraṇaṃ gacchanti.**
[LT] To glorious, to Buddha, deities, also, men, also, to refuge, go.
i.e. Deities as well as men go to the glorious Buddha as refuge.

(ap) **Bhagavante buddhe devā ca manussā ca saraṇaṃ gacchanti.**
[LT] To glorious, to Buddhas, deities, also, men, also, to refuge, go.
i.e. Deities as well as men go to the glorious Buddhas as refuge.

(is) **Bhagavatā, Bhagavantena buddhena saha sattā sammodanti.**
[LT] With glorious, with Buddha, together, beings, are joyous.
i.e. Beings are joyous with the glorious Buddha.

(ip) **Bhagavantehi, Bhagavantebhi buddhehi saha sattā sammodanti.**
[LT] With glorious, with Buddhas, together, beings, are joyous.
i.e. Beings are joyous with the glorious Buddha. (They are happy to see, to hear the wonderful teachings).

(ds)**Bhagavassa, Bhagavato, Bhagavantassa buddhassa namo.**
[LT] Of glorious, of Buddha, bow down.
i.e. (I) bow down to the glorious Buddha.

(dp) **Bhagavataṃ, Bhagavantānaṃ buddhānaṃ namo.**
[LT] Of glorious, of Buddhas, bow down.
i.e. (I) bow down to the glorious Buddhas.

(abs) **Bhagavantasmā, Bhagavantamhā, Bhagavantā buddhā sukhaṃ jano labhati.**
[LT] From glorious, from Buddha, to happiness, people, get.
i.e. People get happiness from the glorious Buddha.

(abp) **Bhagavantehi, Bhagavantebhi buddhehi sukhaṃ jano labhati.**
[LT] From glorious, from Buddhas, to happiness, people, get.
i.e. People get happiness from the glorious Buddhas.

(gs) **Bhagavassa, Bhagavato, Bhagavantassa buddhassa guṇaṃ aññe anuvattanti.**
[LT] Of glorious, of Buddha, to virtue, others, emulate.
i.e. Others emulate the virtue of the glorious Buddha.

(gp) **Bhagavataṃ, Bhagavantānaṃ buddhānaṃ guṇe aññe anuvattanti.**
[LT] Of glorious, of Buddhas, to virtues, others, emulate.
i.e. Others emulate the virtues of the glorious Buddhas.

(ls) **Bhagavati, Bhagavantasmiṃ, Bhagavantamhi, Bhagavante buddhe manussā piyāyanti.**
[LT] (in) glorious, (in) the Buddha, people, cherish/love.
i.e. People cherish/love/(are dovoted in) the glorious Buddha.

(lp) **Bhagavantesu buddhesu manussā piyāyanti.**
[LT] (in) glorious, (in) the Buddhas, people, cherish/love.
i.e. People cherish/love/(are dovoted in) the glorious Buddhas.

170.S.M.āyasmantu.III.

Āyasmā-one having a long life, *i.e.* venerable, *adj, n.*

(A kind of polite term among monastics, also used in conducting monastic procedures such as the ordination etc.)

Read the following sentences:

(ns) **Āyasmā ānando buddhassa upaṭhāko hoti.**

[LT] Venerable, Ānanda, of Buddha, caretaker, is.

i.e. Venerable Ānanda is care-taker of Buddha.

Note: upaṭhāko=**upa**-near+**ṭhā**-stand by+**ka**-person, derived from **ṇvu**-suffix, the one who stands near by.

(np) **Sīlavanto Āyasmanto, Āyasmantā sīlena buddhassa sāsanaṃ sobhenti.**

[LT] The virtuous, venerables, by moral virtue, Buddha's, to teaching, beautify/adorn.

i.e. Virtuous venerables beautify the teaching of Buddha by moral virtue.

Note: (1) **sāsanaṃ**-teaching, message, Buddhism as a whole, **sāsa**-to teach, **+yu+aṃ** (2) **sobheti**-beautifies. **subha**-to grace, **+ṇe+anti**. The underlined word is modifier in this sentence.

(as) **Āyasmantaṃ ānandaṃ bhagavā āmanteti.**

[LT] To venerable, to Ānanda, the glorious one (Buddha), addresses.

i.e. Buddha calls venerable Ānanda.

(ap) **Āyasmanto, Āyasmante bhikkhū buddho āmanteti.**

[LT] To venerables, to monks, the glorious one (buddha), calls.

i.e. Buddha calls venerable monks.

Note: āmanteti-addresses. **ā√manta**-to whisper, **+ṇe+ti**.

(is) **Āyasmatā, Āyasmantena sāriputtena saddhiṃ bhikkhū viharanti.**

[LT] With venerable, with Sāriputta, together, monks, live.

i.e. Monks live together with venerable Sāriputta.

(ip) **Āyasmantehi-Āyasmantebhi therehi saddhiṃ bhikkhū viharanti.**

[LT] With venerable, with senior monks, together, monks, live.

i.e. Monks live together with venerable senior monks.

(ds) **Āyasmassa, Āyasmantassa, Āyasmato mahākassapassa buddho anumodati.**
[LT] For venerable, for Mahākassapa, Buddha, rejoices.
i.e. Buddha rejoices in venerable Mahākassapa.

(dp) **Āyasmataṃ, Āyasmantānaṃ therānaṃ buddho anumodati.**
[LT] For venerable, for senior monks, Buddha, rejoices.
i.e. Buddha rejoices in venerable senior monks.
Note: anumodati-rejoices, appreciates, thanks. **anu√muda**-to be glad, **+a+ti**.

(abs) **Āyasmantasmā, Āyasmantanmhā, Āyasmantā sāriputtā ovādaṃ mayaṃ suṇoma.**
[LT] From venerable, from Sāriputta, to advice, we, listen.
i.e. We listen to the advice from venerable Sāriputta.

(abp) **Āyasmantehi Āyasmantebhi therehi ovādaṃ mayaṃ suṇoma.**
[LT] From venerables, from senior monks, to advice, we, listen.
i.e. We listen the advice from venerable senior monks.

(gs) **Āyasmassa, Āyasmantassa, Āyasmato sāriputtassa guṇaṃ mahantaṃ hoti.**
[LT] Of venerable, of Sāriputta, virtuous quality, great, is.
i.e. The virtuous quality of venerable Sāriputta is great.
Note: mahantaṃ-great, noble. *adj, noun.*

(gp) **Āyasmataṃ, Āyasmantānaṃ bhikkhūnaṃ guṇā mahantā honti.**
[LT] Of venerables, of senior monks, virtuous qualities, great, are.
i.e. The virtuous qualities of venerable senior monks are great.

(ls) **Āyasmantasmiṃ, Āyasmantamhi, Āyasmante ānande bahū janā pasīdanti.**
[LT] At venerable, at Ānanda, many, people, admire/are pleased.
i.e. Many people admire venerable Ānanda.

(lp) **Āyasmantesu bhikkhūsu upāsakā pasīdanti.**
[LT] At venerables, at monks, devotees, admire.
i.e. Devotees admire venerable monks.

Note: The underlined words in this noun-group are modified words as in **gacchanta**-group.

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LESSON 62

Puṃliṅga, ū-kāranta sadda
Masculine Gender,
ū-ending nouns
sayambhū-group Reader

171.S.M.sayambhū.

Sayambhū-Self-enlightened Buddha, *n, adj.*

Read the following sentences:

(ns) **Sayambhū sammāsambuddho devamanussānaṃ hitāya dhammaṃ deseti.**

[LT] Self-enlightened, perfectly enlightened Buddha, of deities and men, for benefit, to Dhamma, teaches.

i.e. Self-enlightened, perfectly enlightened Buddha teaches Dhamma for the benefit of deities and men.

Note: devamanussānaṃ = **deva**-deities+**manussa**-man**+naṃ**, a compound noun.

(np) **Sayambhuvo, *Sayambhuno buddhā devamanussānaṃ hitāya uppajjanti.**

[LT] Self-enlightened, Buddhas, of deities and men, for benefit, arise.

i.e. Self-enlightened Buddhas arise for the benefit of deities and men.

(as) **Sayambhuṃ sammāsambuddhaṃ devamanussā saraṇaṃ gacchanti.**

[LT] To self-enlightened, to perfectly enlightened Buddha, deities and men, to refuge, go.

i.e. Deities and men go to self-enlightened, perfectly enlightened Buddha as refuge.

(ap) **Sayambhū, sayambhuvo, *Sayambhuno buddhe devamanussā saraṇaṃ gacchanti.**

(is) **Sayambhunā <u>buddhena</u> saddhiṃ loko pamodati.**
[**pa√muda**-to be glad, **+a+ti**]
[LT] With self-enlightened, with Buddha, together, the world, delighted.
i.e. The world is delighted with self-enlightened Buddha.

(ip) **Sayambhūhi, Sayambhūbhi <u>buddhehi</u> saddhiṃ loko pamodati.**

(ds) **Sayambhussa, Sayambhuno <u>buddhassa</u> bahū manussā abhivandanti.**
[LT] Of self-enlightened, of Buddha, many, men, worship.
i.e. Many men worship self-enlightened Buddha.

(dp) **Sayambhūnaṃ <u>buddhāna</u>ṃ bahū manussā abhivandanti.**

Note: abhivandanti-specially honor, worship. **abhi√vanda**-to worship, to bow, **+a+anti**.

(abs) **Sayambhusmā, Sayambhumhā, Sayambhunā <u>buddhasmā</u> jano sukhaṃ labhati.**
[LT] From self-enlightened, from Buddha, people, to happiness, get.
i.e. People get happiness from self-enlightened Buddha.

(abp) **Sayambhūhi-sayambhūbhi <u>buddhehi</u> sukhaṃ devamanussā labhanti.**
[LT] From self-enlightened, from Buddhas, to happiness, deities and men, get.
i.e. Deities and men get happiness from self-enlightened Buddhas.

(gs) **Sayambhussa, Sayambhuno <u>buddhassa</u> sattesu karuṇā mahā hoti.**
[LT] Of self-enlightened, of Buddha, in beings, compassion, great, is.
i.e. Compassion of self-enlightened Buddha on (toward) beings is great.

(gp) **Sayambhūnaṃ <u>buddhāna</u>ṃ sattesu karuṇā appamāṇā hoti.**
[LT] Of self-enlightened, of Buddhas, in beings, compassion, measureless, is.
i.e. Compassion of self-enlightened Buddhas on (toward) beings is measureless.
Note: appamāṇā-without measure, immeasurable. **na**-not, **pamāṇa**-measure, **+yo**, a compound noun.

(ls) **Sayambhusmiṃ, Sayambhumhi <u>buddhamhi</u> sabbaññutañāṇaṃ atthi.**

[LT] In self-enlightened, in Buddha, all-knowing supreme knowledge, is.

i.e. There is all-knowing supreme knowledge in self-enlightened Buddha.

Note: sabbaññutañāṇaṃ-omniscient knowledge. **sabba**-all, √**ññuta**-knowing+**ñāṇa**-knowledge, **+si**, a compound noun.

(lp) **Sayambhūsu <u>sammāsambuddhesu</u> anekā buddhaguṇā saṃvijjanti.**

[LT] In self-enlightened, in perfectly enlightened Buddhas, many, attributes of Buddha, are.

i.e. There are many attributes of Buddha in self-enlightened, perfectly enlightened Buddhas.

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172.S.M.sabbaññ<u>ū</u>. Sabbaññū-the omniscient Buddha

(Masculine, **ū**-ending nouns, **sayambhū**-group)

Read the following sentences:

(ns) **Sabbaññū <u>buddho</u> lokaṃ anukampati. lokassa hitāya ca dhammaṃ deseti.**

[LT] The omniscient, Buddha, to the world, is kind, of world, for benefit, also, to Dhamma, teaches.

i.e. The omniscient Buddha is kind to the world and teaches Dhamma for the benefit of the world also.

(np) ***Sabbaññuno <u>buddhā</u> lokaṃ anukampanti. lokassa hitāya ca dhammaṃ desenti.**

(vs) **bho Sabbaññu lokassa hitāya dhammaṃ desetu!**

[LT] The omniscient, Buddha, of world, for benefit, to Dhamma, teach!

i.e. The omniscient Buddha, teach Dhamma for the benefit of the world!

(vp) **Bhonto Sabbaññū, *Sabbaññuno lokassa hitāya dhammaṃ desentu!**

(as) **Sabbaññuṃ buddhaṃ ahaṃ saraṇaṃ gacchāmi.**

[LT] To the omniscient, to Buddha, I, to refuge, go.

i.e. I go to the omniscient Buddha as refuge.

(ap) **Sabbaññū, *Sabbaññno buddhe mayaṃ saraṇaṃ gacchāma.**

[LT] To the omniscient, to Buddhas, we, to refuge, go.

i.e. We go to the omniscient Buddhas as refuge.

(is) **Sabbaññunā buddhena saha āyasmā sāriputto mahājanassa dhammaṃ katheti.**

[LT] With the omniscient, with Buddha, together, venerable, sāriputta, for the mass of public, to Dhamma, talks.

i.e. Venerable Sāriputta, together with omniscient Buddha, talk Dhamma to the great mass of people.

Note: mahājana-mass of people. **mahā**-great, many+**jana**-people. A compound noun.

(ip) **Sabbaññūhi, Sabbaññūbhi buddhehi aññatitthiyā vādato virujjhanti.** [**vāda**-belief**+to**-by]

[LT] With the omniscient, with Buddhas, heretics, by belief, are opposite.

i.e. Heretics are opposite of the omniscient Buddha in belief (*i.e.* views).

(ds) **Sabbaññussa, Sabbaññuno buddhassa manussā cattāro paccaye denti.**

[LT] For the omniscient, for Buddha, men, to four, to requisites (food, robe, lodging, medicine), donate.

i.e. Men donate four requisites for the omniscient Buddha.

(dp) **Sabbaññūnaṃ buddhānaṃ manussā cattāro paccaye denti.**

(abs) **Sabbaññusmā, Sabbaññumhā, Sabbaññunā buddhasmā devamanussā sukhaṃ labhanti.**

Humans and gods gain happiness from the All-Knowing Buddha.

(abp) **Sabbaññūhi, sabbaññūbhi buddhehi devamanussā sukhaṃ labhanti.**

(gs) **Sabbaññussa, Sabbaññuno <u>buddhassa</u> guṇā appameyyā honti.**

[LT] Of the omniscient, of Buddha, virtuous qualities, immeasurable, are.

i.e. Virtuous qualities of the omniscient Buddha are immeasurable.

Note: appameyyā-not to be measured. **na**-not, **pa√mā**-to measure, **+ṇya+yo**. **na** changed to **a** and an extra **p** added. A *kita*-noun.

(gp) **Sabbaññūnaṃ <u>buddhānaṃ</u> guṇā appameyyā honti.**

(ls) **Sabbaññusmiṃ, Sabbaññumhi <u>buddhe</u> cha asādhāraṇañāṇāni santi.**

[LT] In the omniscient, in Buddha, six, unique super-knowledges, are.

i.e. There are six unique super-knowledges in the omniscient Buddha.

Note: asādhāraṇā-not related, exclusive to. **na**-not, **sādhāraṇa**-associated with, **+yo**. A compound-noun.

(lp) **Sabbaññūsu <u>buddhesu</u> dasa ñāṇabalāni santi.**

[**ñāṇa**-superknowledge, **+balāni**-powers]

[LT] In the omniscient, in Buddhas, ten, power of super-knowledges, have.

i.e. The omniscient Buddhas have ten powers of super-knowledges.

Note: The underlined words are modified words.

Nouns of Respect & Plural usage

In Pāḷi writing, there is a particular pattern of using the plural-case even though it is singular. This occurs in referring to individuals who are worthy of great respect and adoration such as Buddha, teachers, parents and those who are senior in terms of age or virtue.

Collective nouns & Singular Usage

Similarly, there is also particular usage of singular-case when referring to collective-grouping such as the word **jano**-people, **saṅgho**-community, **saṃsāro**-cycle of rebirth and death, **mahāsamuddo**-the great ocean.

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LESSON 63

Puṃliṅga, o-kāranta sadda
Masculine Gender,
o-ending Noun Reader

173.S.M.go. **Go**-cow, ox, cattle (pronounce as in '*gall*')

Read the following sentences:

(ns) **Go gocaraṃ gacchati.**

[LT] Cow, to pasture, goes.

i.e. Cow goes to the pasture.

Note: gocaraṃ-pasture where cows wander. **go**-cattle, √**cara**-to wander around, **+a+aṃ**, a *kita*-noun.

(np) **Gavo, Gāvo gocare tiṇāni khādanti.**

[LT] Cattle, at pasture, to grasses, eat.

i.e. Cattle eat the grass at the pasture.

(as) **Gavaṃ, Gāvaṃ, Gāvuṃ gopālo rakkhati.**

[LT] To cow, cow-boy, protects.

i.e. Cow-boy protects cow.

Note: (1) **gopālo**-cowboy. **go**-cattle√ **pāla**-to protect, **+a+si**, a *kita*-noun. (2) **rakkhati**-protects, **rakkha+a+ti**.

(ap) **Gavo, Gāvo gopālo rakkhati.**

[LT] To cows, cow-boy, protects.

i.e. Cow-boy protects cows.

(is) **Gavena, Gāvena kassako khettaṃ kasati.**

[LT] With cow, farmer, to field, plows.

i.e. Farmer plows the field with an ox.

Note: (1) **kassako**-farmer. **kasa**-to plow, **+ṇvu+si**, a *kita*-noun. (2) **khettaṃ**-farm, plot of land where seeds are planted. **khipa**-to throw (sow) seeds, **+ta**, a *kita* noun. (3) **kasati**-plows, **kasa**-to plow, to scratch, **+a+ti**.

(ip) **Gohi, Gobhi kassakā khettaṃ kasanti.**

[LT] With cows, farmers, to field, plow.

i.e. Farmers plow the field with oxen.

(ds) **Gavassa, Gāvassa gopālo tiṇaṃ deti.**

[LT] For cow, cow-boy, to grass, gives.

i.e. Cow-boy gives cow the grass (to eat).

(dp) **Gavaṃ, Gunnaṃ, Gonaṃ gopālo tiṇāni deti.**

[LT] For cows, cow-boy, to grasses, gives.

i.e. Cow-boy gives cows the grasses (to eat).

(abs) **Gavasmā, Gavamhā, Gavā, Gāvasmā, Gāvamhā, Gāvā khīrañca sappiñca puriso labhati.**

[**khīrañca=khīraṃ+ca**, **sappiñca=sappiṃ+ca**]

[LT] From cow, to milk, also, to butter, also, man, gets.

i.e. Man gets milk and butter from the cow.

(abp) **Gohi, Gobhi khīrañca sappiñca manussā labhanti.**

[LT] From cows, to milk, also, to butter, also, men, get.

i.e. Men get milk and butter from the cows.

(gs) **Gavassa, Gāvassa balaṃ nissāya manussā sakaṭena nagaraṃ gacchanti.**

[LT] Of bull, to strength, depending on, men, by bullock-cart, to town, go.

i.e. Men go to town by bullock-cart depending on the strength of bull.

Note: (1) **nissāya**-based on. **ni**-down, √**si**-to lean, **+tvā**. The component vowel **i** of the root changed to **ā**. One extra **s** added and **tvā** changed to **ya**. A *kita*-verb. (2) **sakaṭena**-by bullock-cart, a neuter gender noun.

(gp) **Gavaṃ, Gunnaṃ, Gonaṃ balaṃ nissāya manussā sakaṭena nagaraṃ gacchanti.**

(ls) **Gavasmiṃ, Gavamhi, Gave, Gāvasmiṃ, Gāvamhi, Gāve mahantaṃ balaṃ atthi.**

[LT] In the bull, great, strength, is.

i.e. There is great strength in the bull.

(lp) **Gavesu, Gāvesu, Gosu balaṃ atthi.**

[LT] In the bulls, strength, is.

i.e. There is strength in the bulls.

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LESSON 64

NEUTER GENDER NOUNS

Napuṃsakaliṅga, Niggahitanta
Neuter gender,
aṃ-ending nouns, Type (I)
Citta-group Reader

174.S.N.aṃ.citta.I. **Citta**-mind

Read the following sentences:

(ns) (a) **Cittaṃ khaṇe khaṇe uppajjati ca, nirujjhati ca.**

[LT] Mind, at moment, at moment, arises, also, ceases, also.

i.e. Consciousness arises and passes away every moment.

(b) **Dantaṃ Cittaṃ sukhaṃ āvahati.**

[LT] Trained, mind, to happiness, brings up.

i.e. Trained mind brings happiness.

Note: (1) **dantaṃ**-trained and tamed. **damu**-to tame, **+ta+si.** Re: 584. (2) **khaṇe khaṇe**=every moment, emphatic repetition of the same words (3) **āvahati**-brings up, **ā**-toward√**vaha**-to carry, **+ti**.

(np) **Dantāni Cittā, Cittāni sukhaṃ āvahanti.**

[LT] Trained, minds, happiness, bring up.

i.e. Trained minds bring happiness.

(as) **Paṇḍito Cittaṃ samathavipassanābhāvanāhi bhāveti.**

[LT] The wise, mind, by *samatha* & *vipassanā* meditation, develops.

i.e. The wise develops the mind by means of *samatha* & *vipassanā* meditation.

(ap) **Paṇḍitā samathavipassanābhāvanāhi Citte, Cittāni bhāventi.**

(is) **Cittena nīyati loko.**

[LT] By mind, being led, the world.

i.e. The world is being led by the mind. (The mind is chief driving force of all living beings in the world).

Note: nīyati-being led, **nī**-to lead, **+ya+ti**, a passive voice verb.

(ip) **Cittehi, Cittebhi nīyanti sattā.**

[LT] By mind, being led, beings.

i.e. The living beings are being led by the mind.

(ds) **Samatho ca vipassanā ca <u>saṃkiliṭṭhassa</u> Cittassa upakārā honti.**

[LT] *Samatha*, also, *vipassanā*, also, of stressed/stained, of mind, beneficial, are.

i.e. The *samatha* as well as *vipassanā* are beneficial for the stressed mind.

Note: (1) **saṃkiliṭṭha**-stressed, polluted, **saṃ√kilisa**-to be stressed, **+ta**-perfect tense suffix**+sa**. Re: 573 how this word is structured. (2) **upakārā**-of help, beneficial, **upa√kara+ṇa+yo**, a *kita*-noun.

(dp) **Samatho ca vipassanā ca <u>saṃkiliṭṭhānaṃ</u> Cittānaṃ upakārā honti.**

[LT] *Samatha*, also, *vipassanā*, also, of stressed, of mind, beneficial, are.

i.e. The *samatha* as well as *vipassanā* are beneficial for the stressed minds.

(abs) **Cittasmā, Cittamhā, Cittā mahantaṃ sukhadukkhaṃ sattā paṭivedenti.**

[LT] From mind, to great, to joy and suffering, beings, experience.

i.e. Beings experience great joy and suffering from the mind. (Based on the mind, they feel happiness and suffering)

(abp) **Cittehi, Cittebhi mahantaṃ sukhadukkhaṃ sattā paṭivedenti.**

(gs) **Cittassa damatho sādhu.**

[LT] Of mind, taming, is good.

i.e. Taming (training) of the mind is good.

(gp) **Cittānaṃ damatho sādhu.**

(ls) **Cittasmiṃ, Cittamhi, Citte nānāvidhā ārammaṇā uppajjanti.**

[LT] In mind, various, mental objects, occur.

i.e. Various mental objects appear in the mind.

(lp) **Cittesu nānāvidhā ārammaṇā uppajjanti.**

Note: (1) **nānāvidhā**-of various kinds of, **nānā**-various**+vidhā**-kinds**+yo**, a compound noun. (2) **ārammaṇā**-things where the mind used to fall on, objects of the consciousness such as sights, sound, smell, sensations etc. **ā√ramu+yu+yo**, a *kita*-noun. Underlined words are modifier words.

175.S.N.aṃ.kamma.I.

Kamma-work, deed, action and Kammic force

(ns) **Kammaṃ satte vibhajjati hīnapaṇītatāya.**

[LT] Kamma, to beings, distinguishes, by being in low and high stages.

i.e. Kamma distinguishes beings by (causing the states of) being low and high.

Note: (1) **vibhajjati**-classifies, distinguishes, **vi**-specially, √**bhaja**-to distribute, **+ya+ti**. (2) **hīnapaṇītatāya-hīna**-low +**paṇīta**-high+**tā**-being**+nā**, a *taddhita*-noun of feminine gender, *kaññā*-group. Re: Sutta 360.

(np) **Kammā, Kammāni sattānaṃ bhavesu vipākaṃ denti.**

[LT] Kammas, of beings, in lives, to results, give.

i.e. Kammas yield result in the lives of beings.

(as) **<u>Kusala</u>ṃ vā <u>akusala</u>ṃ vā kammaṃ satto karoti kāyena vācāya manasā.**

[LT] To wholesome, or, to unwholesome, or, to Kamma, being, does, by body, by speech, in mind.

i.e. A being commits either wholesome or unwholesome kamma by body, by speech and in mind.

Note: vā is a *nipāta*-particle which signifies an alternative, non-specific choice in this sentence.

(ap) **<u>Kusale</u> vā <u>akusale</u> vā Kamme, Kammāni sattā karonti kāyena vācāya manasā.**

(is) **Kammena, *Kammanā, *Kammunā vattate loko.**

[**vatta**-to be, **+te**, reflexive *sg*]

[LT] By Kamma, happens/is happening, the world.

i.e. The world happens (determined) by Kamma.

(ip) **Kammehi, Kammebhi vattate pajā.**

(ds) **Kammassa, *Kammuno katattā sukhadukkhaṃ sattā anubhavanti.**

[LT] Of Kamma, for reason of having done, joy and suffering, beings, experience/undergo/suffer.

i.e. Beings experience joy and suffering due to having done kamma.

Note: (1) **anubhavati**-experiences, **anu**-again√**bhū**-to be, **+a+ti** (2) **katattā=kata**-done+**tta**-being+**smā**-due to. a *taddhita*-noun of *citta*-group. Re: Sutta 360.

(dp) **Kammānaṃ katattā sukhadukkhaṃ sattā anubhavanti.**

(abs) **Kamasmā, Kammamhā, Kammā, *Kammunā phalaṃ jāyati.** [**jana+ya+ti**]

[LT] From kamma, result, arises.

i.e. The result arises from kamma.

(abp) **Kammehi-Kammebhi phalāni jāyanti.**

(gs) **Kammassa, *Kammuno vipākaṃ sabbe sattā anubhavanti.**

[LT] Of kamma, to result, all, beings, experience/undergo/suffer.

i.e. All beings experience the result of kamma.

(gp) **Kammānaṃ vipākaṃ sabbe sattā anubhavanti.**

(ls) **Kammasmiṃ, Kammamhi, Kamme, *Kammani sattā nivaddhā honti.**

[LT] In kamma, beings, tied-up, are.

i.e. In kamma, all beings are tied up.

(lp) **Kammesu sattā nivaddhā honti.**

Note: nibaddhā-bound, **ni**√**bandha**-to tie up, **+ta+yo**, a *kita*-verb.

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Additional reading lessons using two neuter gender words:

176.S.N.aṃ.puñña.I. **puñña**-virtuous & 177.S.N.aṃ.pāpa.I. **pāpa**-evil:

(ns) **Puññaṃ sukhavipākaṃ, pāpaṃ dukkhavipākaṃ deti.**

[LT] virtuous deed, to good result, evil deed, to bad result, gives.

i.e. Virtuous deed gives good result and evil deed gives bad result.

Note: (1) **sukhavipākaṃ**-pleasant result, **sukha**-happy+**vipāka**-result, **+aṃ** (2) **pāpaṃ**-evil (3) **dukkhavipākaṃ**-bad result, **dukkha**-unhappy, suffering, **+vipāka+aṃ**.

(np) **Puññāni paralokasmiṃ pāṇinaṃ patiṭṭhā honti.**

[LT] Meritorious deeds, in after-life, of beings, supporting-ground, are.

i.e. Meritorious deeds are supporting-ground of beings in after-life.

Note: (1) **paralokasmiṃ**-in other world, in next life, **para**-other +**loka**-world, life, **+smiṃ** (2) **pāṇinaṃ**-of beings (3) **patiṭṭhā**-the ground where one stands firm, refuge, support. **pati√ṭhā+kvi**, a *kita*-noun.

(as) **Sace puriso puññaṃ karoti, atha saggaṃ gamissati, sukhaṃ labhissati.**

[LT] If, man, to meritorious deed, does, then, to heaven, will go, to happiness, will get.

i.e. If a man does meritorious deed, then (he) will go to heaven and get happiness.

Note: (1) **sace**-if, a *nipāta*-particle (2) **atha**-then, also a *nipāta*-particle (3) **saggaṃ**-to heaven.

(ap) **Sace puriso pāpāni kareyya, atha nirayaṃ gamissati, dukkhaṃ labhissati.**

[LT] If, man, to evil deeds, would do, then, to hell, will go, to suffering, will get.

i.e. If a man would do evil deeds, then (he) will go to hell and get suffering.

Note: **nirayaṃ**-to hell, **ni**-without+**aya**-happiness, **+aṃ**, **r** is inserted. Hell is called ***niraya*** because there is no joy there.

(is) **Puññena sattā sugatiṃ gacchanti. Pāpena duggatiṃ gacchanti.**

[LT] By virtuous deed, beings, to good destiny, go, by evil deed, to bad destiny, go.

i.e. Beings go to destiny of good rebirth by virtuous deed. By evil deed, (they) go to destiny of bad rebirth.

(ip) **Puññehi, puññebhi sattā sugatiṃ gacchanti. Pāpehi, pāpebhi duggatiṃ gacchanti.**

Note: (1) **sugatiṃ**-to good destiny, **su+gati+aṃ** (2) **duggatiṃ**-to bad destiny, **du**-bad, **+gati+aṃ**.

(ds) **Puññassa kiriyā sādhu hoti. Pāpassa karaṇaṃ na sādhu hoti.**

[LT] Of virtuous deed, doing, good, is. of evil, doing, not, good, is.

i.e. Doing of virtuous deed is good. Doing of evil is not good.

Note: (1) **kiriyā**-doing, **kara**-to do, **+ririya+ā+si**, a *kita*-noun (2) **sādhu**-good. (3) **karaṇaṃ**-doing, **kara+yu+si**.

(dp) **Puññānaṃ kiriyā sādhu hoti. Pāpānaṃ karaṇaṃ na sādhu hoti.**

(abs) **Paṇḍito pāpasmā pāpamhā pāpā viramati. Puññasmā, puññamhā puññā na hāyati.**

[LT] The wise, from evil, avoids. from virtuous deed, not, fails.

i.e. The wise avoids evil and does not fail from virtue.

(abp) **Duccaritaṃ karonto puriso puññehi, puññebhi hāyati. Pāpehi vaḍḍhati.**

[LT] To bad conduct, doing, man, from virtuous deeds, fails. With evil, increases.

i.e. The man doing bad conduct fails from virtue and increases with evil.

Note: (1) **duccaritaṃ**-bad conduct.

(2) **karonto**-doing, **kara+o+anta+si**, present participle *kita*-verb.

(gs) **Puññassa kammuno vipākaṃ iṭṭhaṃ hoti. apuññassa kammuno vipākaṃ aniṭṭhaṃ hoti.**

[LT] Of virtuous, of deed, result, pleasant, is, of unwholesome, of deed, result, unpleasant, is.

i.e. The result of virtuous deed is pleasant. The result of unwholesome deed is unpleasant.

Note: (1) **iṭṭhaṃ**-pleasant, **isu+ta+si**, a *kita*-noun. Refer to Sutta 573. (2) **apuññassa**-evil, opposite of *puñña*, (3) **aniṭṭhaṃ**-unpleasant. **na√iṭṭha+si**, a compound noun.

(gp) **Puññānaṃ vipākaṃ iṭṭhaṃ hoti. pāpānaṃ vipākaṃ aniṭṭhaṃ hoti.**

(ls) (a) **Sattānaṃ mano pāpasmiṃ, pāpamhi, pāpe ramati.**

[**ramati**-enjoys, **ramu+a+ti**]

[LT] Of beings, mind, in evil, enjoys.

i.e. The mind of beings enjoys in evil.

(b) **Paṇḍito puññasmiṃ, puññamhi, puññe na pamajjati.**

[**pamajjati**-forgets, **pa√mada**-to forget**+ya+ti**, *āv*.]

[LT] Wise, in virtuous deed, not, forget.

i.e. The wise does not forget in (doing) virtuous deed.

(lp) **Buddhā puññesu apamādaṃ pasaṃsanti.**

[LT] Buddhas, in virtuous deeds, to diligence, praise.

i.e. Buddhas praise diligence in virtuous deeds.

Note: (1) **apamādaṃ**-diligence, **na**-not, **pamāda**-forgetfulness, **+aṃ**, a compound-noun. (2) **pasaṃsanti**-praise. **pa√saṃsa**-to praise, **+a+anti**, *āv*.

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LESSON 65

Napuṃsakaliṅga, Niggahitanta
Neuter gender,
aṃ, o-ending noun words, Type (II)

Mano-group Reader

178.S.M.N.o, aṃ.mano.II. Mano-mind
(Masculine-Neuter - Dual gender, **aṃ**-ending noun)

(ns) **Manaṃ, *Mano dhammānaṃ pubbaṅgamo hoti.**

[LT] Mind, of phenomenon, fore-runner, is.

i.e. The mind is fore-runner of all things.

Note: pubbaṅgamo-preceding, **pubbaṃ**-at the front, +**gamo**-goer, fore-runner, **+si**, **ṃ** changed to **ṅ** by 31.

(np) **Manā, Manāni uppajjitvā nirujjhanti.**

[LT] Minds, having arisen, pass.

i.e. Minds, having arisen, pass.

Note: (1) **upajjitvā**-having arisen, **u√pada+ya+i+tvā**.
(2) **nirujjhanti**-cease, **ni√rudha+ya+anti**.

(as) **Arahā paresaṃ Manaṃ, *Mano paricchinditvā jānāti.**

[LT] An Arahanta-saint, of others, to mind, having analyzed, knows.

i.e. The enlightened Arahanta-saint knows other's mind after having analyzed (by means of the psychic power).

(ap) **Paresaṃ Mane, Manāni paricchinditvā arahanto jānanti.**

[LT] Of others, to minds, having analyzed, enlightened Arahanta-saints, know.

i.e. The enlightened Arahanta-saints know other's minds after having analyzed (by means of psychic power).

Note: (1) **parichinditvā**-having analyzed, **pari**-from all around, **√chida**-to cut, **+i+tvā**. (2) **jānāti**-knows, **ñā+nā+ti**. **jānnanti**-know, **ñā+nā+anti**. Re: 470.

(is) **<u>Pāpakena</u> vā <u>kalyāṇena</u> vā Manena, *Manasā kammaṃ naro karoti.**
[LT] By evil, or, by good, or, by mind, to kamma, man, does.
i.e. Man commits kamma either by evil or good mind.

(ip) **Sattā attano Manehi, Manebhi kusalañca akusalañca kammaṃ karonti.**
[LT] Beings, of one's, by minds, to wholesome, also, to unwholesome, also, to kamma, do.
i.e. Beings commit wholesome kamma as well as unwholesome kamma by their minds.

(ds) **Samathavipassanāya Manassa, *Manaso damatho hoti.**
[LT] By *samatha* and *vipassanā* meditation, of mind, taming, is.
i.e. Taming of mind happens by *samatha* and *vipassanā* meditation.
Note: damatho-taming, training, **damu**-to tame, **+tha+si**, a *kita*-noun.

(dp) **Samathavipassanāya Manānaṃ bhāvanā hoti.**
[LT] By *samatha* and *vipassanā* mediatation, of minds, development, is.
i.e. Development of minds happens by *samatha* and *vipassanā* meditation.
Note: bhāvanā-developing, **bhū**-to be, to develop, **+yu+si**, a *kita*-noun of feminine gender *kaññā*-group nouns.

(abs) **Manasmā, Manamhā, Manā, *Manasā sukhañca dukkhañca jāyati.**
[LT] From mind, happiness, also, suffering, also, arises.
i.e. Happiness and suffering arises from the mind (experiences in mind).

(abp) **Manehi, Manebhi sukhañca dukkhañca jāyati.**

(gs) **<u>Sudantassa</u> Manassa, *Manaso ānisaṃso mahā hoti.**
[LT] Of well-tamed, of mind, benefit, great, is.
i.e. The benefit of a well-trained mind is great.
Note: sudantassa-of well-tamed, **su**-well, √**damu**-to tame, **+sa**, a *kita*-noun, See Sutta 584 about this word.

(gp) **<u>Subhāvitānaṃ</u> Manānaṃ ānisaṃso mahā hoti.**
[LT] Of well-developed, of minds, benefit, great, is.
i.e. The benefit of a well-developed minds is great.
Note: subhāvitānaṃ-well-developed, **su**-well, √**bhū**-to develop, **+ i+ta+naṃ**, a *kita*-noun.

(ls) **Manasmiṃ, Manamhi, Mane *Manasi aneke cittacetasikā uppajjanti.**

[LT] In mind, not one, mind and mind-based sub-mental states, arise.

i.e. Various mind and mind-based sub-mental states arise in the mind.

Note: (1) **aneke**-not one but many, **na**-not,√+**eke**-ones, **+yo**, a compound-noun. (2) **cittacetasikā**-mind and sub-mental states, **cittacetasika+yo**, a compound noun.

(lp) **Manesu aneke cittacetasikā uppajjanti.**

Note: The underlined words are modifier (adjective) words.

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179.S.F.jarā. Jarā-aging, old-age

(***Feminine** Gender, **ā**-ending noun)

(ns) **Jāti'pi dukkhā. Jarā'pi dukkhā.**

[LT] Birth, also, is *dukkha*, old-age, also, is *dukkha*.

i.e. Birth as well as old-age are *dukkha*.

(np) **Jarāyo satte abhibhavanti.**

[LT] Old-ages, to beings, overwhelm.

i.e. Old-ages overwhelm beings (they cannot escape it).

(as) **Sabbe sattā Jaraṃ anatītā honti.** [**na**-not√**atītā**-past**+yo**]

[LT] All, beings, to old-age, cannot overcome/unavoidable, are.

i.e. All beings cannot overcome old-age.

(ap) **Sabbe sattā Jarā, Jarāyo anatītā.**

(is) **Jarāya, *Jarasā abhibhūtā sabbe sattā jaraṃ na ativattanti.**

[LT] By old-age, being overwhelmed, all, beings, to old-age, not, overcome.

i.e. Overwhelmed by old-age, all living beings cannot overcome old-age.

Note: (1) **abhibhūtā**-being overwhelmed, **abhi**-over, √+**bhū**-to be, **+ta+yo**, a *kita*-noun. (2) **na**-not, a *nipāta* particle (3) **ativattanti**-overcome, **ati**-beyond√ **vatta**-to be, **+anti**.

(ip) **Jarāhi, Jarābhi abhibhūtā sattā jaraṃ na ativattanti.**

(ds) **Jarāya, *Jaraso atikkamāya sattā vāyamanti.**

[LT] Of old age, to overcome, beings, make effort.

i.e. Beings make effort to overcome old-age.

Note: (1) **atikkamāya**-to overcome, **ati**-past, √**kamu**-to go**+sa**, a *kita*-noun. Re: 109. (2) **vāyamati**-makes effort, **vāyama**-to strive, **+anti**.

(dp) **Jarānaṃ atikkamāya sattā vāyamanti.**

(abs) **Jarāya, *Jarasā sattā na vimuccanti.**

[LT] From old-age, beings, not, escape.

i.e. Beings do not escape from old-age.

Note: vimuccanti-escape, **vi**-specially, √**muca**-to free, **+ya+anti**.

(abp) **Jarāhi, Jarābhi sattā na vimuccanti.**

(gs) **Jarāya, *Jaraso vasena naro dubbalo palitakeso hoti.**

[LT] Of old-age, by power of, man, weak, grey-haired, is.

i.e. Man is weak and grey-haired by means of old-age.

Note: (1) **vasena**-by power of. **vasa**-power, **+nā** (2) **dubbalo**-weak, **du**-without, **vala**-energy, **+si**, a compound noun. Here **du** means without as in **dussīlo**-without morality, **duppañño**-without wisdom. (3) **palitakeso**= grey-haired, **palita**-grey, +**kesa**-haired, **+si**, a compound-noun.

(gp) **Jarānaṃ vasena narā dubbalā palitakesā honti.**

(ls) **Jarāya, Jarāyaṃ, *Jarasi sattā jigucchanti.**

[LT] In old-age, beings, disgust.

i.e. Beings disgust at old-age.

(lp) **Jarāsu sattā jigucchanti.**

Note: Jigucchanti-disgust. **gupa**-to censure, **+cha+anti**, an *ākhyāta*-verb called *abbhāsa*-verb. Re Sutta 433, 462, 465 to understand how this verb is structured.

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LESSON 66

Napuṃsakaliṅga, ā-kāranta sadda

Neuter gender,

ā-ending noun Reader

180.S.A.asaddhā. Asaddhaṃ-a household with no faith, faithless family, *adj, n.*

(ns) **Asaddhaṃ kulaṃ imasmiṃ nagare atthi.**

[LT] faithless, family, in this, in town, is.

i.e. There is a faithless household in this town.

(np) **Imasmiṃ vijite Asaddhāni kulāni santi.**

[LT] In this kingdom, faithless, families, are.

i.e. There are faithless households in this kingdom.

(as) **Asaddhaṃ kulaṃ bhikkhu na upagacchati.**

[**upagacchati**-goes near, **upa**-near√**gamu**-to go, **+ti**]

[LT] To faithless, to family, monk, not, goes near.

i.e. The monk does not approach to a faithless family.

(ap) **Asaddhā, Asaddhāni kulāni bhikkhū na upagacchanti.**

(is) **Asaddhena kulena sapppuriso na vasati.**

[LT] With faithless, with family, saint, not, lives.

i.e. The saint does not live with a faithless family.

Note: sappuriso-saint, **santa**-saint +**purisa**-person, **+si**, **santa** changes to **sa** and one extra **p** added.

(ip) **Asaddhehi, Asaddhebhi kulehi sappurisā na vasanti.**

(ds) **Asaddhassa kulassa bhogā hāyanti.**

[**hā**-to decrease, to fail, **+ya+ti**].

[LT] Of faithless, of family, wealth, fail.

i.e. Prosperity of faithless family fails.

(dp) **Asaddhānaṃ kulānaṃ bhogā hāyanti.**

(abs) **Asaddhasmā kulasmā bhikkhu apakkamati.**

[LT] From faithless, from family, monk, departs.

i.e. A monk departs from faithless family.

(abp) **Asaddhehi, asaddhebhi kulehi bhibhikkhū apakkamanti.**

(gs) **Asaddhassa kulassa yaso hāyati.**

[LT] Of faithless, of family, fame, decreases.

i.e. The fame of a faithless family decreases.

(gp) **Asaddhānaṃ kulānaṃ yaso hāyati.**

(ls) **Asaddhe kule puññaṃ na vaḍḍati.**

[LT] In faithless, in family, merit, not, increase.

i.e. Merit does not increase in faithless family.

(lp) **Asaddhesu kulesu puññāni na vaḍḍanti.**

(The underlined words are modified words).

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LESSON 67

Napuṃsakaliṅga, i-kāranta sadda
Neuter Gender,
i-ending nouns Reader

181.S.N.aṭṭhi. **Aṭṭhi**-bone

Read the following sentences:
Note: Special word-forms are shown in asterisk (*).

(ns) **Aṭṭhi <u>imasmi</u>ṃ kāye vijjati.**
[LT] Bone, in this, in body, is.
i.e. There is bone in this body.
(np) **Aṭṭhī, Aṭṭhiyo, *Aṭṭhīni <u>imasmi</u>ṃ kāye vijjanti.**
[LT] Bones, in this, in body, are.
i.e. There are bones in this body.

(as) **Bhikkhu Aṭṭhiṃ aniccato passati.**
[LT] Monk, to bone, as *anicca*, sees.
i.e. The monk sees bone as *anicca* (impermanent).
(ap) **Bhikkhū Aṭṭhī, Aṭṭhiyo, *Aṭṭhīni aniccato passanti.**

(is) **Aṭṭhinā kāyo upatthambhīyati.**
[passive voice verb and sentence]
[LT] With bone, to body, being supported.
i.e. The body is being supported by bone.
Note: **upatthambhīyati**-supported, **upa√thambh/thabi**-to support, to make rigid, **+ya+ti**.
(ip) **Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi kāyo upatthambhīyati.**

(ds) **<u>Imassa</u> Aṭṭhissa, *Aṭṭhino sattā attato maññanti.**
[**maññanti**-think, **mana+ya+anti**]
[LT] Of this, of bone, beings, as *atta*, think.
i.e. Beings view this bone as *atta* (me, mine).
(dp) **<u>Imesa</u>ṃ Aṭṭhīnaṃ sattā attato maññanti.**

(abs) **Aṭṭhismā, Aṭṭhimhā, *Aṭṭhinā vinā sarīraṃ na tiṭṭhati.** [**tiṭṭhati-stand, ṭhā+ti**]

[LT] From bone, without, body, not, exist.

i.e. The body does not exist without bone.

(abp) **Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi vinā sarīrāni na tiṭṭhanti.**

Note: tiṭṭhati-exist, **ṭhā**-to stand, **+a+anti**, the root **ṭhā** changed to **tiṭṭha** per rule 468.

(gs) **Aṭṭhissa, *Aṭṭhino vasena kāyo tiṭṭhati.**

[LT] Of bone, by power of, body, exists.

i.e. The body exists by means of bone.

(gp) **Aṭṭhīnaṃ vasena kāyo tiṭṭhati.**

(ls) **Bhikkhu Aṭṭhismiṃ, Aṭṭhimhi aniccato vipassanāñāṇena samanupassati.**

[LT] Monk, at bone, as anicca, by *vipassanā-ñāṇa* (insight-knowledge), repeatedly sees.

i.e. The monk repeatedly sees bone as anicca by *vipassanāñāṇa* (insight-knowledge).

Note: samanupassati-well repeatedly sees, **saṃ**-well, **anu**-again and again, √**disa**-to see **+ti**. **ṃ** of **saṃ** changed to **m**>**samanu+disa+ti**. **disa** changed to **passa**> **samanupassati**.

(lp) **Aṭṭhīsu aniccato bhikkhu samanupassati.**

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LESSON 68

Napuṃsakaliṅga, ī-kāranta sadda
Neuter gender,
ī-ending nouns Reader

182.S.N.sukhakārī. Sukhakārī-happiness-causing good deed, *adj, n.*

Read the following sentences:

(ns) **Sukhakārī <u>puññaṃ</u> sukhaṃ deti.**

[**dā**-to give, **ā** of the root changed to **e+ti**]

[LT] Happiness-creator, meritorious deed, to happiness, gives.

i.e. The happiness-causing meritorious deed gives happiness (as a result).

Note: Sukhakārī (a *kita*-noun)=**sukha**-happiness, √**kara**-to do+**ṇī**-which used to. This **ṇī**-suffix implies a factor which habitually occurs. As such, it can also be translated as happiness-creating, or causing happiness.

(np) **Sukhakārī, Sukhakārīni <u>puññāni</u> sukhaṃ denti.**

(as) **Sukhakāriṃ <u>kusalaṃ</u> paṇḍito karoti.**

[LT] To happiness-creator, to meritorious deed, the wise, does.

i.e. The wise does the happiness-causing meritorious deed.

(ap) **Sukhakārī, Sukhakārīni <u>kusalāni</u> paṇḍitā karonti.**

(is) **Sukhakārinā <u>puññena</u> naro sukhaṃ labhati.**

[LT] With happiness-creator, with meritorious deed, man, to happiness, gets.

i.e. Man gets happiness by happiness-causing meritorious deed.

(ip) **Sukhakārīhi, Sukhakārībhi <u>puññehi</u> narā sukhaṃ labhanti.**

(ds)**Sukhakārissa, Sukhakārino <u>kammassa</u> karaṇaṃ sādhu hoti.**

[LT] Of happiness-creator, of deed, doing, good, is.

i.e. Doing happiness-causing deed is good.

Note: karaṇaṃ=doing, **kara+yu+si**, a *kita*-noun.

(dp) **Sukhakārīnaṃ <u>kammānaṃ</u> karaṇaṃ sādhu hoti.**

[LT] Of happiness-creator, of deeds, doing, good, is.

i.e. Doing happiness-causing deeds is good.

(abs) **Sukhakārismā, Sukhakārimhā <u>puññā</u> sukhaṃ naro labhati.**

[LT] From happiness-creator, from meritorious deed, to happiness, man, gets.

i.e. Man gets happiness from happiness-causing meritorious deed.

(abp) **Sukhakārīhi, Sukhakārībhi puññehi sukhaṃ narā labhanti.**

(gs) **Sukhakārissa, Sukhakārino <u>puññassa</u> vipākaṃ naro anubhavati.**

[LT] Of happiness-creator, of meritorious deed, to the result, man, enjoys.

i.e. Man enjoys the result of happiness-causing meritorious deed.

Note: anubhavati-happens again, experiences. **anu**-again, √**bhū**-to be, **+a+ti**, an *ākhyāta*-verb.

(gp) **Sukhakārīnaṃ <u>puññānaṃ</u> vipākaṃ narā anubhavanti.**

(ls) **Sukhakārismiṃ, Sukhakārimhi <u>puññakammamhi</u> dhīrā na pamajjanti.**

[LT] At happiness-creator, at meritorious deed, the wise persons, not, forget.

i.e. The wise people do not forget at (doing) happiness-causing meritorious deed.

(lp) **Sukhakārīsu <u>puññakammesu</u> dhīrā na pamajjanti.**

Note: (1) **Puññakammesu**-in wholesome deeds, **puñña**-wholesome + **kamma**-deed, **+su**. a compound noun. **pamajjanti**-ignore, forget, **pa**-specially, √**mada**-to forget, to indulge, **+ya+anti**. The last consonant **d** of the root and **y** of the suffix are merged and changed into **j** and **j** is further augmented. Thus, it becomes **pamajjanti**.

Note: The underlined words are modified words.

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LESSON 69

Napuṃsakaliṅga, u-kāranta sadda
Neuter Gender,
u-ending nouns Reader

183.S.N.āyu. **Āyu**-life

Read the following sentences:

(ns) **Āyu nāma sabbesaṃ piyaṃ hoti.**
[LT] Life, called, for all, very dear, is.
i.e. (The thing called) life is dear to all.

(np) **Sattānaṃ āyū, āyūni piyāni aniccāni ca honti.**
[LT] Of beings, lives, dear, anicca, are.
i.e. (The) lives of beings are very dear as well as impermanent.

(as) **Attano āyuṃ sattā piyāyanti.**
[LT] Of one's own, to life, beings, cherish.
i.e. Beings cherish one's own life.

(ap) **Attano āyū, āyūni sattā piyāyanti.**

(is) **Paṇḍito attano āyunā, āyusā samaṃ sabbe satte passati.**
[LT] The wise, of one's own, with life, equally/same, to all, to beings, views.
i.e. The wise views all being equally with his own life. (He has compassion to all).

(ip) **Sappurisā attano āyūhi, āyūbhi samaṃ sabbe satte passanti.**
[LT] Saints, of one's own, with lives, equally, to all, to beings, view.
i.e. Saints view all being equally with their own lives. (They have compassion to all)

(ds) **Āyussa, āyuno sattā mamāyati.**
[**mamāyati**-cherishes, **mama**-my, √**āya**-make, **+ti**, hold as mine]
[LT] Of life, beings, cherish.
i.e. Beings cherish life.

(dp) **Āyūnaṃ sattā mamāyanti.**

(abs) **Āyusmā, āyumhā vinā manusso na jīvati.**

[**jīvati**-remains alive, **jīva**-to live, **+ti**]

[LT] from life, without, man, not, live.

i.e. Man does not live without life (i.e. cannot remain alive without spiritual flow called life).

(abp) **Āyūhi, āyūbhi aññatra manussā na jīvanti.**

[**vinā**, **aññatra**-except, *nipāta*-particles]

[LT] from lives, except, men, not, live.

i.e. Men do not live without lives.

(gs) **Dīghassa āyussa, āyuno vasena sattā ciraṃ jīvanti.**

[LT] Of long, of life, by means of, beings, for long, live.

i.e. Beings live longer by means of long life.

(gp) **Appakānaṃ āyūnaṃ vasena sattā appaṃ kālaṃ jīvanti.**

[LT] Of short time, of lives, by means of, beings, for short, for time, live.

i.e. Beings live life for a short time by means of short-timed life.

(ls) **Attano āyusmiṃ, āyumhi sattā niccato maññanti.**

[LT] Of one's own, at life, beings, as *nicca* (permanent), think.

i.e. Beings think one's life as a *nicca* (eternal).

(lp) **Attano āyūsu sattā niccato maññanti.**

Note: The underlined words are modifiers.

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LESSON 70

Napuṃsakaliṅga, ū-kāranta sadda
Neuter gender,
ū-ending noun Reader

184.S.N.gotrabhū.

Gotrabhū-transcendental consciousness, *n, adj.*

Notes:
Gotrabhū (**Gotra+bhū**, *kvi*-suffix, a *kita*-noun) is an abhidhamma-technical term used in the *vipassanā* meditation. It refers to an advanced pure consciousness in the progressive stage of *vipassanā* meditation which serves as a precursor-consciousness prior to attaining the path and the fruition stages of enlightened consciousness. When a meditator develops up to this consciousness, his mind no longer remains submerged in the wrong notions of 'me', 'mine' and so on. Thus, leading to a more subtle liberated stage of mind transcending threshold of wrong views of common worldlings. It is quite delicate to translate this term hence its original term is used. [**gotra**-lineage of unenlightened commoner persons+**bhū**-to overwhelm, to transcend].

Anulomañāṇa

This is another technical term of *vipassanā* meditation. The term "**Anulomañāṇa**" has very delicate meaning which refers to an adaptively balanced, sustained mental state of calm, powerful concentration. This advanced mental stage is developed only when a meditator's mind passes beyond the highest and final advanced level of the insight-knowledge called **saṅkhārupekkhā-ñāṇa**. The term refers to final stages of *vipassanā* insight-knowledge before *gotrabhū*-consciousness and the path-consciousness. It is quite problematic to translate this technical term directly into English hence the term "*final insight-knowledge*" is used. **Anuloma**=adaptively moving along pure mental flow, +**ñāṇa**=knowledge, a compound noun.

Read the following sentences:

(ns) **Gotrabhū <u>citta</u>ṃ maggacittassa pubbaṅgamaṃ hoti.**

[LT] Gotrabhū (change-of-lineage), consciousness, of path-consciousness, fore-runner, is.

i.e. *Gotrabhū* is the fore-runner consciousness of the path-consciousness.

(np) **Gotrabhūni <u>cittāni</u> maggacittassa pubbaṅgamāni honti.**

[LT] *Gotrabhū*, consciousness, of path-consciousness, fore-runners, are.

i.e. (Moments of successive) *Gotrabhū* consciousness are the forerunners of the path-consciousness.

(as) **Gotrabhuṃ <u>citta</u>ṃ nissāya maggo jāyati.**

[LT] To *gotrabhū*, to consciousness, depending on, path-consciousness, arises.

i.e. Depending on *gotrabhū*-consciousness, the path-consciousness arises.

(ap) **Gotrabhūni <u>cittāni</u> nissāya maggo jāyati.**

(is) **Gotrabhunā <u>cittena</u> vinā maggacittaṃ na uppajjati.**

[LT] With *gotrabhū*, with consciousness, without, path-consciousness, not, arise.

i.e. Without *gotrabhū*-consciousness, the path-consciousness does not occur.

(ip) **Gotrabhūhi, Gotrabhūbhi <u>cittehi</u> vinā maggacittāni na uppajjanti.**

(ds) **Anulomañāṇaṃ Gotrabhussa, Gotrabhuno <u>cittassa</u> paccayo hoti.**

[LT] Final insight-knowledge, of *gotrabhū*, of consciousness, cause, is.

i.e. Final insight-knowledge is the supporting cause of *gotrabhū*-consciousness.

(dp) **Anulomañāṇaṃ Gotrabhūnaṃ <u>cittāna</u>ṃ paccayo hoti.**

(abs) **Gotrabhusmā, Gotrabhumhā cittamhā vinā maggacittaṃ na uppajjati.**
[LT] From *gotrabhū*, from consciousness, without, path-consciousness, not, happens.
i.e. Without *gotrabhū*-consciousness, the path-consciousness does not happen.

(abp) **Gotrabhūhi, Gotrabhūbhi cittehi vinā maggacittaṃ na uppajjati.**

(gs) **Gotrabhussa, Gotrabhuno cittassa anantarā maggacittaṃ uppajjati.**
[LT] Of *gotrabhū*, of consciousness, immediately after, path-consciousness, arises.
i.e. Path-consciousness arises immediately after *gotrabhū*-consciousness.

(gp) **Gotrabhūnaṃ cittānaṃ anantarā maggacittaṃ uppajjati.**

(ls) **Gotrabhusmiṃ, Gotrabhumhi citte kilesā na uppajjanti.**
[LT] At *gotrabhū* (change-of-lineage), at consciousness, mental defilements, not, arise.
i.e. At (the moment of) *gotrabhū*-consciousness, mental defilements do not arise.

(lp) **Gotrabhūsu cittesu kilesā na uppajjanti.**

Note: The underlined words are modified words.

Similar words

Abhibhū=knowledge or the mind which overwhelms mental defilements.
Sayambhū=spontaneously and intuitively occurring knowledge.
Dhammaññū=the knowledge which knows the Dhamma. [Rūpasiddhi]

Note: In *Rūpasiddhi*, these words including *gotrabhū* are shown as similarly inflected. But note that they will belong to **neuter gender** only **when those words imply either consciousness or knowledge.** If **the implied meaning refers to the one who have attained *gotrabhuñāṇa* in the progressive stage of vipassanā-meditation, then it will be masculine gender**. (See *Āhuneyya-sutta, Navaka-nipāta, Aṅguttaranikāya Pāḷi text* to clarify this contextual-based rule).
Note: The underlined words are modified words./.

LESSON 71

Napuṃsakaliṅga, o-kāranta sadda

Neuter gender,

o-ending noun Reader

185.S.N.o.cittagu.

Cittagu-(the family having)

a color-striped cow, *adj, n.*

(a *Bahubbīhi*-attributive compound noun)

Read the following sentences:

(ns) **Cittagu kulaṃ vijjati.**

[LT] Color-striped cow, household, is.

i.e. There is a household which has color-striped cow.

(np) **Cittagū, Cittagūni kulāni vijjanti.**

[**vijjanti-vida**-to be**+ya+anti**]

(as) **Cittaguṃ kulaṃ manusso upasaṅkamati.**

[LT] To color-striped cow, to household, man, approaches.

i.e. Man approaches to a household which has color-striped cow.

(ap) **Cittagū, Cittagūni kulāni manussā upasaṅkamanti.**

(is) **Cittagunā kulena naro vasati.**

[LT] with color-striped cow, with household, man, lives.

i.e. Man lives with a household which has color-striped cow.

(ip) **Cittagūhi, Cittagūbhi kulehi narā vasanti.**

(ds) **Cittagussa, Cittaguno kulassa rājā varaṃ deti.**

[LT] For color-striped cow, for household, king, to reward, gives.

i.e. The king gives reward to a household which has color-striped cow.

(dp) **Cittagūnaṃ kulānaṃ rājā varaṃ deti.**

(abs) **Cittagusmā, Cittagumhā kulamhā naro khīraṃ labhati.**

[LT] From color-striped cow, from household, man, to milk, gets.

i.e. Man gets milk from a household which has color-striped cow.

(abp) **Cittagūhi, Cittagūbhi kulehi narā khīraṃ labhanti.**

(gs) **Cittagussa, Cittaguno kulassa dhanaṃ vaḍḍhati.**

[LT] Of color-striped cow, of household, wealth, grows.

i.e. The wealth of a household which has color-striped cow grows.

(gp) **Cittagūnaṃ kulānaṃ dhanaṃ vaḍḍhati.**

(ls) **Cittagusmiṃ, Cittagumhi kule bhogā vaḍḍhanti.**

[LT] In color-striped cow, in household, riches, grow.

i.e. The riches in household which has color-striped cow grow.

(lp) **Cittagūsu kulesu bhogā vaḍḍhanti.**

Note: The underlined words are modified words.

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LESSON 72

FEMININE GENDER NOUNS

Itthiliṅga, ā-kāranta sadda
Feminine gender,
ā-ending nouns Reader

186.S.F.kañña̱. **Kaññā**-girl

Read the following sentences:

(ns) **Abhirūpā** **Kaññā dānaṃ deti. pañca sīlāni rakkhati. bhāvanaṃ bhāveti.**
[LT] Pretty, girl, to alms, offers, to five, to precepts, observes, to meditation, practices.
i.e. The pretty girl offers alms, observes the five precepts, practices meditation.

(np) **Abhirūpāyo** **Kaññāyo dānaṃ denti. pañca sīlāni rakkhanti, bhāvanaṃ bhāventi.**

(vs) **Bhoti Kaññe tvaṃ kusalaṃ karohi!**
[LT] Oh girl, you, to meritorious deed, do.
i.e. Oh girl, you do meritorious deed!

(vp) **Bhotiyo Kaññā Kaññāyo kusalaṃ karotha!**
[**karohi**, **karotha** are *pañcamī*-mode verbs]

(as) **Abhirūpaṃ** **Kaññaṃ nagaraṃ āgacchantaṃ puriso passati.**
[LT] To pretty, to girl, to town, to coming, man, sees.
i.e. Man sees the pretty girl coming to town.

(ap) **Abhirūpāyo** **Kaññā, Kaññāyo nagaraṃ āgacchantiyo purisā passanti.**

(is) **Kaññāya saddhiṃ naro kathaṃ katheti.**
[LT] With girl, together, man, to word, speaks.
i.e. Man speaks (some) word with girl.

(ip) **Kaññāhi, Kaññābhi saddhiṃ naro kathaṃ katheti.**

(ds) **Kaññāya naro mālaṃ deti.**
The man gives a garland to the girl.
(dp) **Kaññānaṃ naro mālaṃ deti.**

(abs) **Kaññāya naro apakkamati.**
The man goes away/leaves from the girl.
(abp) **Kaññāhi, Kaññābhi naro apakkamati.**

(gs) **Kaññāya vaṇṇe naro sārajjati.**
[**sārajjati**-infatuated with. **saṃ√rajja+ti**. **saṃ** changed to **sā**]
[LT] Of girl, at beauty, man, lusts.
i.e. Man lusts at the beauty of the girl.
(gp) **Kaññānaṃ vaṇṇe narā sārajjanti.**

(ls) **Kaññāya, Kaññāyaṃ puriso piyāyati.**
[LT] At girl, man, cherishes/loves.
i.e. Man cherishes at the girl.
(lp) **Kaññāsu purisā piyāyanti.**

Note: The underlined are modifier words
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Note: Additional readings for two other *kaññā*-group nouns **paññā** and **saddhā** are shown here. Students can now determine the modifier and the modified words on their own by simply checking similar case-ending of words in a sentence.

187.S.F.paññā. **Paññā**-wisdom, knowledge.

Read the following sentences:
(ns) **Buddhassa bhagavato catūsu ariyasaccesu paññā udapādi.**
[LT] Of Buddha, of glorious, at four, at noble truths, wisdom, appears.
i.e. The glorious Buddha's wisdom in the four noble truths appears.
Note: ariyasaccesu=in noble truths, **ariya**-noble, +**sacca**-truth, +**e**+**su**-at, a compound noun.
(np) **<u>Duvidhā</u> paññāyo, lokiyā paññā lokuttarā paññā ca.**
[LT] Two kinds of, wisdom, mundane wisdom, transcendental wisdom, also.
i.e. There are two kinds of wisdom: mundane wisdom and transcendental wisdom.
Note: (1) **duvidhā**=of two kinds, **du**-two, +**vidhā**-kinds, **+yo**, (2) **lokiyā**=mundane, worldly, **loka**-the world+**iya**-relating to, **+ā+si**, a *taddhita*-noun (3) **lokuttarā**=transcendental, **loka+uttara**-to transcend, **+ā+si**, a *kita*-noun.

(as) **Paññaṃ upanissāya paṇḍitā atthaṃ karonti, anatthaṃ parivajjenti.**

[LT] To wisdom, depending on, the wise, to beneficial thing, do, to non-beneficial thing, avoid.

i.e. Based on wisdom, the wise do beneficial things and avoid non-beneficial things.

(ap) **<u>Nānāvidhā</u> paññāyo upanissāya paṇḍitā atthaṃ karonti anatthaṃ parivajjenti.**

[LT] To various kinds of, to wisdoms, depending on, the wise, to beneficial thing, do, to non-beneficial thing, avoid.

i.e. Based on various kinds of knowledges, the wise do beneficial thing and avoid non-beneficial thing.

Note: (1) **upanissāya**=based on, **upa+ni√si+tvā** (2) **atthaṃ**= beneficial thing, wellbeing, (3) **anatthaṃ**-non-beneficial thing, opposite of **attha**, **na**-not, (4) **parivajjenti**=avoid, **pari√vajja**-to shun, **+ṇe+anti**.

(is) **Paṇḍitā narā paññāya sāvajjaṃ anavajjaṃ kātabbaṃ akātabbaṃ pajānanti.**

[LT] Wise, men, by wisdom, to blame-worthy thing, to blameless thing, to things-to-do, to things-not-to-do, know.

i.e. The wise, by means of wisdom, know what is blamed, what is blameless, what to do and what to not do.

(ip) **Paṇḍitā paññāhi, paññābhi sāvajjaṃ anavajjaṃ kātabbaṃ akātabbaṃ pajānanti.**

Note: (1) **sāvajjaṃ**=with blame, blame-worthy, **saha**-with, **vajja**-blame, **+aṃ**. **saha** changed to **sā**, a compound noun (2) **anavajjaṃ**=without blame, blameless, wholesome, **na**-without, not, **vajja+aṃ**, **na** changed to **ana** (3) **kātabbaṃ**=should be done, fit to do, **kara+tabba+aṃ**, **kara** changed to **kā** per 595, a *kita*-verb (4) **akātabbaṃ**=should not be done, not fit to do, **na√kara+tabba+aṃ**, a *kita*-verb (5) **pajānanti**=know, **pa√ñā**-to know, **+nā+anti**, **ñā** changed to **jā** per 470, *āv*.

(ds) **<u>Pañca</u> nīvaraṇā paññāya dubbalīkaraṇā honti.**

[LT] Five, mental hindrances, for wisdom, cause to weaken, are.

i.e. The five hindrances weaken wisdom.

Note: (1) **nīvaraṇaṃ**=obstacle, hindrance, **nī**-off√**vara**-to block, **+ yu + yo**. (2) **dubbalīkaraṇā**=weakening causes, **dubbalī**-to be weak√ **karaṇā**=things which cause, **+yo**, a *kita*-noun.

(dp) **Sīlasamādhiyo paññānaṃ bahupakārā honti.**

[LT] *Sīla* and *samādhi*, for wisdoms, much beneficial, are.

i.e. *Sīla* and *samādhi* are much beneficial for wisdoms.

(abs) **Bālo manusso paññāya parihāyati.**

[LT] Ignorant, man, from wisdom, fails/dwindles/declines.

i.e. The ignorant man fails (loses) from wisdom.

(abp) **Bālā manussā <u>nānāpakārāhi</u> paññāhi, paññābhi parihāyanti.**

[LT] Ignorant, men, from various kinds of, from wisdoms, fail.

i.e. The ignorant men fail from various kinds of knowledges.

Note: (1) **nānāpakārāhi**=from various kinds, **nānā**-different, **pakāra**-kind, variety, **+hi**. (2) **parihāyanti**=fail, ruin, lose, dwindle, decline, **pari√hā**-to fail, **+ya+anti**, *āv*.

(gs) **Paṇḍito manusso paññāya aneke guṇe pajānāti.**

[LT] Wise, man, of wisdom, to many, to benefits, knows.

i.e. The wise man knows many benefits of wisdom.

(gp) **Paṇḍitā manussā <u>nānāvidhāna</u>ṃ paññānaṃ aneke guṇe pajānanti.**

[LT] Wise, men, of various kinds, of wisdoms, to many, to benefits, know.

i.e. The wise men know many benefits of various kinds of knowledges.

Note: (1) **nānāvidhānaṃ**=of various kinds, **nānā**-different, **√vidhā**-kind, variety, **+naṃ**. (2) **aneke**=not one, many, **na**-not, **eka**-one, **+yo**, **na** changed to **ana**.

(ls) **Paṇḍitā manussā paññāya, paññāyaṃ ṭhatvā anekā sampattiyo labhanti.**

[LT] Wise, men, in wisdom, having stood/established, many, achievements, gain.

i.e. The wise men gain many achievements after having established in wisdom.

(lp) **Paṇḍitā manussā <u>nānāvidhāsu</u> paññāsu ṭhatvā anekā sampattiyo labhanti.**

[LT] Wise, men, in various kinds of, in knowledges, having stood, many, achievements, gain.

i.e. The wise men gain many achievements after having established in various kinds of knowledges.

Note: (1) **ṭhatvā**=having stood, after being established, **ṭhā**-to stand, **+tvā**. Due to presence of conjunct **tvā**, **ā** of **ṭhā** is shortened. (2) **sampattiyo**=success, achievements. **saṃ√pada**-to be, **+ti+yo**, a *kita*-noun of *ratti*-group. **ṃ** of **saṃ** changed to **m** per 31. The final consonant **d** of the root is erased, and **ti** suffix is augmented. See Sutta 580 to understand such grammatical procedure.

188.S.F.saddhā. Saddhā-faith.

(ns) **Saddhā purisassa seṭṭhaṃ dhanaṃ hoti.**

[**seṭṭhaṃ**-the best, chief, adj. **passattha+iṭṭha**, See 363, 263]

[LT] Faith, of man, the best, wealth, is.

i.e. Faith is the best asset of a man.

(np) **Saddhāyo purisassa seṭṭhāni dhanāni honti.**

(as) **Kulaputto tathāgate saddhaṃ labhati.**

[LT] Householder's son, in Buddha, to faith, gains.

i.e. House-holder's son gains faith in Buddha.

(ap) **Manussā saddhā, saddhāyo nissāya puññāni karonti.**

[**nissāya**-based on, **ni√si+tvā**]

[LT] Men, to faiths, based on, to meritorious deeds, do.

i.e. Men do meritorious deeds based on faiths.

(is) **Manussā saddhāya dānaṃ denti. sīlaṃ samādiyanti. saggaṃ gacchanti.**

[LT] Men, by faith, to charity, offer, to moral precept, take up, to heaven, go.

i.e. Men, by faith, offer charity, take up the moral precept (and) go to heaven.

(ip) **Manussā saddhāhi, saddhābhi dānaṃ denti. sīlaṃ samādiyanti. saggaṃ gacchanti.**

Note: (1) **samādiyanti**=take up, **saṃ+ā√dā+i+ya+anti**. **ṃ** of **saṃ** changed to **m** per 34 and **ā** of the root erased. (2) **saggaṃ**=heaven.

(ds) **Buddhaguṇesu ñāṇaṃ pasādo ca saddhāya bahupakāro hoti.**

[LT] In attributes of Buddha, knowledge, devotion, also, of faith, much beneficial, is.

i.e. Knowledge in the attributes of Buddha and devotion are much beneficial for (developing) faith.

(dp) **Buddhaguṇesu ñāṇaṃ pasādo ca saddhānaṃ bahupakāro hoti.**

(abs) **Bālo naro saddhāya hāyati.**

[LT] Ignorant, man, from faith, fails.

i.e. The ignorant man fails from faith.

(abp) **Bālā narā saddhāhi, saddhābhi hāyanti.**

(gs) **Paṇḍitā saddhāya guṇe jānanti.**

[**jānanti**-know, **ñā**-to know, **+nā+anti**]

[LT] Wise, of faith, benefits, know.

i.e. The wise know the benefits of faith.

(gp) **Bālā saddhānaṃ guṇe na jānanti.**

[LT] The ignorant, of faith, benefits, not, know/understand.

i.e. The ignorant ones do not know the benefits of faith.

(ls) **Buddhadhammasaṅghesu saddhāya, saddhāyaṃ paṇḍito niccalaṃ patiṭṭhāti.**

[LT] In Buddha Dhamma Saṅgha, in faith, the wise, unshakably, stands.

i.e. The wise person unshakably stands in faith in (toward) Buddha, Dhamma and Saṅgha.

(lp) **<u>Catubbidhāsu</u> saddhāsu paṇḍitā niccalaṃ patiṭṭhanti.**

[LT] In four kinds of, in faiths, the wise, unshakably, stand.

i.e. The wise unshakably stand in four kinds of faiths.

Note: (1) **catubbidhāsu**=in four kinds, **catu**-four, +**vidhā**-kind, **+su**, **v** changed to **b** and augmented with one more **b**. (2) **niccalaṃ**=without shaking, **ni**-without+**cala**-shake, **+aṃ**, one more **c** added, *adv*. **patiṭṭhanti**=stand, exist. **pati√ṭhā+anti**. The component vowel **ā** of the root is redundant and erased.

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LESSON 73

Itthiliṅga, i-kāranta sadda
Feminine gender,
i-ending nouns Reader

189.S.F.ratti. **Ratti**-night

Read the following sentences:

(ns) **Juṇhapakkhe Ratti sobhati.**

[LT] In full waxing-moon week (2 weeks), the night, beautiful.

i.e. The night is beautiful in the full waxing-moon week.

Note: juṇha-bright, waxing moon+**pakkha**-week (fortnight = 2 weeks), a compound noun.

(np) **Juṇhapakkhe Rattī, Rattiyo, *Ratyo sobhanti.**

(as) **Buddho <u>Sabbaṃ</u> Rattiṃ bhikkūnaṃ dhammaṃ deseti.**

[LT] Buddha, for entire, for night, of monks, to Dhamma, teaches.

i.e. Buddha teaches Dhamma to monks for the whole night.

(ap) **<u>Tisso</u> Rattī, Rattiyo, *Ratyo bhikkhūnaṃ buddho dhammaṃ katheti.**

[LT] For three, nights, of monks, Buddha, to Dhamma, talks.

i.e. Buddha talks Dhamma to monks for three nights.

(is) **Rattiyā, *Ratyā saha andhakāro uppajjati.**

[LT] With night, together, darkness, arises/appears.

i.e. The darkness arises together with the night.

(ip) **Rattīhi, Rattībhi, Rattihi, Rattibhi saha andhakāro uppajjati.**

Note: andhakāro=the blindness-creating thing, i.e. darkness. **andha-**blindness, +**kāro-**doer, a *kita*-noun.

(ds) **Dīpāloko Rattiyā, *Ratyā joteti.**

[**joteti-juta**-to shine, **+ṇe+ti**, causative *āv*]

[LT] The lamp's light, of night, shines.

i.e. The light of lamp shines the night.

Note: dīpāloko=dīpa-of lamp, +**āloko**-light, a compound noun.

(dp) **Candassa obhāso Rattīnaṃ, Rattinaṃ joteti.**

[LT] Of moon, light, to nights, shines.

i.e. The light of moon shines the nights.

(abs) **Rattiyā, *Ratyā vinā divaso na uppajjati.**

[LT] From night, without, day, not, arises.

i.e. Day does not happen without the night.

(abp) **Rattīhi, Rattībhi, Rattihi, Rattibhi vinā divaso na uppajjati.**

(gs) **Rattiyā, *Ratyā andhakāre corā corenti.**

[LT] Of night, in the darkness, thieves, steal.

i.e. Thieves steal at the darkness of the night.

(gp) **Rattīnaṃ, Rattinaṃ andhakāre corā corenti.**

(ls) **Rattiyā, *Ratyā, Rattiyaṃ, *Ratyaṃ, *Ratto, *Rattiṃ bhikkhū ānāpānakammaṭhānaṃ bhāventi.**

[LT] At the night, monks, to *ānāpāna*-meditation, practice.

i.e. Monks practice *ānāpāna*-meditation at the night.

(lp) **Rattīsu, Rattisu manussā attano gehe puttadārehi saddhiṃ supanti.** [**supa**-to sleep, **+anti**]

[LT] At the nights, men, of one's, at home, with children and wives, together, sleep.

i.e. Men sleep at their home together with children and wives at nights.

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LESSON 74

Itthiliṅga, ī-kāranta sadda
Feminine Gender,
ī-ending nouns (Type I), Reader

190.S.F.nadī.I. Nadī-river

Read the following sentences:

(ns) **Ayaṃ gaṅgā Nadī uttradisato dakkhiṇadisaṃ sandati.**
[**sanda**-to flow, **+ti**]
[LT] This, Gaṅges, river, from north, to south, flows.
i.e. This Gaṅges river flows from North to South.

(np) **Imā Nadī, Nadiyo, *Najjo pacchimadisato puratthimaṃ disaṃ sandanti.**
[LT] These, rivers, from west-direction, to east-direction, flow.
i.e. These rivers flow from the West to the East.
Note: (1) **uttaradisato**=**uttara**-north, **disa**-direction, **to**-from.
(2) **dakkhiṇa**=south. **pacchima**-west. **puratthima**-east.

(as) **Puriso Nadiṃ nāvāya tarati.** [**tara**-to cross, **+ti**]
[LT] Man, to river, by boat, crosses.
i.e. Man crosses the river by boat.

(ap) **Purisā Nadī, Nadiyo, *Najjo uḷumpena taranti.**
[**ulumpa**-raft]
[LT] Men, to rivers, by raft, cross.
i.e. Men cross the river by raft.

(is) **Nadiyā, *Najjā saha purisassa nāvā anusotaṃ gacchati.**
[LT] With river, together, of man, boat, down-stream, goes.
i.e. The man's boat goes downstream with the river. [**anusotaṃ-anu**-along+**sota**-current (a compound noun)]

(ip) **Nadīhi, Nadībhi saha nāvāyo anusotaṃ gacchanti.**
[LT] With rivers, together, boats, down-stream, go.
i.e. The boats go down-stream with the rivers.

(ds) **Himavā pabbato <u>gaṅgāya</u> Nadiyā, *Najjā upakārako hoti.**

[LT] Named-Himavanta, mountain, of the river Gaṅges, beneficial/supportive, is.

i.e. The Himavanta-mountain is beneficial for the river Gaṅges. (It is today called **Himālaya**-**hima**-snow+**ālaya**-place, the place of snow).

(dp) **Himavanto pabbatā Nadīnaṃ upakārakā honti.**

[**upakāraka**-helpful, beneficial, **upa+kara+ṇvu+yo**]

[LT] The snow-bearing, mountains, of rivers, helpful, are.

i.e. The snow-bearing mountains are helpful for the rivers.

[**hima**-snow+**vantu**-having, **+yo**]

(abs) **Nadiyā, *Najjā macchāni narā labhanti.**

[LT] From river, to fishes, men, get.

i.e. Men get fishes from the river.

(abp) **Nadīhi, Nadībhi macchāni narā labhanti.**

(gs) **Buddho bhagavā <u>nerañjarāya</u> Nadiyā, *Najjā tīre bodhirukkhamūle nisīdati.**

[LT] Buddha, the glorious, of Nerañjarā, of river, on the bank, at the foot of bodhi-tree, sits.

i.e. The glorious Buddha sits at the foot of bodhi-tree on the bank of the river Nerañjarā.

Note: Bodhirukkhamūle=**bodhi**-bodhi, bo-tree +**rukkha**-tree+ **mūle**-at the foot, root (a compound noun).

(gp) **Nadīnaṃ udakaṃ nissāya kassakānaṃ vījāni virūhanti.**

[LT] Of rivers, water, depending on, of farmers, crops, thrive.

i.e. The crop of farmers thrive depending on the water of rivers.

Note: viruhanti=grow, **vi**-specially√**ruha**-to prop up, grow, **+anti**.

(ls) **Nadiyā, *Najjā, Nadiyaṃ, *Najjaṃ bahū macchā vijjanti.**

[LT] In river, many, fishes, are.

i.e. There are many fishes in the river.

(lp) **Nadīsu bahūni macchāni vijjanti.**

[**vijjanti**=**vida**-to be, **+ya+anti**]

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191.S.F.itthī.I. Itthī-woman

Read the following sentences:

(ns) **Itthī odanaṃ agyāgāre agginā pacati.**

[LT] Woman, to rice, in the kitchen, by fire, cooks.

i.e. Woman cooks the rice at kitchen with fire.

Note: agyāgāre=aggi-fire, **+agāre**-house, kitchen or the place where cooking or fire-sacrifice ritual is performed.

(np) **Itthī, Itthiyo odanañca sūpañca pacanti.**

[**odanaṃ+ca**, **sūpaṃ+ca**, Re: 31 to learn about **ñ**]

[LT] Women, to rice, also, to dish, also, cook.

i.e. Women cook the rice as well as dish.

(vs) **Bhoti Itthi buddhaṃ divase divase vandāhi.**

[**vandāhi-vanda**-to bow, to worship]

[LT] Oh woman, to Buddha, at day, at day, bow.

i.e. Oh woman, bow (worship) to Buddha every day!

(vp) **Bhotiyo Itthī, Bhotiyo Itthiyo buddhaṃ dine dine vandatha.**

[*pañcamī*-mode verbs]

[LT] Oh women, to Buddha, at day, at day, bow.

i.e. Oh women, bow to Buddha every day!

(as) **Itthiṃ puriso passati.**

i.e. The man sees a woman.

(ap) **Itthī, Itthiyo purisā passanti.**

(is) **Itthiyā saha puriso vasati.**

i.e. The man lives with the woman.

(ip) **Itthīhi, Itthībhi saha dārakā vasanti.**

[**dāraka**-boy. *Purisa*-group noun]

[LT] With women, together, boys, live.

i.e. Boys live with women.

(ds) **Puriso Itthiyā dhanaṃ ca suvaṇṇaṃ ca deti.**

[LT] Man, for woman, to wealth, also, to gold, also, gives.

i.e. Man gives wealth as well as gold for woman.

(dp) **Purisā Itthīnaṃ dhanaṃ denti.**

(abs) **Puriso Itthiyā sukhaṃ labhati.**

The man receives happiness from the woman.

(abp) **Purisā Itthīhi, Itthībhi sukhaṃ labhanti.**

(gs) **<u>Sīlavantiyā</u> Itthiyā sīlaṃ naro pasaṃsati.**

[**pa√saṃsa**-to praise, **+ti**]

[LT] Of virtuous, of woman, to moral virtue, man, praises.

i.e. Man praises the moral virtue of virtuous woman.

(gp) **<u>Sīlavantīna</u>ṃ Itthīnaṃ sīlaṃ narā pasaṃsanti.**

Note: sīlavantiyā=sīla-virtue+**vantī**-having, **sīla+vantu+ī**.

(ls) **<u>Sīlavantiya</u>ṃ Itthiyā, Itthiyaṃ yaso vaḍḍhati.**

[LT] At virtuous, at woman, fame, grows.

i.e. Fame of virtuous woman grows.

(lp) **<u>Sīlavantīsu</u> Itthīsu yaso vaḍḍhati.**

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LESSON 75

Itthiliṅga, ī-kāranta sadda
Feminine gender, **inī**-suffixed,
ī-ending nouns, (Type II)
Gahapatānī-group Reader

192.S.F.bhikkhunī.II. Bhikkhunī-female-monk

Read the following sentences:

(ns) **Bhikkhunī attano ārāme vasati.**
[LT] Female monk, of oneself, at temple, lives.
i.e. The female-monk lives at her temple.

(np) **Bhikkhunīyo dhammaṃ caranti.**
[LT] Female-monks, to Dhamma, practice.
i.e. Female-monks practice the Dhamma.

(as) **Bhikkhuniṃ upāsako passati.**
A lay follower sees the female monk.

(ap) **Bhikkhunīyo upāsikāyo passanti.**

(is) **Bhikkhuniyā saha sāmaṇerīyo ekasmiṃ vihāre vasanti.**
[LT] With female monk, together, female-novices, at one, in building, live.
i.e. Female-novices live in one building together with a female-monk.

(ip) **Bhikkhunīhi, Bhikkhunībhi saddhiṃ sāmaṇerīyo dhammaṃ caranti.**

(ds) **Upāsikā Bhikkhuniyā piṇḍapātaṃ deti.**
[LT] Lady-devotee, for female-monk, to food, offers.
i.e. A lady-devotee offers food for female-monk.

(dp) **Bahū upāsikāyo Bhikkhunīnaṃ piṇḍapātañca cīvarāni ca denti.**
[LT] Many, lady-devotees, for female-monks, to food, also, to robes, also, offer.
i.e. Many lady-devotees offer food as well as robes for female-monks.

(abs) **Bahū upāsakā upāsikāyo ca Bhikkhuniyā dhammaṃ suṇanti.**

[LT] Many, male-devotees, lady-devotees, also, from female-monk, to Dhamma, listen.

i.e. Many male-devotees and lady-devotees listen Dhamma from a female-monk.

(abp) **Anekā upāsakā upāsikāyo ca Bhikkhunīhi, Bhikkhunībhi dhammaṃ suṇanti.**

[LT] Not one, male-devotees, lady-devotees, also, from female-monks, to Dhamma, listen.

i.e. Many male-devotees and lady-devotees listen Dhamma from female-monks.

(gs) **Bhikkhuniyā santike ekā upāsikā nisīdati.**

[LT] Of female-monk, in the presence/near, one, female-devotee, sits.

i.e. One female-devotee sits near to a female-monk.

(gp) **Bhikkhunīnaṃ ovādaṃ upāsikāyo suṇānti.**

[LT] Of female-monks, to instruction, female-devotees, listen.

i.e. Female-devotees listen to the instruction of female-monks.

(ls) **Gāme manussā Bhikkhuniyā, Bhikkhuniyaṃ pasīdanti.**

[LT] In village, men, in female-monk, admire.

i.e. Men in village admire female-monk.

(lp) **Bhikkhunīsu upāsakā ca upāsikāyo ca pasīdanti.**

[LT] In female-monks, male-devotees, also, female-devotees, also, admire.

i.e. Male and female devotees admire female-monks.

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193.S.F.pokkharaṇī.II. Pokkharaṇī-pond, lake

Read the following sentences:

(ns) **Nagarassa samīpe Pokkharaṇī atthi.**

[LT] Of town, at nearby, pond, is.

i.e. There is a pond near the town.

(np) **Vane bahū Pokkharaṇīyo, *Pokkharañño santi.**

[LT] In forest, many, lakes, are.

i.e. There are many lakes in the forest.

(as) **Puriso Pokkharaṇiṃ otarati.**

[**ava**-down, √**tara**-to pass, **+ti**, **ava** changed to **o** per 50]

[LT] Man, to lake, descends.

i.e. Man descends into the lake.

(ap) **Purisā araññe khuddakā Pokkharaṇīyo, *Pokkharañño khaṇanti.** [**khaṇa**-to dig+ti]

[LT] Men, in forest, to small, to ponds, dig.

i.e. Men dig small ponds in the forest.

(is) **Pokkharaṇīyā, *Pokkharaññā saddhiṃ bahū rukkhā ca padumāni ca vaḍḍhanti.**

[LT] With lake, together, many, trees, also, lotus, also, grow.

i.e. Many trees and lotus grow together with the lake.

(ip) **Pokkharaṇīhi, Pokkharaṇībhi saddhiṃ bahū rukkhā ca padumāni ca vaḍḍhanti.**

(ds) **Bahūni uppalāni Pokkharaṇīyā, *Pokkharaññā sobhenti.**

[LT] Many, lotus-flowers, for lake, beautify.

i.e. Many lotus-flowers beautify the lake.

(dp) **Bahūni uppalāni Pokkharaṇīnaṃ sobhenti.**

[**subha**-to beautify, **+ṇe+anti**]

Note: Uppala and **paduma** are **citta**-group nouns.

(abs) **Pokkharaṇīyā, *Pokkharaññā padumāni kumāriyo vicinanti.**

[LT] From lake, to lotus-flowers, girls, pick.

i.e. Girls pick lotus-flowers from the lake.

(abp) **Pokkharaṇīhi, Pokkharaṇībhi padumāni kaññāyo vicinanti.** [**vi√ci**-to pick, **+nā+anti**]

(gs) **Pokkharaṇīyā, *Pokkharaññā tīre assame eko isi vasati.**

[LT] Of pond, on the bank, at hermitage, one, hermit, lives.

i.e. There lives a hermit at hermitage on the bank of a pond.

(gp) **Pokkharaṇīnaṃ tīre rukhesu bahū sakuṇā ca kapino ca vasanti.**

[LT] Of ponds, on the bank, on trees, many, birds, also, monkeys, also, live.

i.e. Many birds and monkeys live on the trees (located) on the bank of ponds.

(ls) **Pokkharaṇīyā, *Pokkharaññā, Pokkharaṇīyaṃ, *Pokkharaññaṃ nānāvidhāni uppalāni vijjanti.**

[LT] In pond, various kinds, lotus, are.

i.e. There are various kinds of lotus in the pond.

(lp) **Pokkharaṇīsu nānāvidhāni uppalāni vijjanti.**

[**vijjanti-vida**-to be, **+ya+anti**]

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194.S.F.gahapatānī.II. Gahapatānī-the Housewife

Read the following sentences:

(ns) **<u>Nakulamāta</u> Gahapatānī atīte bhagavato mātā ahosi.**

[**ahosi**=was, **hū+ī**, *ajjattanī* Aorist verb]

[LT] Nakulamātā, house-holder lady, in past life, of Buddha, mother, was.

i.e. The house-holder lady Nakulamātā was Buddha's mother in (some) past life.

(np) **<u>Bahū</u> Gahapatānīyo dhammaṃ sotuṃ vihāraṃ āgacchanti.**

[LT] Many, house-holder ladies, to Dhamma, to listen, to temple, come.

i.e. Many house-holder ladies come to the temple in order to listen Dhamma. [**sotuṃ-su-**to listen,**+tuṃ-**to, **u** of **su** changed to **o**]

(as) **<u>Nakulamātaraṃ</u> Gahapatāniṃ bhagavā eta'davoca.**

[**etaṃ+avoca**. See Sutta 34 to learn how **ṃ** changed to **d**]

[LT] To Nakulamātā, to house-holder lady, Buddha, this, said.

i.e. Buddha said this to house-holder lady Nakulamātā.

(ap) **Bhikkhu <u>bahū</u> Gahapatānī, Gahapatānīyo dhammaṃ katheti.**

[LT] Monk, to many, to house-holder ladies, to Dhamma, talks.

i.e. The monk talks Dhamma to many house-holder ladies.

(is) **<u>Ekāya</u> Gahapatāniyā saha upāsako buddhassa santike dhammaṃ suṇanto nisīdati.**

[LT] With one, with house-holder lady, together, male-devotee, of Buddha, in the presence/gần, to Dhamma, while listening, sits.

i.e. A male-devotee sits by listening Dhamma in the presence of Buddha together with a house-holder lady. [**suṇanto**-present participle *kita*-verb, **gacchanta**-group noun]

(ip) **<u>Bahūhi</u> Gahapatānīhi, Gahapatānībhi saddhiṃ upāsakā bhikkhūnaṃ dānaṃ denti.**

[LT] With many, with house-holder ladies, together, male-devotees, for monks, alms, offer.

i.e. Male-devotees, together with many house-holder ladies, offer alms for the monks.

(ds) **Bhikkhu Gahapatāniyā ānāpānakammaṭhāne bhāvanānayaṃ katheti.**

[LT] Monk, for house-holder lady, in *ānāpāna*-meditation, the method of practice, talks.

i.e. The monk talks a house-holder lady the method of practice in *ānāpāna*-meditation.

Note: Bhāvanāyaṃ= bhāvanā-mental development, meditation + **naya**-method (a compound noun).

(dp) **Bhikkhu Gahapatānīnaṃ ānāpānakammaṭhāne bhāvanānayaṃ katheti.**

(abs) **<u>Ekāya</u> Gahapatāniyā bhojanaṃ bhikkhu paṭiggaṇhāti.**

[LT] From one, from house-holder lady, to meal, monk, receives.

i.e. The monk receives meal from one house-holder lady.

[**paṭiggaṇhāti**=receives, accepts, **pati√gaha+ṇhā+ti**]

(abp) **<u>Bahūhi</u> Gahapatānīhi, Gahapatānībhi bhojanaṃ bhikkhū paṭiggaṇhanti.**

[LT] From many, from house-holder ladies, to meal, monks, receive.

i.e. The monks receive meal from many house-holder ladies.

(gs) **<u>Ekāya</u> Gahapatāniyā yācanaṃ sutvā bhikkhu dhammaṃ katheti.**

[LT] Of one, of house-holder lady, to request, having heard, monk, to Dhamma, teaches.

i.e. The monk teaches Dhamma after having heard the request of one house-holder lady.

Note: (1) **yācanaṃ**=request, **yāca+yu+si**. (2) **sutvā**=having heard. **su**-to hear, +**tvā**-having.

(gp) **<u>Bahūnaṃ</u> Gahapatānīnaṃ yācanaṃ sutvā bhikkhu dhammaṃ katheti.**

(ls) **<u>Imāya</u> Gahapatāniyā, Gahapatāniyaṃ buddhasāsane saddhā ca gāravo ca atthi.**

[LT] In this, in house-holder lady, at teachings of Buddha, faith, also, respect, also, is.

i.e. There is faith as well as respect toward Buddha's teaching in this house-holder lady.

(lp) **<u>Imāsu</u> Gahapatānīsu buddhasāsane saddhā ca gāravo ca santi.**

[LT] In these, in house-holder ladies, at teachings of Buddha, faith, also, respect, also, are.

i.e. There are faith as well as respect toward Buddha's teaching in these house-holder ladies./.

LESSON 76

Itthiliṅga, u-kāranta sadda
Feminine gender,
u-ending nouns Reader

195.S.F.yāgu. **Yāgu**-porridge

Read the following sentences:

(ns) **Yāgu khuddaṃ patihanati. Pipāsaṃ pativineti.**

[LT] Rice-porridge, to hunger, removes, to thirst, quenches.

i.e. Rice porridge removes hunger and quenches thirst.

Note: (1) **patihanati**=removes, **pati√hana**-to remove, **+ti**. (2) **khudda**-hunger (3) **Pipāsaṃ**=thirst, **pā+sa+aṃ**, an *abbhāsa kita*-noun, (4) **pativineti**=removes, get rid of, subdue **pati**, **vi√nī+ti**. Due to prefixes, the roots **hana** and **nī** (lead, carry) changed their meaning.

(np) **Yāgū, Yāguyo khuddaṃ patihananti. Pipāsaṃ pativinenti.**

(as) **Sāmaṇerassa atthāya upāsako Yāguṃ pacati.**

[LT] For novice, for/for benefit, male-devotee, to rice-porridge, cooks.

i.e. Male-devotee cooks the rice-porridge for novice.

(ap) **Upāsikāyo bhikkhūnaṃ atthāya gehesu Yāgū, Yāguyo pacanti.**

[LT] Female-devotees, for monks, for/for benefit, to rice-porridges, at homes, cook.

i.e. Female-devotees cook the rice-porridge at homes for monks.

(is) **Upāsikā Yāguyā buddhaṃ pūjeti.** [**pūja**-to honor, **+ṇe+ti**]

[LT] Female-devotee, with rice-porridge, to Buddha, offers.

i.e. Female-devotee offers Buddha with rice-porridge.

(ip) **Manussā Yāgūhi, Yāgūbhi, Yāguhi, Yāgubhi bhikkhusaṅghaṃ upaṭhahanti.**

[LT] Men, with rice-porridges, to community of monks, care.

i.e. Men look after the community of monks with rice-porridge. (Men offer rice-porridge to monks).

Note: bhikkhusaṅghaṃ = **bhikkhu**-of monks + **saṅghaṃ**-community, **+aṃ**, a compound noun.

(ds) **Manusso Yāguyā pacanatthāya gāmato vihāraṃ taṇḍulaṃ āharati.**

[LT] Man, of rice-porridge, for cooking, from village, to temple, to rice, brings.

i.e. Man brings rice to temple from village for cooking of the rice-porridge. [**gāma**-village+**to**-from]

Note: (1) **pacanatthāya**=to cook, **pacana**-cooking, +**atthāya**-for. (2) **āharati**=brings, **ā**-toward√**hara**-to carry, **+ti**.

(dp) **Manussā Yāgūnaṃ, Yāgunaṃ pacanatthāya gāmato taṇḍulāni āharanti.**

(abs) **Naro Yāguyā ārogyaṃ sukhaṃ labhati.**

[LT] Man, from rice-porridge, to good health, to happiness, gets.

i.e. Man gets good health and happiness from rice-porridge.

Note: ārogyaṃ=being healthy, freedom from disease, **aroga**-being without disease, +**ṇya**-the state of, **+aṃ**, a *taddhita*-noun.

(abp) **Narā Yāgūhi, Yāgūbhi, Yāguhi, Yāgubhi ārogyaṃ sukhaṃ labhanti.**

(gs) **<u>Pañca</u> Yāguyā ānisaṃsā honti.**

[LT] Five, of rice-porridges, benefits, are.

i.e. There are five benefits of rice porridge.

(gp) **<u>Pañca</u> Yāgūnaṃ, Yāgunaṃ ānisaṃsā honti.**

Note: ānisaṃsā=benefit, **ā,ni**√**saṃsa+yo**. a *kita*-noun.

(ls) **Manusso Yāguyā, Yāguyaṃ loṇaṃ lasuṇañca pakkhipati.**

[LT] Man, into rice-porridges, to salt, to onion, also puts.

i.e. Man puts salt and onion into rice-porridge.

(lp) **Manussā Yāgūsu, Yāgusu loṇaṃ latuṇaṃ ca pakkhipanti.**

Note: (1) **lasuṇañca**= **lasuṇaṃ**-onion, +**ca**-also, (2) **pakkhipati**= **pa**√**khipa**-to drop, to throw in, **+anti**.

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LESSON 77

Itthiliṅga, ū-kāranta sadda
Feminine gender,
ū-ending nouns Reader

196.S.F.vadhū. **Vadhū**-daughter-in-law

Read the following sentences:

(ns) **Vadhū sassu,sassura,sāmikehi vasati.**

[LT] Daughter-in-law, with mother-in-law, father-in-law and husbands, lives.

i.e. Daughter-in-law lives with mother-in-law, father-in-law and husbands.

Note: sassusassrasāmikehi = sassu + sassra + sāmika + hi, a compound noun.

(np) **Vadhū, Vadhuyo sassu,sassra,sāmikehi vasanti.**

(as) **Vadhuṃ sassu piyāyati.**

[LT] To daughter-in-law, mother-in-law, adores.

i.e. Mother-in-law adores the daughter-in-law.

(ap) **Vadhū, Vadhuyo sassuro piyāyati.**

[LT] To daughter-in-laws, father-in-law, adores.

i.e. Father-in-law adores daughters-in-laws.

(is) **Vadhuyā saha sassu ca sassuro ca sāmiko ca buddhaṃ saraṇaṃ gacchanti.**

[LT] With daughter-in-law, together, mother-in-law, also, father-in-law, also, husband, also, to Buddha, to refuge, go.

i.e. Mother-in-law, father-in-law and husband go to the Buddha to take refuge together with daughter-in-law. [They become disciples of Buddha together].

(ip) **Vadhūhi, Vadhūbhi saha sassu ekasmiṃ ghare vasati.**

[LT] With daughter-in-laws, together, mother-in-law, at one, at home, lives.

i.e. Mother-in-law lives together with daughter-in-laws in one house. [**ghara**-home, a neuter gender *citta*-group noun]

(ds) **Vaduyā sassu alaṅkāraṃ deti.**

[LT] For daughter-in-law, mother-in-law, to ornament, gives.

i.e. Mother-in-law gives ornaments for daughter-in-law.

Note: alaṅkāraṃ-ornament, **alaṃ√kara+ṇa+aṃ**, a *kita*-noun.

(dp) **Vadhūnaṃ sassu alaṅkāraṃ deti.**

(abs) **Vadhuyā sukhaṃ sassusassurā labhanti.**

[LT] From daughter-in-law, to happiness, mother-in-law & father-in-laws, get.

i.e. Mother-in-law & father-in-laws get happiness from (on account of) daughter-in-law.

(abp) **Vadhūhi, Vadhūbhi sukhaṃ sassusassurā labhanti.**

(gs) **Sassusassurā Vaduyā puttadhītaro rakkhanti.**

[LT] Mother-in-law & father-in-laws, of daughter-in-law, sons and daughters, protect.

i.e. Mother-in-law and father-in-law protect the children of daughter-in-law. (They baby-sit their grandkids).

Note: puttadhītaro=putta-son+**dhītu**-daughter, **+yo**, a compound noun.

(gp) **Sassusassurā Vadhūnaṃ puttadhītaro pālenti.**

[**pālenti**-protect, **pāla**-to protect, **+ṇe+anti**]

(ls) **Sassusassurā Vaduyā, Vadhuyaṃ ativiya piyāyanti.**

[LT] Mother-in-law & father-in-laws, at daughter-in-law, very much, adore.

i.e. Mother-in-law and father-in-laws adore the daughter-in-law very much.

(lp) **Sassusassurā Vadhūsu ativiya piyāyanti.**

[**ativiya**-very much, **ati** & **viya** two particles combined]

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LESSON 78

Aliṅga-sadda

NON-GENDER PRONOUNS READER

197.S.Pr.2.tumha. Tumha-you

Read the following sentences:

(ns) (a) **Tvaṃ, Tuvaṃ asi mama sahāyo.**
[**asi**-is, **asa+si**. See Sutta 496]
[LT] (a) You, are, my, friend.
i.e. You are my friend.
(b) **Tvaṃ, Tuvaṃ kusalaṃ karohi.**
[LT] (b) You, to wholesome deed, do.
i.e. You do wholesome deed.

(np) (a) **Tummhe, vo mama sahāyā attha.**
[**attha**-are, see Sutta 493]
[LT] (a) You, my, friends, are.
i.e. You are my friends.
(b) **Tummhe, vo kusalaṃ karotha.**
[LT] (b) You, wholesome deed, do.
i.e. You do wholesome deed.

(as) **Taṃ, Tuvaṃ, Tavaṃ, Tvaṃ naro passati.**
[LT] To you, man, sees.
i.e. Man sees you.
Note: Taṃ is quite easily confusable with **taṃ** of **ta**-sabbanāma noun in accusative singular case. Also, **tvaṃ** is quite confusable with nominative singular case **tvaṃ**. This word in accusative-case, singular, is occasionally found in passive voice sentences only.

(ap) **Tumhe, Tumhākaṃ, Vo manussā passanti.**
[LT] To you, men, see.
i.e. Men see you.

(is) **Te, Tayā, Tvayā saha ahaṃ buddhaṃ vandāma.**
[LT] With you, together, I, to Buddha, bow.
i.e. You and me bow to Buddha.

(ip) **Tumhehi, Tumhebhi, Vo saddhiṃ mayaṃ kammaṭhānaṃ bhāvema.**
[LT] With you, together, we, to meditation, practice.
i.e. You and me together practice meditation.

(ds) **Ahaṃ Te, Tava, Tuyhaṃ, Tumhaṃ vatthaṃ demi.**
[LT] I, for you, to cloth, give.
i.e. I give the cloth to you.

(dp) **Mayaṃ Tumhākaṃ, Tumhaṃ, Vo dhanaṃ dema.**
[LT] We, for you, to wealth, give.
i.e. We give wealth for you.

(abs) **Tayā, Tvayā ahaṃ sukhaṃ labhāmi.**
[LT] From you, I, to happiness, get.
i.e. I get happiness from you.

(abp) **Tumhehi, Tumhebhi mayaṃ sukhaṃ labhāma.**

(gs) **Te, Tava, Tuyhaṃ, Tumhaṃ atthāya bhikkhu dhammaṃ deseti.**
[LT] Of you, for/for benefit, monk, to Dhamma, teaches.
i.e. The monk teaches Dhamma for you.

(gp) **Tumhākaṃ, Tumhaṃ, Vo atthāya buddho uppajjati.**
[LT] Of you, for/for benefit, Buddha, arises.
i.e. Buddha arises for you.

(ls) **Tayi, Tvayi dhanaṃ atthi.**
[LT] In you, wealth, has.
i.e. You have wealth.

(lp) **Tumhesu dhanaṃ atthi.**

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LESSON 79

198.S.Pr.1.amha. Amha-I, me

Read the following sentences:

(ns)**Ahaṃ pubbaṇhasamaye ca sāyaṇhasamaye ca dvikkhattuṃ buddhaṃ vandāmi.**

[LT] I, in morning-time, also, in evening-time, also, two times, to Buddha, bow.

i.e. I bow to Buddha two times (once) in the morning and (once) in the evening.

Note: (1) **pubbaṇhasamaye**=in the early part of the day, in morning, **pubba**-early, front, +**aha**-day, +**samaya**-time. **aha** changed to **ṇha** (2) **sāyaṇhasamaya**=the evening time of day, **sāya**-evening, +**aha**-day, +**samaya**-time. (3) **dvikkhattuṃ=dvi**-two, +**khattuṃ**-times.

(np) **Mayaṃ, Amhe, *Asme, No dine dine tikkhattuṃ buddhaṃ vandāma.**

[LT] We, at day, at day, three times, to Buddha, bow.

i.e. We bow to Buddha three times daily.

(as) **Maṃ, Mamaṃ buddho buddhānubhāvena rakkhati.**

[LT] To me, Buddha, by power of Buddha, protects.

i.e. Buddha protects me by power of Buddha.

(ap) **Amhe, Amhakām, No bhikkhu dhammaṃ deseti.**

[LT] To us, monk, to Dhamma, teaches.

i.e. The monk teaches us Dhamma.

(is) **Me, Mayā saddhiṃ <u>eko</u> bhikkhu araññe viharati.**

[LT] With me, together, one, monk, in the forest, lives.

i.e. One monk lives with me in the forest.

(ip) **Amhehi, Amhebhi, *Asmāhi, *Asmābhi, No saddhiṃ bahū bhikkhū vasanti.**

[LT] With us, together, many, monks, live.

i.e. Many monks live together with us.

(ds) **Me, Mama, Mayhaṃ, Amhaṃ, Mamaṃ naro dhanaṃ deti.**

[LT] For me, man, to wealth, gives.

i.e. The man gives wealth for me.

(dp) **Amhākaṃ, *Asmākaṃ, Amhaṃ, No rājā dhanaṃ deti.**

[LT] For us, king, to wealth, gives.

i.e. The king gives wealth for us.

(abs) **Mayā dhanañca sukhañca mama mātā labhati.**
[LT] From me, to wealth, also, to happiness, also, my, mother, gets.
i.e. My mother gets wealth and happiness from me.
[**dhanañca=dhanaṃ+ca**, **sukhañca=sukhaṃ+ca**]

(abp) **Amhehi, Amhebhi, *Asmāhi, *Asmābhi dhanañca sukhañca amhākaṃ pitā labhati.**
[LT] From us, to wealth, also, to happiness, also, our, father, gets.
i.e. Our father gets wealth and happiness from us.

(gs) **Me, Mama, Mayhaṃ, Amhaṃ, Mamaṃ mātarañca pitarañca ahaṃ sakkaccaṃ divase divase upaṭhahāmi.**
[LT] My, to mother, also, to father, also, I, respectfully /carefully/thoroughly, at day, at day, look after.
i.e. I respectfully look after my mother and father every day.
[**upaṭhahāmi**-takes care, **upa√ṭhā+mi**, **ṭhā** changed to **ṭhaha**]

(gp) **Amhākaṃ, *Asmākaṃ, Amhaṃ, No mātāpitaro amhesu ativiya bahupakārā honti.**
[LT] Our, mother and father, at us, very much, of much help, are.
i.e. Our parents are very helpful to us.

Tasmā mayaṃ sakkaccaṃ divase divase mātāpitaro upaṭhahāma.
[**tasmā-ta-**that, +**smā**-from, due to, due to that reason, therefore]
Therefore, we, respectfully, at day, at day, to parents, look after.
i.e. Therefore, we look after parents every day respectfully.

(ls) **Mayi tava mātāpitaro piyāyanti.**
[LT] In me, your, mother and fathers, adore.
i.e. Your parents adore me.

(lp) **Amhākaṃ mātāpitaro Amhesu, *Asmāsu, *Asmesu ativiya piyāyanti.**
[LT] Our, mother and fathers, at us, very much, cherish.
i.e. Our parents cherish us very much.

Note: In the Pāḷi sentence structure, **vo** and **no** cannot be placed at the beginning of a sentence. They are usually placed after the initial word in a sentence. Note this basic rule regarding the usage of **vo** & **no**.

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LESSON 80

COMMON NOUNS OF VARIABLE GENDER

Sabbanāma Nouns Reader

Sabba-all,
(**a**-ending, three genders, both numbers)

199.S.Pr.A.M.sabba. Sabba (M)

Note: All *sabbanāma*-nouns, except when they are used independently, are mostly used as pronominal adjectives (known in Pāḷi as *visesana* - modifier, adj.) in the sentences. Therefore, they are used with companion pair word known as *visesya* - modified. They (**i.e.** *visesana* words) are required to follow both the gender, case and number of their pair modified words as a grammatical rule. Most underlined words in these lessons are the **modified words** as sabbanāma-nouns serve as modifier words.

Read the following sentences:

(ns) **Sabbo loko avijjāya pariyonaddho hoti.**

[LT] All, the world, by ignorance, engulfed from all-around, is.

i.e. All the world is engulfed from all around by ignorance.

Note: (1) **avijjā**=ignorance, delusion, **a**-not, √**vida**-to know **+ ṇya + ā + si**, a feminine gender, *kaññā*-group noun.

(2) **pariyonaddho**=being engulfed all around, **pari**-by all sides +**onaddho**-covered, **ava**√**naha**-to wrap around, **+ta+si**, **ava** changed to **o** per 50 and **y** is inserted per 35> **pariyo+nah+ta**. Suffix **ta** changed to **dh** per 576> **pariyo+nah+dha**. Then, the last consonant **h** of root is changed to **d** per 611> **pariyo+nad+dha**. **Si** is changed to **o** and redundant vowel **a** is erased> **pariyonaddho** is thus complete after these multi-step morphological procedures, a *kita*-noun.

(np) ***Sabbe sattā jarādhammā maraṇadhammā honti.**

[LT] All, beings, of aging-nature, of dying nature, are.

i.e. All beings are of aging-nature and of dying-nature.

Note: jarādhammā=of aging nature. **maraṇadhammā**=of dying nature. **jarā**-aging, old-age, +**maraṇa**-dying, + **dhamma**-nature, **+yo**, a *bahubbīhi*-compound noun.

(as) **Sabbaṃ ñeyyadhammaṃ buddho abhijānāti.**

[LT] To all, to things-to-know, Buddha, specially knows.

i.e. Buddha specially knows all of the-thing-to-know.

Note: (1) **ñeyyadhammā**=things to know, **ñeyya**-things to know, **ñā+ṇya+dhamma**-things, **+aṃ**, a compound noun. **ñeyya** is a *kita*-verb and verbal noun. (2) **abhijānāti**=**abhi**-specially√**ñā**-to know, **+nā+ti**.

(ap) ***Sabbe saṅkhāre aniccato arahā samanupassati.**

[LT] To all, to conditioned things, as *anicca*, enlightened saint, well and repeatedly sees.

i.e. Enlightened saint sees all conditioned things as *anicca*.

(is) **Sabbena lokadhammena buddho na kampati.** [**na**-not]

[LT] With all, with the world's nature, Buddha, not, shake.

i.e. Buddha does not shake by all the world's nature.

Note: (1) **lokadhammena**=by ways of life, **loka**-world, life+**dhamma**-nature, way, **+nā**, a compound noun. (2) **kampati** = **kapi**-to shake, **+a+ti**.

(ip) **Sabbehi, Sabbebhi lokadhammehi buddho na kampati.**

[LT] With all, with the world's natures, Buddha, not, shake.

i.e. Buddha does not shake by all the world's natures.

(ds) **Sabbassa lokassa anukampāya buddho dhammaṃ deseti.**

[LT] For all, for the world, for compassion, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma for all of the world out of compassion.

(dp) ***Sabbesaṃ, *Sabbesānaṃ sattānaṃ anukampāya buddho dhammaṃ deseti.**

[LT] For all, for beings, for compassion, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma for all beings out of compassion.

(abs) **Sabbasmā, Sabbamhā dukkhamhā buddho vimuccati.**

[LT] From all, from suffering, Buddha, is free.

i.e. Buddha is free from all suffering.

(abp) **Sabbehi, Sabbebhi dukkhehi buddho vimuccati.**

(gs) **Sabbassa akusalassa pahānaṃ sukhan'ti buddho deseti.**

[LT] For all, for unwholesome things, to removing, joy, as, Buddha, teaches.

i.e. Buddha teaches that removing all unwholesome things is joyous.

Note: (1) **pahānaṃ**=removing, **pa√hā-**to discard, **+yu+aṃ**, a *kita*-noun. (2) **sukhanti=sukhaṃ-**joy, +**iti-**as, thus.

(gp) ***Sabbesaṃ, *Sabbesānaṃ kilesānaṃ pahānaṃ sukhan'ti buddho deseti.**

[LT] For all, for defilements, removing, joy, as, Buddha, teaches.

i.e. Buddha teaches that removing all defilements is joyous.

(ls) **Sabbasmiṃ, Sabbamhi loke buddho nibbindati.**

[**ni√vida-**to be fed up [# gives up, turn away], **+a+ti**]

[LT] In all, in the world, Buddha, disillusioned.

i.e. Buddha disillusioned in (with) all the world.

(lp) **Sabbesu saṅkhāresu buddho nibbindati.**

[LT] In all, in the conditioned things, Buddha, disillusioned.

i.e. Buddha disillusioned in (with) all conditioned things.

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199.S.Pr.A.N.sabba. Sabba (Neuter)

Read the following sentences:

(ns) **Sabbaṃ rūpaṃ aniccaṃ hoti.**

[LT] All, physical matter, *anicca* (impermanent), is.

i.e. All physical matter is *anicca*.

(np) **Sabbāni rupāni aniccāni honti.**

[LT] All, physical matters, anicca, are.

i.e. All physical matters are *anicca*.

(as) **Sabbaṃ rupaṃ aniccato passati.**

He/She sees all physical matter as impermanent.

(ap) **Sabbāni rūpāni aniccato passati.**

Note: Starting from ***is***-case,
the rest is similar to masculine word-forms of **sabba**.

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199.S.Pr.A.F.sabba. Sabba (F)

Read the following sentences:

(ns) **Sabbā <u>vedanā</u> aniccā dukkhā anattā hoti.**

[LT] All, feeling, *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self), is.

i.e. All feelings are *anicca, dukkha* and *anatta*.

(np) **Sabbā, Sabbāyo <u>vedanāyo</u> aniccā dukkhā anattā honti.**

[LT] All, feelings, *anicca, dukkha, anatta*, are.

i.e. All feelings are *anicca, dukkha* and *anatta*.

(as) **Sabbaṃ <u>vedanaṃ</u> aniccato dukkhato anattato vipassanāñāṇena samanupassati.**

[LT] To all, to feeling, as anicca, as dukkha, as anatta, by *vipassanā*-insight knowledge, reflects.

i.e. By *vipassanā*-insight-knowledge, (one) reflects all feeling as *anicca*, as *dukkha* and as *anatta*.

(ap) **Sabbā, Sabbāyo <u>vedanāyo</u> aniccato dukkhato anattato vipassanāñāṇena samanupassati.**

[LT] To all, to feelings, as *anicca*, as *dukkha*, as *anatta*, by *vipassanā*-insight knowledge, reflects.

i.e. By *vipassanā*-insight-knowledge, (one) reflects all feelings as *anicca*, as *dukkha* and as *anatta*.

(is) **Sabbāya <u>micchādiṭṭhiya</u> buddho visaṃyutto hoti.**

[LT] With all, with wrong-view, Buddha, disassociated, is.

i.e. Buddha is disassociated with (from) all wrong view.

Note: (1) **micchādiṭṭhiyā**=with wrong view, **micchā**-wrong, **diṭṭhi**-view, **disa+ti+nā**, a *kita*-noun.

(2) **visaṃyutto**=dissociated, **vi**-off, without, **saṃ**-together +**yuja**-to be related to, **+ta+si**, a *kita* verbal-noun.

(ip) **Sabbāhi, Sabbābhi <u>micchādiṭṭhīhi</u> buddho visaṃyutto hoti.**

[LT] With all, with wrong-views, Buddha, disassociated, is.

i.e. Buddha is disassociated with (from) all wrong views.

(ds) **Sabbāya, *Sabbassā parisāya buddho anukampati.**

[LT] For all, for audience, Buddha, compassionate.

i.e. Buddha is compassionate for all audience.

(dp) ***Sabbāsaṃ, *Sabbāsānaṃ parisānaṃ buddho anukampati.**

(abs) **Sabbāya āsāya buddho pamuccati.**

[LT] From all, from desire, Buddha, is liberated.

i.e. Buddha is liberated from all desire.

(abp) **Sabbāhi, Sabbābhi āsāhi buddho pamuccati.**

(gs) **Sabbāya, *Sabbassā taṇhāya pahānaṃ buddho sacchikaroti.**

[LT] Of all, of craving, eradication, Buddha, attains.

i.e. Buddha attains eradication of all craving.

Note: sacchikaroti=practically experienced, **sacchi**-witness, √**kara**-to do, **+o+ti**, an *ākhyāta* verb.

(gp) ***Sabbāsaṃ, *Sabbāsānaṃ taṇhānaṃ pahānaṃ buddho sacchikaroti.**

[LT] Of all, of cravings, eradication, Buddha, attains.

i.e. Buddha attains eradication of all cravings.

(ls) **Sabbāyaṃ, *Sabbassaṃ pajāyaṃ buddho karuṇāyati.**

[**karuṇā**-pity, +**āya**-to make, **+ti**]

[LT] In all, in being, Buddha, makes *karuṇā* (compassion).

i.e. Buddha has compassion on all being.

(lp) **Sabbāsu pajāsu buddho karuṇāyati.**

[LT] In all, in beings, Buddha, makes *karuṇā* (compassion).

i.e. Buddha has compassion on all beings.

Note: vedanā, parisā, āsā, taṇhā, pajā are **kaññā**-group **ā**-ending feminine gender nouns. **diṭṭhi** is **ratti**-group **i**-ending feminine gender noun.

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LESSON 81

200.S.Pr.M.(ya).re. Ya- whoever, whatever, whichever, (Relative Pronoun) (M)

Read the following sentences:

(ns) **Yo puriso āgacchati. so mama bhātā hoti.**
[LT] (The one) who, man, comes. that, my, brother, is.
i.e. The man who comes, is my brother.

(np) ***Ye purisā āgacchanti. te me ñātiyo honti.**
[LT] (Those) who, men, come. they, my, relatives, are.
i.e. The men who come, are my relatives.

(as) **Yaṃ purisaṃ tvaṃ passasi. so me pitā hoti.**
[LT] (The one) whom, to man, you, see. that, my, father, is.
i.e. The man whom you see, is my father.

(ap) **Ye purise tumhe passatha. te me ñātiyo honti.**
[LT] (Those ones) whom, to men, you, see. they, my, relatives, are.
i.e. The men whom you see, are my relatives.

(is) **Yena purisena tvaṃ vasati. tena ahaṃ vasāmi.**
[LT] With whom, with man, you, live. with that man, I, live.
i.e. I live with the man with whom you live.

(ip) **Yehi, Yebhi purisehi tumhe gāmaṃ āgacchatha. te me sahāyā honti.**
[LT] With whom, with men, you, to village, come. they, my, friends, are.
i.e. The men with whom you come to village, are my friends.

(ds) **Yassa purisassa tvaṃ kahāpaṇaṃ desi. tassa ahaṃ vatthaṃ demi.**
[LT] For whom, for man, you, to money, give. for that man, I, to cloth, give.
i.e. I give the man cloth for whom you (also) give money.

(dp) ***Yesaṃ, *Yesānaṃ purisānaṃ mayaṃ kahāpaṇaṃ dema. te me mittā honti.**
[LT] For whom, for men, we, to money, give. they, my, friends, are.
i.e. The men for whom you give money, are my friends.

(abs) (a)**Yasmā, Yamhā purisā tvaṃ dhanaṃ labhasi. tamhā purisā ahaṃ vatthaṃ labhāmi.**

[LT] From whom, from man, you, to wealth, get. from that, from man, I, to cloth, get.

i.e. I get the cloth from whom you get wealth.

(b) **Yasmā ca kho bhikkhave rūpaṃ anattā. tasmā rūpaṃ ābādhāya saṃvattati.**

[LT] Since/because, monks, matter, anatta (non-self). For that reason, matter, to/for disease/sickness/for passing, happens.

i.e. Since matter is anatta. Therefore, it happens for (subject to) passing. (*i.e.* Since it is anatta, it is therefore subject to passing away).

Note: (1) **ābādhāya**=to get sick, to transform, **ā√bādha**-to torment, **+ṇa+sa**, a *kita*-noun. (2) **saṃvattati**=leads (to), **saṃ√vatta+a+ti**. **ca** and **kho** are meaningless.

(abp) **Yehi, Yebhi purisehi tvaṃ dhanaṃ labhasi. tehi purisehi ahaṃ suvaṇṇaṃ labhāmi.**

[LT] From whom, from men, you, to wealth, get. from those, from men, I, to gold, get.

i.e. I get gold from those men from whom you get wealth.

(gs) **Yassa purisassa dhanaṃ tvaṃ gaṇhāsi. so me ñātako hoti.**

[LT] Of whom, of man, to wealth, you, take. that, my, relative, is.

i.e. That person whose wealth you take, is my relative.

(gp) ***Yesaṃ, *Yesānaṃ narānaṃ gehaṃ tvaṃ gacchasi. te me ñātakā honti.**

[LT] Of whom, of men, to home, you, go. they, my, relative, are.

i.e. Those men, of whose home you go, are my relatives.

Note: ñātaka=relative, **ñā**-those known as related, **+ta+ka+yo**, a *kita*-noun with **ta** and **ka** twin suffixes.

(ls) **Yasmiṃ, Yamhi gāme tvaṃ vasasi. tasmiṃ gāme ahaṃ vasāmi.**
[LT] In which, in village, you, live. at that, at village, I, live.
i.e. I live at the village where you live.

(lp) **Yesu gāmesu tava ñātiyo vasanti. tesu gāmesu mama ñātiyo vasanti.**
[LT] In which, in villages, your, relatives, live. at those, at villages, my, relatives, live.
i.e. My relatives live at the villages where your relatives live.

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200.S.Pr.N.(ya).re. Ya-whoever, whatever, whichever, (Relative Pronoun) (N)

Read the following sentences:

(ns) **Yaṃ cittaṃ uppajjati. taṃ cittaṃ nirujjhati.**
[LT] That which, mind, arises. that, mind, ceases.
i.e. The mind which arises, passes.

(np) **Yāni cittāni uppajjanti. tāni cittāni nirujjhanti.**

(as) **Yaṃ kammaṃ satto karoti. tassa kammassa vipākaṃ vedeti.**
[LT] To which, to deed, being, does. of that, of deed, to result, experiences.
i.e. A being experiences the result of the deed it does.

(ap) **Yāni kammāni kātuṃ purisā icchanti. tāni kammāni te karonti.**
[LT] To which, to deeds, to do, men, want. those, deeds, they, do.
i.e. Men do the deeds which they want to do.
Note: The rest is quite easy as it is very much the same as in masculine word-forms.

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200.S.Pr.F.(ya).re. Ya-whoever, whatever, whichever, (Relative Pronoun) (F)

Read the following sentences:

(ns) **Yā kaññā idha āgacchati. sā mama bhaginī hoti.**
[LT] Who, girl, here, comes. that, my, sister, is.
i.e. The girl who comes here, is my sister.

(np) **Yāyo kaññāyo idha āgacchanti. tā mama bhaginiyo honti.**
[LT] Those who, girls, here, come. those, my, sisters, are.
i.e. The girls who come here, are my sisters.

(as) **Yaṃ itthiṃ tvaṃ passasi. sā me mātā hoti.**
[LT] To whom, to woman, you, see. that, my, mother, is.
i.e. The woman whom you see, is my mother.

(ap) **Yāyo itthiyo tvaṃ passasi. tā me mātā ca bhaginī ca honti.**
[LT] To whom, to women, you, see. they, my, mother, also, sister, also are.
i.e. The women whom you see, are my mother and sister.

(is) **Yāya itthiyā tvaṃ kathesi. tāya itthiyā ahaṃ vasāmi.**
[LT] With whom, with woman, you, talk. with that, with woman, I, live.
i.e. I live with the woman with whom you speak.

(ip) **Yāhi, Yābhi itthīhi tvaṃ kathesi. tāhi itthīhi ahaṃ vasāmi.**

(ds) **Yāya, *Yassā itthiyā tvaṃ mālaṃ desi. tassā itthiyā ahaṃ vatthaṃ demi.**
[LT] For whom, for woman, you, to flower, give. for that, for woman, I, to cloth, give.
i.e. I give the cloth for the woman for whom you (also) give the flower.

(dp) ***Yāsaṃ, *Yāsānaṃ itthīnaṃ tvaṃ mālaṃ desi. tāsaṃ itthīnaṃ ahaṃ vatthaṃ demi.**

(abs) **Yāya kaññāya tvaṃ dhanaṃ labhasi. tāya kaññāya ahaṃ vatthaṃ labhāmi.**

[LT] From whom, from girl, you, to wealth, get. from that, from girl, I, to cloth, get.

i.e. I get the cloth from the woman, from whom you (also) get wealth.

(abp) **Yāhi, Yābhi kaññāhi tvaṃ dhanaṃ labhasi. tāhi kaññāhi ahaṃ vatthaṃ labhāmi.**

(gs) **Yāya, *Yassā itthiyā gehaṃ tvaṃ āgacchasi. tassā itthiyā gehe ahaṃ vasāmi.**

[LT] Of whom, of woman, to home, you, come. Of that, of woman, at home, I, live.

i.e. I live at the home of that woman, whose home you come.

(gp) ***Yāsaṃ, *Yāsānaṃ itthīnaṃ tvaṃ gehaṃ āgacchasi. tāsaṃ itthīnaṃ gehe ahaṃ vasāmi.**

(ls) **Yāyaṃ *Yassaṃ itthiyaṃ tvaṃ pasīdasi. tassaṃ itthiyaṃ aham'pi pasīdāmi.**

[LT] In whom, in woman, you, admire. in that, in woman, I, also, admire.

i.e. I also admire that woman, in whom you admire.

(lp) **Yāsu itthīsu tvaṃ pasīdasi. tāsu itthīsu aham'pi pasīdāmi.**

Note: ahampi=ahaṃ+pi. **ṃ** changed to **m** per 31. **pi** and **api** are synonymous *nipāta*-particles.

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LESSON 82

201.S.Pr.M.(ta).de. **Ta**-that thing, that person (M) (Demonstrative Pronoun)

Read the following sentences:

(ns) ***So bhikkhu khīṇāsavo arahā hoti.**

[LT] That, monk, of removed mental taints, enlightened saint, is.

i.e. That monk is an enlightened saint of removed mental taints.

Note: khīṇāsavo=the one who had disappeared mental taints, **khīṇa**-disappeared, +**āsava**-taints, **+si**, a compound noun.

(np) **Te, *Ne bhikkhū khīṇāsavā arahanto honti.**

[LT] Those, monks, of removed mental taints, enlightened saints, are.

i.e. Those monks are enlightened saints of removed mental taints.

(as) **Taṃ, *Naṃ purisaṃ vihāraṃ āgacchantaṃ ahaṃ passāmi.**

[LT] To that, to man, to temple, to coming, I, see.

i.e. I see that man coming to the temple.

(ap) **Te, *Ne purise vihāraṃ āgacchante buddhaṃ vandante ahaṃ passāmi.**

[LT] To those, to men, to temple, to coming, to Buddha, to bowing, I, see.

i.e. I see those men coming to the temple and bowing to Buddha.

[**āgacchante, vandante** are two present participle verbs in ap-case]

(is) **Tena, *Nena bhikkhunā so puriso dhammaṃ sākacchati.**

[LT] With that, with monk, that, man, to Dhamma, discusses.

i.e. That man discusses Dhamma with that monk.

Note: sākacchati=discusses, **saha**-together, √**katha**-to talk, **+a+ti**, **saha** changed to **sa** and **a** lengthened to **ā**. The component consonant of the root **tha** changed to **cha** and one non-identical **c** added to **cha**> **sākacchati**.

(ip) **Tehi, Tebhi, *Nehi, *Nebhi bhikkhūhi so puriso dhammaṃ sākacchati.**

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(ds) **Tassa, *Nassa, Assa sāmaṇerassa bhikkhu ovādaṃ deti.**
[LT] For that, for novice, monk, to advice, gives.
i.e. The monk gives advice for (to) that novice.

(dp) **Tesaṃ, Tesānaṃ, *Nesaṃ, *Nesānaṃ sāmaṇerānaṃ bhikkhu ovādaṃ deti.**

(abs) **Tasmā *Nasmā, Asmā, Tamhā *Namhā nagarā attano vihāraṃ bhikkhu paccāgacchati.**
[LT] From that, from town, of one's, to temple, monk, returns.
i.e. The monk returns to his temple from that town.

(abp) **Tehi, tebhi, *Nehi, *Nebhi araññehi attano vihāraṃ bhikkhū paccāgacchanti.**
[LT] From those, from forests, of one's, to temple, monks, return.
i.e. The monks return to their temple from those forests.

(gs) **Tassa, *Nassa, Assa bhikkhussa dhammadesanaṃ mayaṃ rocema.**
[LT] Of that, of monk, to the teaching of Dhamma, we, like.
i.e. We like the teaching of Dhamma of that monk.

Note: Dhammadesanā=teaching of Dhamma, **Dhamma**-dhamma +**desanā**-act of teaching, **disa**-to teach, **+yu**-act of, **+aṃ**, a *kita*-noun. This word **desanā** belongs to **ā**-ending feminine gender **kaññā**-group nouns.

(gp) **Tesaṃ, Tesānaṃ, *Nesaṃ, *Nesānaṃ bhikkhūnaṃ sīla,samādhi,paññāguṇāni sabbe upāsakā upāsikāyo ca rocenti.**
[LT] Of those, of monks, to *sīla samādhi paññā* virtues, all, male-devotees, female-devotees, also, like.
i.e. All male and female devotees like the *sīla-samādhi-paññā* virtues of those monks.

(ls) **Tasmiṃ *Nasmiṃ, Asmiṃ, Tamhi *Namhi gāme bahū manussā viharanti.**
[LT] At that, at village, many, men, live.
i.e. Many men live at that village.

(lp) **Tesu, *Nesu vihāresu bahū bhikkhū viharanti.**
[LT] At those, at temples, many, monks, live.
i.e. Many monks live at those temples.

Note: ***ne, naṃ,** ...-examples are not found in all cases even though shown per the rule of relevant Suttas./.

201.S.Pr.N.(ta).de. **Ta-** that thing, that person (N)
(Demonstrative Pronoun)

Read the following sentences:

(ns) **Taṃ, *Naṃ cittaṃ uppajjati.**

[LT] That, mind, arises.

i.e. That mind arises.

(np) **Tāni, *Nāni cittāni uppajjanti.**

(as) **Taṃ, *Naṃ kammaṃ so puriso karoti.**

That man does that deed.

(ap) **Tāni, *Nāni kammāni te purisā karonti.**

Note: The rest is easy as in masculine word-forms.
Sentences are also easy to understand.

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201.S.Pr.F.(ta).de. **Ta-** that thing, that person (F)
(Demonstrative Pronoun)

Read the following sentences:

(ns) ***Sā itthī me mātā hoti.**

[LT] That, woman, my, mother, is.

i.e. That woman is my mother.

(np) **Tā, Tāyo, *Nā, *Nāyo itthiyo mama bhaginiyo honti.**

[LT] Those, women, my, sisters, are.

i.e. Those women are my sisters.

(as) **Taṃ, *Naṃ kumāriṃ so puriso oloketi.**

[**kumārī**-girl, *nadī*-group noun]

[LT] To that, to girl, that, man, looks at.

i.e. That man looks at that girl.

(ap) **Tā, Tāyo, *Nā, *Nāyo kaññāyo te purisā olokenti.**

(is) **Tāya, *Nāya itthiyā so puriso sāyamāsaṃ bhuñjati.**

[LT] With that, with woman, that, man, to dinner, eats.

i.e. That man eats dinner with that woman.

(ip) **Tāhi, Tābhi, *Nāhi, *Nābhi itthīhi te purisā pātarāsaṃ bhuñjanti.**

[LT] With those, with women, those, men, to breakfast, eat.

i.e. Those men eat breakfast with those women.

Note: (1) **sāyamāsa** = dinner, **sāya**-evening, **asa**-food. (2) **pātarāsa**= breakfast, **pāta**-morning, +**asa**-food, a *kita*-noun. **ā** of **asa** is a *vuddhi*-vowel. (3) **majjhaṇhikabhatta**=lunch, **majjha**-middle, +**aṇhika**-of the day+**bhatta**-food. (4) **bhuñjati**=eats, **bhuja**-to eat, **+a+ti**.

(ds) **Tāya *Nāya, Tassā, *Tissā, *Tassāya, *Tissāya *Nassā, *Assā, *Nassāya, *Assāya kaññāya puriso mālaṃ deti.**

The man gives a garland to that young girl.

(dp) **Tāsaṃ, *Tāsānaṃ, *Nāsaṃ, *Nāsānaṃ kaññānaṃ puriso mālaṃ ca dhanaṃ ca deti.**

The man gives a garland and wealth to those young girls.

(abs) **Tāya, *Nāya nāvāya puriso nadītīraṃ uttarati.**

[**nadī**-of river+**tīra**-bank+**aṃ**-to]

[LT] From that, from boat, man, to riverbank, goes up.

i.e. Man goes up to river-bank from that boat.

(abp) **Tāhi, Tābhi, *Nāhi, *Nābhi jhānasamāpattīhi buddho vuṭṭhāti.**

[LT] From those, from *jhāna* (mental absorption states) and *samāpatti* (from deep trance-like states), Buddha, gets up.

i.e. Buddha gets up from those **jhāna** (mental absorption states) and **samāpatti** (deep trance-like mental states).

Note: (1) **uttarati**=**u**-up, √**tara**-to pass, to cross, **+a++ti**, one extra **t** added. (2) **vuṭṭhāti**= come out, get up, **u**-up, √**ṭhā**-to stand, **+ti**, *vattamāna*-mode verb. **v** is inserted before **u**, one extra **ṭ** added to the root.

(gs) **Tāya *Nāya *Tassā, *Tissā, *Tassāya, *Tissāya, *Nassā, *Assā, *Nassāya, *Assāya kāmataṇhāya vasaṃ sattā niccaṃ anuvattanti.**

[LT] Of that, of craving of sensual pleasures, to power, beings, always, follow.

i.e. Beings always follow to the power of that craving of sensual pleasures.

Note: (1) **kāmataṇhā**=craving for sensual pleasure, **kāma**-sensually pleasurable things+**taṇhā**-thirst, craving, **+sa**, a compound noun. (2) **anuvattati**-follows. **anu**-by following, √**vatta**-to be, **+a+ti**.

(gp) **Tāsaṃ, *Tāsānaṃ, *Nāsaṃ, *Nāsānaṃ mahāpajāpatigotamīpamukhānaṃ bhikkhunīnaṃ vasena bhikkhunīsaṅgho udapādi.**

[LT] Of those, of Mahāpajāpati-led bhikkhunī female monks, by virtue of (effort, wish, will), bhikkhnī-monastic order, appears.

i.e. The bhikkhunī-monastic order appears by virtue (effort) of Mahāpajāpatigotamī-led bhikkhunī female monks.

Note: (1) **mahāpajāpatigotamīpamukhānaṃ**=led by Mahāpajāpati Gotamī, Mahāpajāpatigotamī, +**pamukha**-leader, **+naṃ**, a compound noun. (2) **udapādi**-came into being, appeared. **u**-up, **ā**-intensifier, √**pada**-to be, **+ī**, an *ajjattanī*-mode *ākhyāta*-verb. **d** is inserted after **u**-prefix. **ā** prefix is shortened. The initial component vowel **a** of the root is turned to *vuddhi*-vowel **ā**. The verb-ending **ī** is shortened> **udapādi**. This verb is quite **frequently found in the Pāḷi texts** and **needs to be familiarized** with its structure.

(ls) **Tassaṃ, *Tissaṃ, *Assaṃ, *Nassaṃ, Tāyaṃ, *Nāyaṃ nāvāyaṃ ekā kaññā nisīdati.**

[LT] At that, at boat, one, girl, sits.

i.e. One girl sits at that boat.

(lp) **Tāsu, *Nāsu nāvāsu bhikkhū ca manussā ca vijjanti.**

[LT] At those, at boats, monks, also, men, also, are.

i.e. There are monks and men at those boats.

Note: ***na**-featured examples are not found in all cases in the Pāḷi texts but shown as the applicable word-forms in the relevant cases per the rule of relevant Suttas found in the Grammar text.

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LESSON 83

202.S.Pr.M.(eta).de. Eta-that thing, that person (M)
(Demonstrative Pronoun)

Read the following sentences:

(ns) ***Eso puriso no satthā hoti.**

[LT] That, man, our, teacher, is.

i.e. That man is our teacher.

(np) ***Ete manussā mama piyasahāyā honti.**

[**piya**-beloved+**sahāya**-friend, **+yo**]

[LT] Those, men, my, beloved friends, are.

i.e. Those men are my beloved-friends.

(as) (a) **Bhagavā Eta'davoca** [**etaṃ+avoca**, Re: Sutta 34].

[LT] Glorious Buddha, to this, said.

i.e. The glorious Buddha said this.

(b) **Taṃ *Enaṃ purisaṃ tvaṃ passasi.**

[LT] To that, to man, you, see.

i.e. You see that man.

Note: In Pāḷi texts, **taṃ+enaṃ** is usually combined into *sandhi*-structure as **ta'menaṃ**, [**taṃ+enaṃ**].

(ap) **Ete purise tumhe passatha.**

(is) **Etena maggena puriso gacchati.**

[LT] By that, by road, man, goes.

i.e. Man goes by that road.

(ip) **Etehi, Etebhi purisehi saddhiṃ bhikkhū vihāre vasanti.**

Monks live in the monastery together with those men.

(ds) **Etassa purisassa bhikkhu dhammaṃ deseti.**

The monk preaches the Dhamma to that man.

[**deseti**-teaches. **Disa+ṇe+ti**]

(dp) ***Etesaṃ, *Etesānaṃ upāsakānaṃ bhikkhū dhammaṃ desenti.**

Monks preach the Dhamma to these lay devotees.

(abs) **Etasmā, Etamhā nagarā puriso āgacchati.**
[LT] From that, from town, man, comes.
i.e. Man comes from that town.

(abp) **Etehi, Etebhi akusalehi dhammehi dukkhaṃ vipākaṃ uppajjati.**
[LT] From those, from unwholesome, from dhammas, bad, result, arises.
i.e. Bad result arises from those unwholesome dhammas.

(gs) **Etassa kusalassa dhammassa vipāko sukho hoti.**
[LT] Of that, of wholesome, of dhamma, result, good, is.
i.e. The result of that wholesome dhamma is good.

(gp) ***Etesaṃ, *Etesānaṃ kusalānaṃ dhammānaṃ vipāko sukho hoti.**

(ls) **Etasmiṃ, Etamhi vihāre buddho viharati.**
The Buddha dwells in this monastery.

(lp) **Etesu vihāresu bhikkhū viharanti.**
Monks dwell in these monasteries.

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202.S.Pr.N.(eta).de. **Eta-**that thing, that person (N) (Demonstrative Pronoun)

Read the following sentences:

(ns) **Etaṃ maṅgalaṃ uttamaṃ.**
[combined into *sandhi* as **maṅgla'muttamaṃ**]
[LT] That, blessing, the highest.
i.e. That blessing is the highest.

(np) **Etāni cittāni aniccāni.**
These minds (states of consciousness) are impermanent.

(as) **Etaṃ cittaṃ bhikkhu aniccato anupassati.**
The monk contemplates/reflects this mind as impermanent.
Note: anupassati-sees again & again, **anu**-again, √**disa**-to see, **+ti**, **disa** changed to **passa** per rule 471.

(ap) **Etāni cittāni bhikkhu aniccato anupassati.**

****

202.S.Pr.F.(eta).de. Eta-that thing, that person (F) (Demonstrative Pronoun)

Read the following sentences:

(ns) **Esā <u>itthī</u> me bhaginī hoti.**
That woman is my sister.

(np) **Etā, Etāyo <u>itthiyo</u> me ñātakā honti.**
These women are my relatives.

(as) **Etaṃ itthiṃ naro passati.**
The man sees this woman.

(ap) **Etā, Etāyo <u>itthiyo</u> narā passanti.**
The men sees those women.

(is) **Etāya <u>itthiyā</u> saha puriso bhojanaṃ bhuñjati.**
[**bhuja**-to eat, **+a+ti**]
[LT] With that, with woman, together, man, to meal, eats.
i.e. Man eats meal together with that woman.

(ip) **Etāhi, Etābhi <u>itthīhi</u> saha purisā bhojanaṃ bhuñjanti.**
[**bhojanaṃ**-meal, **bhuja+yu+aṃ**]

(ds) **Etāya, *Etissā, *Etissāya <u>itthiyā</u> puriso dhanaṃ deti.**
The man gives wealth to this woman.

(dp) ***Etāsaṃ, *Etāsānaṃ <u>bhikkhunīnaṃ</u> puriso dānaṃ deti.**
[LT] For those, for bhikkhunī (female monks), man, to alms, offers.
i.e. Man offers alms for those female-monks.
[**dānaṃ**-alms, charity, **dā**-to give, **+yu+aṃ**]

(abs) **Etāya <u>nāvāya</u> puriso nadītīraṃ okkamati.**
[LT] From that, from boat, man, to river-bank, descends.
i.e. Man gets down to river-bank from that boat.
Note: okkamti-goes down, **ava**-down, **√kamu**-to go, **+a+ti**. **ava** changed to **o** and one extra **k** added.

(abp) **Etāhi, Etābhi <u>itthīhi</u> puriso dhanaṃ labhati.**
The man obtains wealth from these women.

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(gs) **Etāya, *Etissā, *Etissāya itthiyā hatthaṃ puriso gaṇhāti.**

i.e. The man holds the hand of this woman.

(The man takes this woman's hand)

(gp) ***Etāsaṃ, *Etāsānaṃ itthīnaṃ hatthaṃ puriso gaṇhāti.**

(ls) **Etāyaṃ, *Etissaṃ sīmāyaṃ eko bhikkhu upasampadaṃ labhati.**

[LT] At that, at ordination hall, one, monk, to ordination, gets.

i.e. One monk gets ordination at that ordination hall.

Note: upasampadaṃ-being in a higher state, ordination, **upa**-higher, **saṃ**-well, **pada**-to be, **+a**, a *kita*-noun.

(lp) **Etāsu sīmāsu upasampadakammaṃ aññāni saṅghakammāni ca bhikkhū karonti.**

[LT] At those, at ordination halls, ordination process, other, monastic procedures, also, monks, do.

i.e. In those ordination halls, monks carry out ordination procedure as well as other monastic procedures.

Note: saṅghakamma-proceedings conducted by the community of *saṅgha* (monastics), **saṅgha**-monastic community, **kammma**-actions (a compound noun).

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LESSON 84

203.S.Pr.M.(ima).de. Ima-this (M)

Read the following sentences:

(ns) ***Ayaṃ bhikkhu amhākaṃ ācariyo hoti.**

[LT] This, monk, our, teacher, is.

i.e. This monk is our teacher.

(np) **Ime bhikkhū ca upāsaka, upāsikāyo ca buddhassa sāvakā honti.**

[LT] These, monks, also, male and female devotees, also, of Buddha, disciple, are.

i.e. These monks, male and female devotees are the disciples of Buddha.

Note: (1) **upāsakaupāsikāyo**-male and female devotees (a compound noun). (2) **sāvakā**-listeners, disciples, **su**-to listen, **+ ṇvu + yo**, a *kita*-noun belonging to *purisa*-group.

(as) **Imaṃ purisaṃ bhikkhu āmanteti.**

[**āmanteti**=calls, **ā-**intensifier, √**manta**-to whisper, **+ṇe+ti**.]

[LT] To this, to man, monk, calls.

i.e. The monk calls this man.

(ap) **Ime bhikkhū upāsako vandati.**

[LT] To these, to monks, male-devotee, bows.

i.e. The male-devotee bows to these monks.

(is) ***Anena, *Iminā puññena tvaṃ sukhaṃ labhissati.**

[LT] By this, by meritorious deed, you, happiness, will get.

i.e. You will get happiness by this meritorious deed.

(ip) **Imehi, Imebhi *Ehi, *Ebhi kusalakammehi narā sugatiṃ gacchissanti.**

[LT] By these, by meritorious deeds, men, to good existence, will go.

i.e. Men will go to good existence by these meritorious deeds.

Note: (1) **labhissati-**will get, **labha**-to get, **+i+ssati**. (2) **sugatiṃ**=good destiny, **su**-good, √**gati**-going, destiny, **+aṃ** (3) **gacchissanti**=will go. **gamu+i+ssanti**. Both are **bhavissanti** (future) mode verbs.

(ds) **Imassa, *Assa bhikkhuno ekā upāsikā cīvaraṃ deti.**

[LT] For this, for monk, one, female-devotee, to robe, offers.

i.e. One female-devotee offers the robe for this monk.

(dp)***Imesaṃ, *Imesānaṃ, *Esaṃ, *Esānaṃ bhikkhūnaṃ manussā bhojenti.**

[LT] For these, for monks, men, feed.

i.e. Men feed these monks.

Note: bhojenti-cause to eat, feed, **bhuja**-to eat, **+ṇe+anti**, a causative verb.

(abs) **Imasmā, Imamhā, *Asmā gāmā puriso vihāraṃ āgacchati.**

[LT] From this, from village, man, to temple, comes.

i.e. Man comes to the temple from this village.

(abp) **Imehi, Imebhi, *Ehi, *Ebhi gāmehi manussā bhikkhūnaṃ vihāraṃ āgacchati.**

[LT] From these, from villages, men, of monks, to temple, come.

i.e. Men come to the temple of monks from these villages.

(gs) **Imassa, *Assa bhikkhuno dhammakathaṃ manussā suṇānti.**

[LT] Of this, of monk, to Dhamma-talk, men, listen.

i.e. Men listen to the Dhamma-talk of this monk.

Note: dhammakathā-Dhamma-talk, **dhamma**-relating to Dhamma + **kathā**-talk (a compound noun). The last component word **kathā** is a feminine gender word belonging to *kaññā*-group nouns.

(gp) ***Imesaṃ, *Imesānaṃ, *Esaṃ, *Esānaṃ bhikkhūnaṃ dhammakathaṃ manussā suṇanti.**

(ls) **Imasmiṃ, Imamhi, *Asmiṃ vihāre buddho viharati.**

The Buddha dwells in this monastery.

(lp) **Imesu, *Esu vihāresu bahū bhikkhū viharanti. dhammam'pi caranti.**

[LT] At these, at temples, many, monks, live. to Dhamma, also, practice.

i.e. Many monks live and practice Dhamma (meditation) at these temples. [**dhammam'pi-dhammaṃ+api**, Re Sutta 31]

203.S.Pr.N.(ima).de. Ima-this (N)

Read the following sentences:

(ns) ***Idaṃ, Imaṃ cittaṃ khaṇe khaṇe uppajjati. khaṇe khaṇe nirujjhati.**

[LT] This, mind, at moment, at moment, arises. at moment, at moment, passes.

i.e. This mind arises as well as passes every moment.

[**khaṇe khaṇe**=every moment (emphatic repetition)]

(np) **Imāni cittāni khaṇe khaṇe uppajjanti. khaṇe khaṇe nirujjhanti.**

(as) ***Idaṃ, Imaṃ avoca bhagavā.**

[**ida'mavoca bhagavā**=***idaṃ+avoca bhagavā***.

Ima'mavoca bhagavā=***imaṃ+avoca bhagavā***].

[LT] To this, said, the glorious Buddha.

i.e. The glorious Buddha said this.

Note: In Pāḷi texts, it is usually found having contracted into *sandhi* as "**ida'mavoca bhagavā**." *[**idaṃ+avoca**, Re: 34]*

(ap) **Imāni kammāni tvaṃ karohi!**

[LT] To these, to deeds, you, do.

i.e. You do these deeds!

****

203.S.Pr.F.(ima).de. Ima-this (F)

Read the following sentences:

(ns) ***Ayaṃ uppalavaṇṇā bhikkhnī buddhassa aggasāvikā hoti.**

[LT] This, Uppalavaṇṇā-named, female-monk, of Buddha, chief-disciple, is.

i.e. This bhikkhunī named Uppalavaṇṇā, is the chief-female-disciple of Buddha.

Note: aggasāvikā-senior-most female disciple, **agga**-senior +**sāvikā**-female disciple, **+si**. **sāvikā=su+ṇvu+i+ā+si**.

(np) **Imā, Imāyo itthīyo ca bhikkhniyo ca buddhassa sāvikāyo honti.**

[LT] These, women, also, female-monks, also, of Buddha, disciples, are.

i.e. These women and female-monks are the disciples of Buddha.

(as) **Imaṃ kaññaṃ esā bhikkhnī ovadati.**
[**ovadati**=advises, **ava√vada**-to say, **+a+ti**]
[LT] To this, to girl, that, female-monk, advises/admonishes.
i.e. That female-monk advises this girl.

(ap) **Imā, Imāyo kaññāyo etā bhikkhniyo ovadanti.**

(is) **Imāya bhikkhuniyā saddhiṃ ekā upāsikā vihāraṃ āgacchati.**
[LT] With this, with female-monk, together, one, female-devotee, to temple, comes.
i.e. A female-devotee comes to the temple together with this female-monk.

(ip) **Imāhi, Imābhi bhikkhunīhi saddhiṃ bahū upāsikāyo vihāraṃ āgacchanti.**

(ds) **Imāya, *Imissā, *Imissāya, *Assā, *Assāya bhikkhuniyā upāsako cīvaraṃ deti.**
The lay devotee offers a robe to this nun.

(dp) ***Imāsaṃ, *Imāsānaṃ bhikkhunīnaṃ upāsakā cīvaraṃ denti.**

(abs) **Imāya bhikkhuniyā naro sukhaṃ labhati.**
The man obtains happiness from this nun.

(abp) **Imāhi, Imābhi bhikkhunīhi naro sukhaṃ labhati.**

(gs) **Imāya, *Imissā, *Imissāya, *Assā, *Assāya itthiyā gehaṃ naro pavisati.**
The man enters the house with this woman.
[**pavisati**-enters, **pa√visa**-to enter, **+a+ti**]

(gp) ***Imāsaṃ, *Imāsānaṃ itthīnaṃ gehaṃ bhikkhniyo pavisanti.**
[LT] Of these, of women, to home, female-monks, enter.
i.e. Female monks enter into the home of these women.

(ls) **Imāyaṃ, *Imissaṃ, *Assaṃ nāvāyaṃ bahū manussā vijjanti.**
[LT] In this, in boat, many, men, are.
i.e. There are many men in this boat.

(lp) **Imāsu nāvāsu bahū manussā vijjanti.**

LESSON 85

204.S.Pr.M.(amu).de. **Amu**-so and so, such and such. (M)

u-ending *Sabbanāma*-noun

Read the following sentences:

(ns) **Amu, *Asu, *Adu purisoo vihāraṃ āgacchati.**

[LT] So and so, man, to temple, comes.

i.e. So and so a man comes to the temple.

(np) **Amū, Amuyo purisā gāmaṃ āgacchanti.**

[LT] So and so, men, to village, come.

i.e. So and so men come to village.

(as) **Amuṃ purisaṃ bhikkhu passati.**

The monk sees such and such man.

(ap) **Amū purise sāmaṇerā passanti.**

(is) **Amunā purisena bhikkhu katheti.**

The monk speaks with such and such man.

(ip) **Amūhi, Amūbhi, Amuhi, Amubhi purisehi bhikkhū vihāre vasanti.**

(ds) **Amussa, *Adussa bhikkhuno puriso dānaṃ deti.**

The man offers alms to such and such monk.

(dp) ***Amūsaṃ, *Amūsānaṃ, *Amusaṃ, *Amusānaṃ bhikkhūnaṃ purisā dānaṃ denti.**

(abs) **Amusmā, Amumhā gāmasmā naro paccāgacchati.**

The man returns from such and such village.

(abp) **Amūhi, Amūbhi, Amuhi, Amubhi gāmehi purisā idha āgacchanti.**

(gs) **Amussa, *Adussa therassa bhikkhuno ovādaṃ ayaṃ bhikkhu suṇāti.** [**therassa**-of senior]

[LT] Of so and so, of senior, of monk, to the advice, this, monk, listens.

i.e. This monk listen to the advice of so and so senior monk.

(gp) ***Amūsaṃ, *Amūsānaṃ, *Amusaṃ, *Amusānaṃ narānaṃ ñātakā nagarā imaṃ amhākaṃ gāmaṃ paccāgacchanti.**

[LT] Of so and so, of men, relatives, from town, to this, our, to village, return.

i.e. Relatives of so and so men come back to our village from town.

(ls) **Amusmiṃ, Amumhi <u>nagare</u> eko abhiññāto khīṇāsavo bhikkhu viharati.**

[LT] In such and such, in town, specially known, holy saint of eradicated mental taints, monk, lives.

i.e. In such and such a town, a well-known, holy saint monk of eradicated mental taints, lives.

Note: abhiññāto-specially known, famous, **abhi**-specially, √**ñā**-to know, **+ta+s**i, one extra **ñ** added.

(lp) **Amūsu, Amusu <u>nagaresu</u> manussā saddhāya samannāgatā honti.**

[LT] In such and such, in towns, men, with faith, endowed, are.

i.e. Men in such and such towns, are endowed with faith.

Note: samannāgatā-endowed with, have the required quality, **saṃ**-well, **anu**-following, **ā**-intensifier√**gamu**-to be, **+ta+yo**, **ṃ** of **saṃ** changed to **m**. **u** of **anu** erased. one extra **n** added. **m** of the root erased>**samannāgata**. **yo** changed to **ā** and redundant **a** of **ta** erased> **samannāgatā**. This word is quite **frequently found in texts**. Note that the root **gamu** does not mean "to go" here.

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204.S.Pr.<u>N</u>.(amu).de. **Amu**-so and so, such and such. (N)

Read the following sentences:

(ns) ***Aduṃ <u>puphaṃ</u> virocati.**

[**virocati**=beautiful, **vi**√**ruca+a+ti**]

[LT] So and so, flower, is beautiful.

i.e. Such and such a flower is beautiful.

(np) **Amū, Amūni <u>pupphāni</u> virocanti.**

(as) ***Aduṃ <u>phalaṃ</u> puriso khādati.**

[**khādati**=eats, **khāda**-to munch, **+a+t**i]

[LT] To such and such, to fruit, man, eats.

i.e. Man eats such and such fruit.

(ap) **Amū, Amūni <u>vanāni</u> naro gacchati.**

[**vana**=forest, a **citta**-group noun]

[LT] To such and such, to forests, man, goes.

i.e. Man goes to such and such forest.

****

204.S.Pr.F.(amu).de. Amu-so and so, such and such. (F)

Read the following sentences:

(ns) ***Asu, Amu, *Adu itthī saddhā pasannā hoti.**

[LT] Such and such, woman, having faith, having devotion, is.

i.e. Such and such woman is faithful and devoted (to triple gems).

Note: saddhā-one having faith, a *taddhita*-noun [**saddhā+ṇa+ā+si**, **assatthi-taddhita**, See Sutta 370].

pasannā-devoted, a *kita*-verbal noun [**pa√sada+ta+si**, See Sutta 582 to know about structural morphology of this word].

(np) **Amū, Amuyo itthiyo saddhā pasannā hoti.**

(as) **Amuṃ itthiṃ puriso passati.**

The man sees such and such woman.

(ap) **Amū, Amuyo itthiyo puriso passati.**

(is) **Amuyā bhikkhuniyā puriso vācaṃ katheti.**

[LT] With such and such, with bhikkhunī, man, to word, talks.

i.e. Man talks word with such and such bhikkhunī.

[**vācaṃ**=speech, **vācā+aṃ**, a *kaññā*-group noun]

(ip) **Amūhi, Amūbhi, Amuhi, Amubhi kumārīhi saha purisā hasanti.** [**hasa**-to laugh**+a+anti**]

[LT] With such and such, with girls, together, men, laugh.

i.e. Men laugh with such and such girls.

(ds) **Amuyā, *Amussā kaññāya puriso mālaṃ deti.**

i.e. The man gives a garland to such and such maiden.

(gp) ***Amūsaṃ, *Amūsānaṃ, *Amusaṃ, *Amusānaṃ kaññānaṃ puriso mālaṃ deti.**

(abs) **Amuyā kaññāya puriso pemaṃ labhati.** [**pemaṃ**-love]

i.e. The man receives love from that maiden.

(The man wins the affection of that young woman)

(abp) **Amūhi, Amūbhi, Amuhi, Amubhi kaññāhi puriso pemaṃ labhati.**

(gs) **Amuyā, *Amussā kaññāya hatthaṃ puriso chupati.**

[**chupa**-to touch, to grab, **+a+ti**]

[LT] Of such and such, of girl, to hand, man, touches.

i.e. Man touches the hand of such and such girl.

(gp) ***Amūsaṃ, *Amūsānaṃ, *Amusaṃ, *Amusānaṃ kaññānaṃ hatthaṃ puriso phusati.**

[LT] Of such and such, of girls, to hand, man, touches.

i.e. Man touches the hand of such and such girls.

Note: phusati-touches, **phusa**-to touch, **+a+ti**.

(ls) **Amuyaṃ, *Amussaṃ velāyaṃ puriso idha āgacchati.**

[**velā**=time, limit, *kaññā*-group noun]

[LT] At such and such, at time, man, here, comes.

i.e. Man comes here at such and such time.

(lp) **Amūsu, Amusu kaññāsu puriso piyāyati.**

[**piyāyati**=adores, **piya+āya+ti**]

[LT] In such and such, in girls, man, adores.

i.e. Man adores such and such girls.

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LESSON 86

Pubba, Para, Apara etc,

205.S.A.adv.M.(pubba). Pubba-the front, before, previously, in the previous times. (M)

Read the following sentences:

(ns) **Imassa rukkhassa Pubbo rukkho mahanto hoti.**
[LT] Of this, of tree, the front, tree, big, is.
i.e. The tree in front of this tree is big.

(np) **Imesaṃ rukkhānaṃ Pubbe pabbatā mahantā honti.**
[LT] Of these, of trees, front, mountains, big, are.
i.e. The mountains in front of these trees are big.

(as) **Pubbaṃ rukkhaṃ puriso pharasunā chindati.**
[**chindati**=cuts, **chida**-to cut, **+a+ti**]
[LT] To the front, to tree, man, by axe, chops.
i.e. The man chops the front tree by axe.

(ap) **Pubbe rukkhe purisā pharasunā ca kakacena ca chindanti.** [**kakaca**-saw]
[LT] To the fronts, to trees, men, by axe, also, by saw, also, chop.
i.e. The men cut the front trees by axe as well as by saw.

(is) **Pubbena manussena bhikkhu katheti.**
[LT] With the front, with man, monk, speaks.
i.e. The monk speaks with the man in front of him.

(ip) **Pubbehi, Pubbebhi manussehi bhikkhū kathenti.**
[LT] With the front, with men, monks, speak.
i.e. The monks speak with the men in front of them.

(ds) **Pubbassa narassa puriso bhattaṃ deti.**
[LT] For the front, for man, man, food/meal, gives.
i.e. Man gives food for the man in front of him.

(dp) ***Pubbesaṃ, *Pubbesānaṃ narānaṃ purisā bhattaṃ denti.**

(abs) **Pubbasmā, Pubbamhā, Pubbā pāpakammā naro viramati.** [**pāpa**-evil+**kammā**-from deed]

[LT] From previous, from sinful deeds, man, refrains.

i.e. Man refrains from the previous sinful deeds.

(abp) **Pubbehi, Pubbebhi pāpakammehi narā viramanti.**

(gs) **Pubbassa pāpassa kammassa phalaṃ naro paccanubhoti.**

[LT] Of previous, of evil, of deed, to result, man, re-experiences/undergoes.

i.e. Man re-experiences the result of the previous evil deed. [**paccanubhoti**-re-experiences, undergoes **pati**-again, **anu√bhū**-to be, **+ti**]

(gp) ***Pubbesaṃ, *Pubbesānaṃ pāpakānaṃ kammānaṃ phalaṃ narā anubhonti.**

[LT] Of previous, of evils, of deeds, to result, men, experience.

i.e. Men experience the result of the previous evil deeds. [**anubhonti**-experience, undergo, **anu√bhū+anti**]

(ls) **Ito Pubbasmiṃ, Pubbamhi, Pubbe nagare bahū dhanavanto manussā vasanti.**

[LT] From here/from now/hence, in previous/former, in town, many, wealthy, men, live.

i.e. Many wealthy men live in the town before this location. [**dhanavanto-dhana**-wealth+**vanto**-those having, **dhana + vantu + yo**. See *guṇavā*-group nouns to understand these nouns].

(lp) **Ito Pubbesu nagaresu bahū dhanavanto manussā ca bhikkhū ca vasanti.**

[LT] From here, in previous, in towns, many, wealthy, men, also, monks, also, live.

i.e. Many wealthy men as well as monks live in the towns before this location.

****

205.S.A.adv.N.(pubba). **Pubba**-the front, before, previously, in the previous times. (N)

Read the following sentences:

(ns) **Pubbaṃ cittaṃ nirujjhati, aparaṃ cittaṃ uppajjati.**

[LT] The previous, mind, ceases. The other next, mind, arises.

i.e. The preceding consciousness ceases and the next consciousness arises.

(np) **Pubbāni cittāni nirujjhanti. aparāni cittāni uppajjanti.**

(as) **Pubbaṃ atītaṃ kammaṃ naro paccanubhoti.**

[LT] To previous, to past, to kamma, man, re-experiences/undergoes.

i.e. Man re-experiences (the result of) the previous past kamma.

(ap) **Pubbāni atītāni kammāni sattā paccanubhonti.**

[LT] To previous, to past, to kammas, beings, re-experience.

i.e. Beings re-experience (the result of) the previous past kammas.

****

205.S.A.Adv.F.(pubba). **Pubba**-the front, before, previously, in the previous times. (F)

Read the following sentences:

(ns) **Pubbā itthī gacchati. aparā itthī āgacchati.**

[LT] The previous, woman, goes. The other woman comes.

i.e. The previous woman goes. The other woman comes.

(np) **Pubbā, Pubbāyo itthiyo gacchanti. aparā itthiyo āgacchanti.**

(as) **Pubbaṃ itthiṃ puriso passati.**

The man sees the previous/front woman.

(ap) **Pubbā, Pubbāyo itthiyo puriso passati. apparā itthiyo'pi oloketi.**

[LT] To previous, to women, man, sees. To other, to women, also, looks at.

i.e. Man sees the previous women and looks at other women too.

****

LESSON 87

206.S.Pr.M.(kiṃ).in. Kiṃ-who? what? which? (M)

Note: There are no companion pair words in case kiṃ is independently used as mere interrogative. But in case it is used with an indicative reference word, there will be its pair word shown underlined.

Read the following sentences:

(ns) - **Ko idha āgacchati?**

[LT] Who, here, comes.

i.e. Who comes here?

(a) **Kiṃ <u>nāmo</u>'si tvaṃ?** [**nāmosi**=**nāmo**-name+**asi**-is]

[LT] What, name, are, you.

i.e. What is your name?

(b) **Kiṃ <u>nāma</u>'ttha tumhe?** [**nāmattha**=**nāmā**+**attha**-are]

[LT] What, name, are, you.

i.e. What are your names?

Note: kiṃ in (a-b) sentences are in nominative, but **si** is either erased or assumed as a compound noun where **ṃ** of **kiṃ** remain intact as in **evaṃnāmo** etc.

(np) **Ke imaṃ gāmaṃ āgacchanti?**

[LT] Who, to this, to village, come.

i.e. Who come to this village?

(as) (a) **Kiṃ <u>kamma</u>ṃ tvaṃ karosi?**

[LT] What, to action, you, do.

i.e. What action do you do?

(b) **Kiṃ vādī bhavaṃ gotamo?**

[LT] To what view, used to say (proclaim), venerable, Gotama.

i.e. What (kind of) view venerable Gotama holds?

(c) **Kaṃ <u>bhikkhu</u>ṃ tvaṃ cīvaraṃ desi?**

[LT] To which, to monk, you, to robe, offer.

i.e. To which monk do you offer the robe?

Note: These three sample sentences highlight <u>two examples of **kiṃ** in accusative singular case</u>.

(ap) **Ke <u>purise</u> tumhe passatha?**

[LT] To which, to men, you, see.

i.e. Which men do you see?

II.II. PRON. 80-96

(is) **Kena kāraṇena, kena hetunā sattā duggatiṃ gacchanti?**

[LT] By which, by reason, by which, by cause, beings, to bad destiny of rebirth, go.

i.e. By which reason and cause, beings go to bad-destiny-of-rebirth? [**duggati-du**-bad+**gati**-destiny, one extra **g** added]

(ip) **Kehi, Kebhi purisehi saddhiṃ tumhe gāmaṃ gacchatha?**

[LT] With which, with men, together, you, to village, go.

i.e. With whom do you go to village?

(ds) **Kassa *Kissa bhikkhuno tvaṃ cīvaraṃ desi?**

[LT] For which, for monk, you, to robe, donate.

i.e. For which monk you donate the robe?

(dp) ***Kesaṃ, *Kesānaṃ purisānaṃ tvaṃ vatthaṃ desi?**

[**desi=dā+si**]

[LT] For which, for men, you, to cloth, give.

i.e. For which men do you give the cloth?

(abs) **Kasmā, Kamhā gāmā tumhe āgacchatha?**

[LT] From which, from village, you, come.

i.e. From which village do you come?

Note: Sometimes, **kasmā** also asks 'the reason'. In that case, it means "*why*." Example:

Kasmā tvaṃ idha āgacchasi?

[LT] Why, you, here, come.

i.e. Why do you come here?

(abp) **Kehi, Kebhi gāmehi tumhe āgacchatha?**

(gs) (a) **Kassa, *Kissa satthuno vādaṃ tvaṃ rocesi?**

[LT] Of which, of teacher, to the view, you, like.

i.e. Which teacher's view do you like?

(b) ***Kissa hetu tvaṃ idha āgacchasi?**

[LT] Of which, of reason, you, here, come.

i.e. For which reason do you come here?

Note: Kissa hetu are mostly found being used together in Pāḷi texts. The applied case-ending **sa** after **hetu** is erased per 203 as found in **satthu**.

(gp) ***Kesaṃ, *Kesānaṃ ācariyānaṃ sissā tumhe attha?**

[LT] Of which, of teachers, students, you, are.

i.e. Of which teacher's students are you? (Whose disciples are you?) **attha**=are, **asa+tha**, See Sutta 493.

(ls) **Kasmiṃ, Kamhi vihāre so bhikkhu viharati?**

[LT] In which, in temple, that, monk, live.

i.e. In which temple that monk live?

(lp) **Kesu kulesu ime purisā jāyanti?**

[LT] In which, in families, these, men, born.

i.e. In which families these men are born?

****

206.S.Pr.N.(kiṃ).in. Kiṃ-who? what? which? (N)

Read the following sentences:

(ns) **Kiṃ cittaṃ uppajjati?**

What thought arises?

(np) **Kāni cittāni uppajjanti?**

(as) **Kiṃ, Kaṃ kammaṃ tvaṃ karosi?**

What are you doing?

(ap) **Kāni kammāni tumhe karotha?**

****

206.S.Pr.F.(kiṃ).in. Kiṃ-who? what? which? (F)

Read the following sentences:

(ns) **Kā <u>itthī</u> abhirūpā?**
[LT] Which, woman, pretty.
i.e. Which woman is pretty?

(np) **Kāyo <u>kaññāyo</u> abhirūpā?**
[LT] Which, girls, pretty.
i.e. Which girls are pretty?

(as) **Kaṃ <u>itthiṃ</u> puriso passati?**
Which woman does the man see?

(ap) **Kā, Kāyo <u>itthiyo</u> puriso passati?**

(is) **Kāya <u>itthiyā</u> puriso gāmaṃ gacchati?**
With which woman does the man go to the village?

(ip) **Kāhi, Kābhi <u>bhikkhunīhi</u> upāsikā dhammaṃ carati?**
[LT] With which, with female-monks, female-devotee, to Dhamma, practice.
i.e. With which nuns (female-monks) does the female-devotee practices Dhamma?

(ds) **Kāya, *Kassā <u>bhikkhuniyā</u> upāsikā cīvaraṃ deti?**
To which nun does the female lay devotee offer a robe?

(dp) ***Kāsaṃ, *Kāsānaṃ <u>bhikkhunīnaṃ</u> upāsikāyo cīvaraṃ denti?**

(abs) **Kāya <u>itthiyā</u> puriso sukhaṃ labhati?**
From which woman does the man gain happiness?

(abp) **Kāhi, Kābhi <u>bhikkhunīhi</u> upāsikā ovādaṃ labhati?**
From which nuns does the female lay-devotee receive advice?

(gs) **Kāya, *Kassā <u>bhikkhuniyā</u> upāsikā dhammakathaṃ nandati**? [**nandati**-likes, **nanda+a+ti**]

(gp) ***Kāsaṃ, *Kāsānaṃ <u>bhikkhunīnaṃ</u> upāsikāyo dhammakathaṃ nandanti?**
Which nuns' Dhamma talks do the female lay devotees delight in?

(ls) **Kāya, *Kassaṃ <u>disāyaṃ</u> tava ācariyo viharati?**
[LT] In which, in direction, your, teacher, lives.
i.e. In which direction does your teacher live?

(lp) **Kāsu <u>disāsu</u> bahū pabbatā santi?**
[**santi**=are, **asa**-to be, **+anti**, See Sutta 506]
[LT] In which, in directions, many, mountains, are.
i.e. In which directions many mountains are located?

LESSON 88

Sabbanāma Nouns with Suffixes

Katara, Katama, Añña, Aññatara, Aññatama, Itara,
(**a**-ending nouns, three genders)

207.S.Pr.M.(katama).in. Katama-what, which among many (M)

Note: Due to frequent usage of **katama** in Pāḷi texts, only the word **katama** will be shown in the sample Pāḷi sentences. Note that all other words can be similarly used in the same sentence-structure style of **katama**.

Read the following sentences:

(ns) **Imesaṃ purisānaṃ Katamo puriso jeṭṭho?**
[LT] Of these, of men, which, man, chief.
i.e. Who is the chief among these men?

(np) **Imesaṃ ācariyānaṃ Katame ācariyā pasatthatarā?**
[LT] Of these, of teachers, which, teachers, more-laudable.
i.e. Which teachers are more laudable among these teachers? [**pasatthatarā**=more laudable, **pasattha+tara+yo**, a *taddhita* noun]

(as) **Katataṃ vādaṃ tvaṃ rocesi?**
[**vāda**-view, idea, philosophy, belief]
[LT] To which, to view, you, like.
i.e. Which view do you like?

(ap) **Katame magge tumhe rocetha?**
[LT] To which, to paths, you, like.
i.e. Which paths do you like?

(is) **Katamena bhikkhunā tvaṃ vasasi?**
[LT] With which, with monk, you, live.
i.e. With which monk do you live?

(ip) **Katamehi, Katamebhi purisehi tumhe vasatha?**
[LT] With which, with men, you, live.
i.e. With which men do you live?

(ds) **Katamassa bhikkhuno seṭṭhi dānaṃ deti?**

[LT] For which, for monk, rich man, alms, offers.

i.e. For which monk the rich man offers alms?

(dp) **Katamesaṃ, Katamesānaṃ bhikkhūnaṃ tumhe dānaṃ detha?**

(abs) **Katamasmā, Katamamhā gāmā tumhe āgacchatha?**

i.e. From which village are you (all) coming?

(From which village do you come?)

(abp) **Katamehi, Katamebhi gāmehi tumhe āgacchatha?**

(gs) **Katamassa ācariyassa vādaṃ tvaṃ rocesi?**

[**vāda**-view, philosophy]

[LT] Of which, of teacher, to view, you, like.

i.e. Which teacher's view do you like?

(gp) **Katamesaṃ, Katamesānaṃ ācariyānaṃ nayaṃ tumhe rocetha?** [**naya**-method]

[LT] Of which, of teachers, to method, you, like.

i.e. Which teacher's method do you like?

(ls) **Katamasmiṃ, Katamamhi gāme te mātāpitaro vasanti?**

[LT] In which, in village, your, mother and fathers, live.

i.e. At which village your parents live?

(lp) **Katamesu gāmesu tummhākaṃ ñātayo vasanti?**

[LT] In which, in villages, your, relatives, live.

i.e. At which village your relatives live?

****

207.S.Pr.N.(katama).in. **Katama**-what, which among many (Neuter)

Read the following sentences:

(ns) **Katamaṃ <u>kammaṃ</u> anavajjaṃ hoti?**

[LT] Which, action, blameless/faultless, is.

i.e. Which action is blameless?

Note: anavajjaṃ-blameless, wholesome, **na**-without, **+vajja**-blame, **+si**, a *bahubbīhi*-compound-noun. **na** changed to **ana** per rule 404. **vajja** is a **citta**-group noun.

(np) **Katamā, Katamāni <u>kammāni</u> sāvajjāni honti?**

[**sāvajjāni=saha+vajja+yo**]

[LT] Which, actions, blame-worthy, are.

i.e. Which actions are blame-worthy?

Note: sāvajjāni-having blame, unwholesome, **sa**-with, **+vajja**-blame (a *bahubbīhi*-compound-noun). **saha**-particle changed to **sā** per rule 404.

(as) **Katamaṃ <u>kammaṭhānaṃ</u> tvaṃ bhāvesi?**

[LT] Which, meditation, you, develop, **i.e.** practice.

i.e. Which meditation do you practice?

Note: Kammaṭhāna-workshop, [**Kamma**-work, +**ṭhāna**-place], a *tappurisa* compound-noun.

(ap) **Katame, Katamāni <u>kammaṭhānāni</u> tumhe bhāvetha?**

****

207.S.Pr.F.(katama).in. **Katama**-what, which among many (F)

Read the following sentences:

(ns) **Imāsaṃ upāsikānaṃ Katamā upāsikā saddhāya sampannā hoti?**

[LT] Of these, of female-devotees, which, female-devotee, with faith, endowed, is.

i.e. Which female-devotee is endowed with faith among these female-devotees?

Note: Sampannā-endowed with, full of. [**saṃ**-with+**pada**-to go, to be, **+ta+si**, Re: 582], a verbal *kita*-noun.

(np) **Imāsaṃ bhikkhunīnaṃ Katamā, Katamāyo bhikkhuniyo mahāpaññā honti?**

[LT] Of these, of female-monks, which, female-monks, of great wisdom, are.

i.e. Which female-monks are of great wisdom among these female-monks?

Note: Mahāpaññā-of great wisdom. **mahā**-great+**paññā**-wisdom (a compound noun).

(as) **Imāsu nāvāsu Katamaṃ nāvaṃ tvaṃ abhiruhissasi?**

[**abhi√ruha**-to ride, ascend; mount, **+i+ssati**, future-verb]

[LT] Of these, of boats, to which, to boat, you, will ride.

i.e. Which boat will you ride among these boats?

(ap) **Katamā, Katamāyo nāvāyo tumhe abhiruhatha?**

[LT] To which, to boats, you, ride.

i.e. To which boats do you ride?

(is) **Katamāya nāvāya puriso nadiṃ tarati?**

[LT] By which, by boat, man, to river, cross.

i.e. By which boat does the man crosses the river?

(ip) **Katamāhi, Katamābhi nāvāhi purisā nadiṃ taranti?**

****

(ds) **Katamāya, *Katamissā bhikkhuniyā upāsako bhojanaṃ deti?**

[LT] For which, for female-monk, male-devotee, to meal, offers.

i.e. For which female-monk the male-devotee offers food?

(dp) ***Katamāsaṃ, *Katamāsānaṃ bhikkhunīnaṃ upāsako bhojanaṃ deti?**

(abs) **Katamāya nāvāya puriso otarati?**

[LT] From which, from boat, man, descends/disembarks.

i.e. From which boat the man disembarks?

(abp) **Katamāhi, Katamābhi nāvāhi purisā otaranti?**

(gs) **Katamāya,*Katamissā bhikkhuniyā paññā mahā hoti?**

[LT] Of which, of female-monk, wisdom, great, is.

i.e. Which female-monk's wisdom is great?

(gp) ***Katamāsaṃ, *Katamāsānaṃ bhikkhunīnaṃ paññā mahā hoti?**

[LT] Of which, of female-monks, wisdom, great, is.

i.e. Which female-monks' wisdom is great?

(ls) **Katamāyaṃ,*Katamissaṃ bhikkhuniyaṃ bahū manussā pasīdanti?**

[LT] In which, in female-monk, many, men, admire/are pleased.

i.e. Which female-monk many men admire?

(lp) **Katamāsu bhikkhunīsu bahū manussā pasīdanti?**

****

LESSON 89

208.S.Pr.M.(kiñci).inp. **Kiñci**-someone, something (M)

(**Kiṃ** appended with particle **"ci"**)

(Indefinite Pronoun)

Read the following sentences:

(ns) **Koci <u>manusso</u> āgacchati.**
[LT] Some, man, comes.
i.e. Someone comes.

(np) **Keci <u>manussā</u> āgacchanti.**
[LT] Some, men, come.
i.e. Some men come.

(as) **Kiñci <u>manussa</u>ṃ bhikkhu passati.**
The monk sees some man (a certain person).

(ap) **Keci manusse purisā passanti.**

(is) **Kenaci <u>purisena</u> sā itthī gāmaṃ gacchati.**
[LT] With some, with man, that, woman, to village, goes.
i.e. That woman goes to village with some man.

(ip) **Kehici <u>manussehi</u> bhikkhū vihāraṃ karonti.**
[LT] With some, with men, monks, to temple, do (build).
i.e. Monks build temple with some men.

(ds) **Bhikkhu Kassaci <u>manussassa</u> dhammaṃ deseti. Kassaci na deseti.**
[LT] Monk, for some, for man, to Dhamma, teaches, for some, not, teaches.
i.e. Monk teaches Dhamma for some but does not teach for some.

(dp) **Rājā *Kesañci <u>manussāna</u>ṃ dhanaṃ deti. Kesañci na deti.**
[LT] King, for some, for men, to wealth, gives, for some, not, give.
i.e. King gives wealth for some men but (he) does not give for some.

(abs) **Kasmāci kāraṇā idaṃ phalaṃ uppajjati.**

[LT] From some, from reason, this, consequence, arises.

i.e. This consequence arises due to some reason.

(abp) **Kehici kāraṇehi idaṃ phalaṃ na uppajjati.**

[LT] From some, from reasons, this, consequence, not, arises.

i.e. This consequence does not arise due to some reasons.

(gs) **Imasmiṃ gāme Kassaci manussassa dhanaṃ coro icchati.**

[LT] In this, in village, of some, of man, to property, thief, wants.

i.e. Thief wants the property of someone in this village.

(gp) **Imasmiṃ gāme *Kesañci manussassānaṃ dhanaṃ corā icchanti.**

(ls) **Imassa vanassa Kasmiñci padese coro nilīyati.**

[**ni√lī**-to hide, **+ya+ti**]

[LT] Of this, of forest, in some, in region, thief, hides.

i.e. The thief hides somewhere in this forest.

(lp) **Imasmiṃ araññe Kesuci pabbatesu candanarukkhā vijjanti.**

[LT] In this, in forest, in some, on mountains, sandal-wood trees, are.

i.e. There are sandal-wood trees on the mountains of this forest. [**candana**-sandalwood, **+rukkha**-tree]

****

208.S.Pr.N.(kiñci).inp. Kiñci (N)

Kiñci-someone, something (some).

(Indefinite Pronoun)

Read the following sentences:

(ns) **Kiñci kammaṃ kusalaṃ, kiñci kammaṃ akusalaṃ hoti.**

[LT] Some, deed, wholesome, some, deed, unwholesome, is.

i.e. Some deed is wholesome (while) some deed is unwholesome.

(np) **Kānici cittāni uppajjanti. Kānici cittāni nirujjhanti.**

[LT] Some, minds, arise, some, minds, pass.

i.e. Some minds arise. Some minds pass.

(as) **Kiñci kammaṃ puriso karoti.**

[LT] To some, to work, man, does.

i.e. Man does some work.

(ap) **Kānici kammāni purisā karonti.**

[LT] To some, to works, men, do.

i.e. Men do some works.

(is) **Kenaci cittena saha cetasikā uppajjanti.**

[LT] With some, with consciousness, together, sub-mental states, arise.

i.e. Sub-mental states arise together with some consciousness.

(ip) **Kehici cittehi saha cetasikā nirujjhanti.**

[LT] With some, with minds, together, sub-mental states, pass.

i.e. Sub-mental states pass together with some minds.

****

208.S.Pr.F.(kiñci->kāci).inp. **Kāci-**someone, something (F) (Indefinite Pronoun)

Usage Example:
(a) **Kāci itthī**-any (indefinite, non-specific) some woman.
(b) **Kāci vedanā**-any (indefinite, non-specific) some feeling.

Read the following sentences:

(ns) **Kāci vedanā uppajjitvā nirujjhati.**
[**vedanā**=feeling, ***kaññā***-group noun]
[LT] Some, feeling, having arisen, passes.
i.e. Having arisen, some feeling passes.
Note: (1) **uppajjitvā**=having arisen, **u√pada+ya+tvā**,
(2) **nirujjhati**=passes, **ni√rudha+ya+ti**.

(np) **Kāyoci vedanāyo uppajjitvā nirujjhanti.**
[LT] Some, feelings, having arisen, pass.
i.e. Having arisen, some feelings pass.

(as) ***Kiñci vedanaṃ puriso paṭisaṃvedeti.**
[**pati, saṃ√vida+ṇe+ti**]
[LT] To some, to feeling, man, experiences.
i.e. Man experiences some feeling.

(ap) **Kāyoci vedanāyo puriso paṭisaṃvedeti.**
[LT] To some, to feelings, man, experiences.
i.e. Man experiences some feelings.

(is) **Kāyaci vedanāya saddhiṃ saññā uppajjitvā nirujjhati.**
[LT] With some, with feeling, together, perception, having arisen, passes.
i.e. Perception, after having arisen together with some feeling, passes. [**saññā**=memory, perception, **kaññā**-group noun]

(ip) **Kāhici vedanāhi saddhiṃ saññāyo uppajjitvā nirujjhanti.**
[LT] With some, with feelings, together, perceptions, having arisen, pass.
i.e. Perceptions, after having arisen together with some feelings, pass.

(ds) **Kāyaci, *Kassāci itthiyā rājā dhanaṃ deti.**

i.e. The king gives wealth to some woman.

(dp) ***Kāsañci itthīnaṃ rājā dhanaṃ deti.**

(abs) **Kāyaci itthiyā eko putto vijāyati.**

[LT] From some, from woman, one, son, borns.

i.e. One son borns from some woman.

(abp) **Kāhici itthīhi bahū puttā vijāyanti.**

[LT] From some, from women, many, sons, born.

i.e. Many children born from some women.

(gs) **Kāyaci, *Kassāci itthiyā gehaṃ coro pavisitvā coreti.**

[**pa√visa+i+tvā**]

[LT] Of some, of woman, to home, thief, having entered, steals.

i.e. Having entered into the home of some woman, the thief steals.

(gp) ***Kāsañci itthīnaṃ gehāni coro pavisitvā coreti.**

(ls) **Kāyaci, Kāyañci *Kassañci nadiyaṃ bahū macchā vijjanti.**

[LT] In some, in river, many, fishes, are.

i.e. There are many fishes in some river.

(lp) **Kāsuci nadīsu macchā na vijjanti.**

[LT] In some, in rivers, fishes, not, are.

i.e. There are no fish in some rivers.

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LESSON 90

209.S.Pr.M.(yaṃ kiñci).re. Yaṃ Kiñci-whoever, whatever, all. (M)

(A combination of **ya**, **kiṃ** & **ci**, used as non-specific reference which encompass all)

Read the following sentences:

(ns) **Yo Koci akusalaṃ karoti. sabbo so dukkhaṃ vipākaṃ labhati.**

[LT] Whoever, to unwholesome deed, does. all, that person, to bad, to consequence, gets.

i.e. Whoever does unwholesome deed, all that person gets bad consequence.

(np) **Ye Keci kusalaṃ karonti. sabbe te sukhaṃ vipākaṃ labhanti.**

[LT] Whoever, to wholesome deed, do. all, those persons, to good, to consequence, get.

i.e. Whoever do wholesome deed, all those persons get good consequence.

(as) **Yaṃ Kiñci <u>kusalaṃ kammaṃ</u> satto karoti. tassa sukhaṃ vipākaṃ labhati.**

[LT] To whichever, to wholesome deed, a being, does. of that deed, to good, to consequence, gets.

i.e. Whichever wholesome deed a being does, (he) gets good consequence of that deed.

(ap) **Ye Keci <u>kusale kamme</u> sattā karonti. tesaṃ sukhaṃ vipākaṃ labhanti.**

[LT] To whichever, to wholesome deeds, beings, do. of those deeds, to good, to consequence, get.

i.e. Whichever wholesome deeds beings do, (they) get good consequence of those deeds.

(is) **Yena Kenaci bhikkhunā saha tvaṃ vasati. taṃ bhikkhuṃ sakkarohi.**

[LT] With whoever, with monk, together, you, live. to that, to monk, respectfully, does/honours/treats with respect/receives hospitably

i.e. You respectfully treat whoever monk you live with.

Note: sakkarohi=treat well, **saṃ√kara+o+hi**. **ṃ** of **saṃ** erased, one extra **k** added.

(ip) **Yehi Kehici bhikkhūhi tumhe gacchatha. tesaṃ ovādaṃ suṇātha.**

[LT] With whoever, with monks, you, go. of those monks, to advice, listen.

i.e. You listen to the advice of the monks you go with.

(ds) **Yassa Kassaci bhikkhuno tvaṃ dānaṃ desi, sakkaccaṃ dehi.**

[LT] For whomever, for monk, you, to charity, offers. respectfully, offer.

i.e. You respectfully offer to whomever monk you offer charity.

(dp) ***Yesaṃ Kesañci bhikkhūnaṃ tumhe dānaṃ detha, sakkaccaṃ detha.**

(abs) **Yasmā Kasmāci ambarukkhasmā phalaṃ patati. taṃ sabbaṃ me dehi.**

[LT] From whichever, from mango-tree, fruit, falls. to that, to all fruit, me, offer.

i.e. Give me all mango-fruit falling from whichever mongo-tree.

(abp) **Yehi Kehici ambarukkhehi phalāni patanti. taṃ sabbaṃ rañño dehi.**

[LT] From whichever, from mango-trees, fruits, fall. to that, to all fruit, for king, offer.

i.e. Give all mango-fruits falling from whichever mongo-trees to the king.

(gs) **Yassa Kassaci cetiyassa pariveṇe kacavaraṃ atthi. taṃ upāsako sammajjati.**

[LT] Of whichever, of pagoda, in the compound, litter, is. to that, male-devotee, sweeps.

i.e. Male-devotee sweeps the litter in any pagoda compound.

[**kacavara**-litter, garbage]

(gp) ***Yesaṃ Kesañci vihārānaṃ pariveṇe kacavaraṃ atthi. taṃ upāsakā ca sāmaṇerā ca sammajjanti.**

[**sammajjanti**=sweep, **saṃ√majja+a+anti**, **ṃ** of **saṃ** changed to **m** per 31]

[LT] Of whichever, of temples, in the compound, litter, is. to that, male-devotees, also, novices, also, sweep.

i.e. Male-devotees and novices sweep the litter in the compound of any temple.

(ls) **Yasmiṃ *Kasmiñci ṭhāne buddho viharati. tamhi ṭhāne manussā pamodanti.**

[LT] At whichever, at location, Buddha, lives. at that, at location, men, happy.

i.e. Men are happy wherever Buddha lives.

[**pamodanti**=glad, **pa√muda**-to be glad, **+a+anti**]

(lp) **Yesu Kesuci ṭhānesu buddho viharati. tesu ṭhānesu manussā pamodanti.**

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209.S.Pr.N.(yaṃ kiñci).re.

Yaṃ Kiñci-whoever, whatever, all. (N)

Read the following sentences:

(ns) **Yaṃ *Kiñci cittaṃ uppajjati, sabbaṃ taṃ aniccaṃ.**

[LT] Whatever, consciousness, arises. All, that, *anicca*.

i.e. Whatever consciousness arises, all that is *anicca*. (or) Whatever consciousness that arises is *anicca*.

(np) **Yāni Kānici rūpāni uppajjanti. sabbāni tāni aniccāni.**

[LT] Whatever, matters, arise. All, those, *anicca*.

i.e. Whatever matters arise, all they are *anicca*.

(as) **Yaṃ *Kiñci kammaṃ yo karoti. sabbassa tassa kammassa vipākaṃ so vedeti.**

[LT] To whatever, to deed, who (anyone), does. of all, of that, of *kamma*, consequence, that person, experiences.

i.e. One experiences the consequence of all that deed (one) does. [**vedeti**=experiences, **vida+ṇe+ti**]

(ap) **Yāni Kānici kammāni ye karonti. sabbesaṃ tesaṃ kammānaṃ vipākaṃ te vedenti.**

****

209.S.Pr.F.(yaṃ kiñci).re.

Yaṃ Kiñci> yā kāci-whoever, whatever, all (F)

Read the following sentences:

(ns) **Yā kāci vedanā uppajjati. sabbā tā aniccā.**

[LT] Whatever, feeling, arises. all, that, *anicca*.

i.e. Whatever feeling arises. All that is *anicca*.

(np) **Yāyo Kāyoci vedanāyo uppajjanti. sabbā tā aniccā.**

(as) **Yaṃ *Kiñci vedanaṃ vedeti. sabbaṃ taṃ aniccato yogāvacaro anupassati.**

[LT] To whatever, to feeling, experiences. to all, to that, as *anicca*, meditator, reflects.

i.e. Meditator reflects as *anicca* to (on) all feeling which arises.

Note: yogāvacaro=meditator, **yoga**-meditation, +**ava**-down, being immersed in, √**cara**-to practice, **+a+si**.

(ap) **Yāyo Kāyoci vedanāyo vedeti. sabbā tā aniccato yogāvacaro anupassati.**

[LT] To whatever, to feelings, experiences. to all, to those, as anicca, meditator, reflects.

i.e. Meditator reflects as *anicca* to all feelings which arise.

(is) **Yāya Kāyaci vijjāya naro sampanno hoti. so naro paṇḍito nāma hoti.**

[LT] With whatever, with knowledge, man, endowed with, is. that, man, the wise, named, is.

i.e. That man endowed with whatever knowledge is called the wise.

(ip) **Yāhi Kāhici vijjāhi narā sampannā honti. te narā paṇḍitā nāma honti.**

[LT] With whatever, with knowledges, men, endowed with, are. those, men, the wise, named, are.

i.e. Those men endowed with whatever knowledges are called the wise.

Note: sampanno=endowed with, **saṃ**-well, √**pada**-to be, **+ta+si**. See Sutta 582 to learn how this word is structured. **ṃ** of **saṃ** changed to **m** per 31. This word in synonymous with **samannāgato**.

(ds) **Yāya Kāyaci, Yassā Kassāci bhikkhuniyā dānaṃ upāsako deti. saddhāya so deti.**

[LT] For whatever, for female-monk, to charity, male-devotee, offers. by faith, that devotee, offers.

i.e. By faith, male-devotee offers charity for whatever female-monk.

(dp) **Yāsaṃ *Kāsañci bhikkhnīnaṃ dānaṃ upāsakā denti. saddhāya te denti.**

(abs) **Yāya Kāyaci sammāpaṭipattiyā sukhaṃ labhati. taṃ paṇḍito paṭipajjati.**

[LT] From whatever, from the right-practice, to happiness, gets. to that, the wise, practices.

i.e. The wise practices the right practice from which (one) gets happiness.

Note: (1) **sammāpaṭipatti**=the right practice, **sammā**-right +**patipatti**-practice (a compound noun). (2) **Paṭipajjati** = practices, **pati**√**pada**-to be, **+ya+ti**. Note that this verb has other meanings such as: (1) to behave (2) to conduct or treat etc.

(abp) **Yāhi Kāhici <u>micchāpaṭipattīhi</u> dukkhaṃ labhati. taṃ paṇḍito paṭivajjeti.**

[LT] From whatever, from the wrong practices, to suffering, gets. to that, the wise, avoids.

i.e. The wise avoids the wrong-practices from which (one) gets suffering.

Note: (1) **micchāpaṭipatti**=the wrong practice, **micchā**-wrong + **patipatti**-practice (a compound noun). (2) **Paṭivajjeti**=avoids, **pati√vajja**-to shun, **+ṇe+ti**.

(gs) **Yāya Kāyaci, Yassā Kassāci <u>itthiyā</u> rūpe puriso sādiyati. tassa taṇhā vaḍḍhati.**

[LT] Of whatever, of woman, at body, man, enjoys. of that man, craving, grows.

i.e. Craving of that man who enjoys at the body of whatever woman, grows.

Note: (1) **sādiyati**=enjoys, **sāda**-to enjoy, **+i+ya+ti**.
(2) **Vaḍḍati**=grows, **vaḍa**-to grow, **+ya+ti**.

(gp) **Yāsaṃ *Kāsañci <u>itthīna</u>ṃ rūpe purisā sādiyanti. tesaṃ taṇhā vaḍḍhanti.**

(ls) **Yāyaṃ *Kāyañci, Yassaṃ Kassañi <u>bhāvanāya</u>ṃ bhikkhu anuyuñjati. tassā phalaṃ paṭivedeti.**

[LT] In whatever, in meditation, monk, strives/practices, of that, to the result, enjoys (announces).

i.e. In whatever meditation a monk strives, (he) enjoys the result of that meditation.

Note: (1) **bhāvanā**=mental development, meditation.
(2) **Anuyuñjati**=strives, **anu**-again and again, **√yuja**-to involve, to engage, **+ya+ti**. Sometimes, this verb means 'to question' or 'investigate'.

(lp) **Yāsu Kāsuci <u>bhāvanāsu</u> bhikkhū anuyuñjanti. tāsaṃ phalaṃ paṭivedenti.**

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LESSON 91

Kiṃ-related words which denotes measure
(**parimāṇattha**, **parimāṇa**-measure+**attha**-meaning)

210.S.Pr.M.N.F.(kati).in. Kati-how many, how much?

Usage: This word is applicable with all gender words. No word-form changes in all cases except a few modifications such as **dīgha** in certain cases, ***plural only is applicable**.

Read the following sentences:

(np) **Kati, Katī** **<u>manussā</u> imasmiṃ gāme viharanti?**
[LT] How many, men, in this, in village, live.
i.e. How many men live in this village?

(ap) **Kati, Katī** **<u>manusse</u> tumhe passatha?**
[LT] To how many, to men, you, see.
i.e. How many men do you see?

(ip) **Katihi, Katibhi, Katīhi, Katībhi** **<u>aṅgehi</u> samannāgataṃ brahmaṇaṃ paññāpeti?**
[LT] With how many, with parts, to the one endowed with, as brāhmin, recognizes/defines as/ states/asserts.
i.e. How many qualifications are required to be endowed with (for a person) to be recognized as a brāhmin?
Note: (1) **aṅga**=parts. (2) **samannāgata**-being accordingly having, endowed with, qualified with, possessed of, **saṃ**-well, **anu**-being accordingly followed, **ā**-intensifier, √**gamu**-to be (the meaning here is not to go!), **+ta+aṃ**. There is another similar word of the same meaning: **sampanna**=endowed with, **saṃ**-well √**pada**-to be, **+ta**. See Sutta 582 to understand relevant morphological process of change for this word.

(dp) **Katinaṃ, Katīnaṃ bhikkhūnaṃ saṅghe pavāretuṃ bhagavā anujānāti?**

[LT] For how many, for monks, in the Saṅgha, to invite, Buddha, permits.

i.e. For how many monks, Buddha permits to perform *saṅgha-pavāraṇā*?

Note: *Saṅghapavāraṇā* is a *vinaya*-procedure of inviting each other to criticize short-comings and to improve one's conduct. (1) **pavāretuṃ**=to invite, **pa√vara**-to invite, **+ṇe+tuṃ**. (2) **anujānāti**=permits. **anu√ñā+nā+ti**. See Sutta 449, 470 to learn about this verb.

(abp) **Katihi, Katibhi, Katīhi, Katībhi janapadehi rañño āyo ca suṅkaṃ ca pavattati?**

[LT] From how many, from districts, of king, income, also, tax, also, is/arises (operates/gets/proceeds/works).

i.e. From how many districts, the king gets income and tax?

Note: (1) **āyo**-income, **ā**-toward, **√yā**-to go, **+a**. (2) **suṅka**=tax. (3) **pavattati**-is, **pa√vatta**-to be, **+a+ti**. This verb is synonymous with **hoti, saṃvattati, uppajjati**.

(gp) **Katinaṃ, Katīnaṃ bhikkhūnaṃ santike upasampadakammaṃ kātuṃ vaṭṭati?**

[LT] Of how many, of monks, in the presence/near, to ordination-procedure, to do, permitted.

i.e. In the presence of how many monks an ordination-procedure is permitted to do?

Note: (1) **upasampadakamma**-ordination procedure, **upasampada**-ordination +**kamma**-procedure (a compound noun). (2) **vaṭṭati**=appropriate, permitted, **vaṭṭa**-to fit, to be suitable, **+a+ti**.

(lp) **Katisu, Katīsu jhānesu amhākaṃ buddho kusalo hoti?**

[LT] In how many, in *jhāna*-states, our, Buddha, skillful, is.

i.e. In how many *jhāna*-states, our Buddha is skillful?

Answer:

Sabbesu jhānesu amhākaṃ buddho kusalo hoti.

[LT] In all, in *jhāna*-states, our, Buddha, skillful, is.

i.e. Our Buddha is skillful in all *jhānas*./.

LESSON 92

211.S.Pr.M.(katipaya).inp. Katipaya-a couple of, a few.

(Masculine, ***Plural only)** *(Indefinite Pronoun)*

Read the following sentences:

(np) **Katipayā, Katipaye divasā vītivattanti.**
[**vi+ati√vatta**-to be, **+a+anti**]
[LT] A couple of, days, pass by.
i.e. A couple of days passed by.

(ap) **Naro puttaṃ āgamento Katipayā, Katipaye divase vītināmeti.**
[**vi,ati√namu+ṇe+ti**]
[LT] Man, to son, while waiting for, to a couple of days, let pass by/(of time) spends.
i.e. While waiting for son, the man causes a couple of days to pass by. [**vi**-specially, **ati**-beyond, being past, √**namu**-to bend, **+ṇe+ti**]

(ip) **Bhikkhū Katipayehi, Katipayebhi purisehi saddhiṃ āraññakavihāraṃ gacchanti.**
[LT] Monks, with a few, with men, together, to forest-temple, go.
i.e. Together with a few men, monks go to the forest-temple.
Note: (1) **araññavihāraṃ**-forest temple, **arañña**-forest, +**ka**-located in, +**vihāra**-temple, **+aṃ**. a compound noun.

(dp) **Upāsako Katipayānaṃ bhikkhūnaṃ bhattaṃ deti.**
A lay devotee gives food to few/several monks.

(abp) **Corā Katipayehi, Katipayebhi gāmehi apakkamanti.**
The thieves retreat from several villages.

(gp) **Corā Katipayānaṃ manussānaṃ gehāni vilumpanti.**
[**vi√lupa**-to rob, **+anti**]
[LT] Thieves, of a few, of men, to homes, rob.
i.e. Thieves rob the homes of a few men.

(lp) **Bhikkhu Katipayesu gehesu piṇḍāya carati.**
[**piṇḍa**-alms food+**āya**-for, derivative of **sa**]
[LT] Monk, at a few, at homes, for alms, goes.
i.e. Monk goes for alms-food at a few houses.

211.S.Pr.N.(katipaya).inp. Katipaya-a couple of, a few.

(Neuter, ***Plural only**), *(Indefinite Pronoun)*

Read the following sentences:

(np) **Purisassa Katipayāni <u>kammāni</u> vijjanti.**
[LT] Of/for man, a few, deeds (things to do), are.
i.e. There are a few things to do for man.

(ap) **Katipaye <u>kamme</u> naro karoti.**
[LT] To a few, to deeds (things to do), man, does.
i.e. Man does a few things.

****

211.S.Pr.F.(katipaya).inp. Katipaya-a couple of, a few.

(Female, ***Plural only**), *(Indefinite Pronoun)*

Read the following sentences:

(np) **Katipayāyo <u>rattiyo</u> vītivattanti.**
[LT] A few, nights, pass by.
i.e. A few nights pass by.

(ap) **Naro Katipayāyo <u>rattiyo</u> vītināmeti.**
[LT] Man, to a few, to nights, let pass by.
i.e. Man let a few nights pass by.

(ip) **Puriso Katipayāhi, Katipayābhi <u>rattīhi</u> kammaṃ niṭṭhāpeti.**
[LT] Man, by a few, by nights, work, cause to finish.
i.e. Man causes to finish work by a few days.
Note: niṭṭhāpeti-cause to finish, **niṭṭha**-end, **√ṇāpe**-cause to, **+ti**, a causative, nominal *ākhyāta* verb.

(dp) **Naro Katipayānaṃ <u>bhikkhūnīnaṃ</u> dānaṃ deti.**
The man offers alms to a few / several nuns.

(abp) **Manussā Katipayāhi, Katipayābhi <u>nāvāhi</u> tīraṃ orohanti.**
[LT] Men, from a few, from boats, to the shore, disembark.
i.e. Men disembark to the shore from a few boats.

(gp) **Katipayānaṃ <u>bhikkhunīnaṃ</u> santike bahū manussā dhammaṃ caranti.**
[LT] Of a few, of female-monks, in the presence/near, many, men, to Dhamma, practice.
i.e. Many men practice Dhamma in the presence of a few female-monks.

(lp) **Katipayāsu <u>nadīsu</u> bahū macchā santi.**
[LT] In a few, in the rivers, many, fishes, are.
i.e., There are many fishes in a few rivers.

LESSON 93

Kittaka, Yattaka, Tattaka, Ettaka.
(Three genders, **a**-ending, both Numbers)

212.S.Pr.M.(kittaka).in. **Kittaka**-how much (M)

Read the following sentences:

(ns) **Kittako imassa pāsādassa pamāṇo hoti?**

[LT] How much, of this, of mansion, measurement, is.

i.e. How much is the measurement of this mansion?

(np) **Kittakā bhikkhū idha viharanti?**

[LT] How many, monks, here, live.

i.e. How many monks live here?

(as) **Imassa thambhassa Kittakaṃ pamāṇaṃ tvaṃ passasi?**

[LT] Of this, of pillar, to how much, to measurement, you, see. [**thambha**-pillar]

i.e. How much measurement of this pillar do you see?

(ap) **Imasmiṃ gehe Kittake manusse tumhe passatha?**

[LT] In this, in home, to how many, to men, you, see.

i.e. How many men do you see in this home?

(is) **Yojanato Kittakena pamāṇena ayaṃ maggo dīgho?**

[LT] By *yojana*-measure, by how much, by measure, this, road, long.

i.e. How long is this road by *yojana*-measure?

Note: *Yojana* is a measure of geographic distance used in ancient India which is about eight miles in today's measure.

(ip) **Kittakehi, Kittakebhi manussehi tumhe nagaraṃ āgacchatha?**

[LT] With how many, with men, you, to town, come.

i.e. With how many men do you come to the town?

(ds) **Kittakassa janassa rājā paṇṇākāre deti?** [**paṇṇākāra**-gift]

[LT] For how many, for people, king, to gifts, gives.

i.e. For how many people the king gives gifts?

(dp) **Kittakānaṃ purisānaṃ rājā paṇṇākāraṃ deti?**

(abs) **Kittakasmā, Kittakamhā, Kittkā addhunā tvaṃ idha āgacchasi?**

[LT] From how much, from distance, you, here, come.

i.e. From how much distance you come here?

(abp) **Kittakehi, Kittakebhi yojanehi tumhe āgacchatha?**

[LT] From how much, from *yojana*-measures, you, come.

i.e. From how much *yojana*-measures you come?

(gs) **Kittakassa janassa atthāya bhojanaṃ pahoti?**

[**pahoti**=enough, **pa√hū+ti**]

[LT] Of how much, of people, for benefit of, food, enough.

i.e. For how many people is the food enough?

(gp) **Kittakānaṃ koṭīnaṃ tassa purisassa dhanaṃ vijjati?**

[LT] Of how much, of crores, of that, of man, wealth, is.

i.e. How many crores of wealth of that man is?

(ls) **Kittakasmiṃ, Kittakamhi, Kittake kāle ayaṃ vihāro aṭṭhāsi?**

[LT] In how much, in time, this, temple, existed.

i.e. How long (ago) did this temple existed?

Note: aṭṭhāsi=existed. **a√ṭhā+ī**, an *ajjattanī*-mode *ākhyāta*-verb. **a** is inserted> **aṭhā+ī. ī** is shortened and **s** is inserted>**aṭhāsi.**

(lp) **Kittakesu vihāresu bhikkhū viharanti?**

[LT] In how many, in temples, monks, live.

i.e. In how many temples the monks live?

****

212.S.Pr.N.(kittaka).in. Kittaka-how much (N)

Read the following sentences:

(ns) **Kittakaṃ te <u>dhanaṃ</u> atthi?**

[LT] How much, your, wealth, has.

i.e. How much wealth do you have?

(np) **Kittakā, Kittakāni <u>dhanāni</u> tummhākaṃ vijjanti?**

[LT] How much, riches, your, have.

i.e. How much riches do you have?

(as) **Kittakaṃ <u>dhanaṃ</u> tvaṃ icchasi?**

[LT] To how much, to wealth, you, want.

i.e. How much wealth do you want?

(ap) **Kittake, Kittakāni <u>dhanāni</u> tumhe icchatha?**

[LT] To how much, to riches, you, want.

i.e. How much riches do you want?

(is) **Kittakena <u>pamāṇena</u> ucco ayaṃ pabbato?**

[LT] By how much, by measure, high, this, mountain.

i.e. By how much measure this mountain is high?

(ip) **Kittakehi, Kittakebhi <u>pamāṇehi</u> uccā ime dve pāsādā?**

[LT] By how much, by measures, high, these, two, mansions.

i.e. By how much measure these two mansions are high?

****

212.S.Pr.F.(kittaka).in. Kittaka-how much (F)

Read the following sentences:

(ns) **Vitthārato ayaṃ nadī Kittakā pamāṇā?**
[**vitthāra**-width, +**to**-by]
[LT] By width, this, river, how much, measure.
i.e. How much measure is this river by width?

(np) **Kittakāyo itthiyo idha āgacchanti?**
[LT] How many, women, here, come.
i.e. How many women come here?

(as) **Imassa vatthassa Kittakaṃ pamāṇaṃ tvaṃ karosi?**
[LT] Of this, of cloth, to how much, to measure, you, do.
i.e. How much measure of this cloth do you do?

(ap) **Kittakā, kittakāyo itthiyo tvaṃ passasi?**
[LT] To how many, to women, you, see.
i.e. How many women do you see?

(is) **Kittakāya mattāya dīgho ayaṃ pabbato?**
[LT] With how much, with measure, long, this, mountain.
i.e. By how much measure this mountain is long?
Note: mattāya-by measure, **+nā**, a feminine gender, *kaññā*-group noun.

(ip) **Kittakāhi, Kittakābhi mattāhi ayaṃ nāvā pamīyati?**
[LT] With how much, with measures, this, boat, to be measured.
i.e. By how much measures this boat is measured?
[**pamīyati**-being measured, passive verb, **pa√mā**-to measure, **+ī+ya+ti**]

(ds) **Kittakāya manussaparisāya buddho dhammaṃ deseti?**
[LT] For how much, for human audience, Buddha, to Dhamma, teaches.
i.e. For how much human audience Buddha teaches Dhamma?

(dp) **Kittakānaṃ bhikkhunīnaṃ upāsikā bhojanaṃ deti?**
[LT] For how many, for female-monks, female-devotee, to meal, offers.
i.e. For how many female-monks female-devotee offers food?

(abs) **Kittakāya yojanāya tvaṃ dūrato idha āgacchasi?**

[LT] From how much, from *yojana*-measure, you, from distance, here, come.

i.e. From how much *yojana*-measure of distance you come here?

(abp) **Kittakāhi, Kittakābhi bhikkhunīhi tumhe dhammaṃ suṇātha?** [**su**-to listen, **+ṇā+tha**]

[LT] From how many, from female-monks, you, to Dhamma, listen.

i.e. From how many female-monks you listen Dhamma?

(gs) **Kittakāya parisāya majjhe ayaṃ puriso gītaṃ gāyati?**

[**gāyati=ge**-to sing, **+a+ti**]

[LT] Of how much, of assembly, at the midst, this, man, to music, sings. [**gīta**-music]

i.e. In the midst of how much audience (number of assembled people) does this man sing?

(gp) **Kittakānaṃ bhikkhunīnaṃ cīvarāni ayaṃ upāsikā sibbati.**

[**sibbati=sivu**-to sew, **+ya+ti**]

[LT] Of how many, of female-monks, to robes, this, female-devotee, sews.

i.e. Of how many female-monks' robes this female-devotee sew?

(ls) **Kittakāyaṃ sikkhāyaṃ ime bhikkhū sikkhanti?**

[**sikkha**-to train, **+a+anti**]

[LT] In how many, in training, these, monks, practice.

i.e. In how many trainings these monks practice?

(lp) **Kittakāsu sikkhhāsu ime bhikkhū sikkhanti?**

[LT] In how many, in trainings, these, monks, practice.

i.e. In how many trainings these monks practice?

Note: sikkhā means 'training rule', 'discipline' and is a *kaññā*-group noun.

Similar sentences can be used for other special word-forms in feminine Gender such as those shown below.

Case	Singular	Plural
Nom	**Kitti̱kā**	**Kitti̱kāyo**
Acc	**Kitti̱kaṃ**	**Kitti̱kā, kitti̱kāyo....**

213.S.Pr.M.(yattaka).re. **Yattaka**-any measure & 214.S.Pr.M.(tattaka).re. **Tattaka**-that measure (M.)

Method of using **Yattaka** and **tattaka**
in a paired sentence structure:

(ns) **Ayaṃ pabbato Yattako ucco, tattako pabbatassa maggo ucco.**
[LT] This, mountain, to any length, high. to that length, of mountain, path, high.
i.e. The path of this mountain to top is commensurate with its height.

(np) **Yattakā ime rukkhā uccā, tattakā sopāṇā.**
[**sopāṇa**-ladder, stairways]
[LT] Any length, these, trees, high. that length, ladders.
i.e. The ladder to top of these trees is commensurate with their height.

(as) **Yattakaṃ pamāṇaṃ tvaṃ icchasi, tattakaṃ karohi.**
[LT] To any amount, to measure, you, want. to that amount, do.
i.e. You do any amount of measure you want.

(ap) **Yattake pamāṇe tumhe icchatha, tattake gaṇhatha.**
[LT] to any amounts, to measures, you, want. to that amount, take.
i.e. You take any amount of measures you want.

****

215.S.Pr.M.(ettaka).de. **Ettaka**-this much, so much, so long, such amount (Masculine)

A sample sentence:

(ns) **Ettako pāsādassa pamāṇo hoti.**
[LT] This much, of mansion, measure, is.
i.e. The measure of mansion is this-much.

(np) **Ettakā bhikkhū idha viharanti.**
[LT] Such-amount of, monks, here, live.
i.e. Such-amount of monks live here.

(as) **Imassa rukkhassa uccato Ettakaṃ pamāṇaṃ ahaṃ passāmi.**
[LT] Of this, of tree, of height, to such-amount, to measure, I, see.
i.e. I see such-amount of measure of the height of this tree.

(ap) **Imasmiṃ nagare Ettake manusse mayaṃ passāma.**
[LT] In this, in town, to such-amount, to men, we, see.
i.e. We see such-amount of men in this town.

LESSON 94

Kīvataka, Yāvataka, Tāvataka

(Three genders, **a**-ending, both Numbers)

These words are quite similar to **kittaka, yattaka, tattaka** in sentence structure. A few samples of sentences are shown below.

216.S.Pr.M.(kīvataka).in.

Kīvataka-how much measure (M), *Interrogative P.*

Read the following sentences:

(ns) **Dīghaso Kīvatako ayaṃ vihāro?**

[LT] By length, how much, this, temple.

i.e. How long is this temple by length?

(np) **Vitthārato Kīvatakā ime vihārā?**

[LT] By width, how much, these temples.

i.e. How much measure are these temples by width?

****

216.S.Pr.F.(kīvatikā).in.

Kīvatikā-how much measure (F)

Note: There is an **i** in feminine gender words.

(ns) **Kīvatikā ayaṃ nadī orā pārā aparaṃ pāraṃ?**

[LT] How far, this, river, from this, from bank, to the other, to bank.

i.e. How wide is this river from this bank to the other bank?

Note: The two words "**Orā pārā**" are abs-singular case words. Re: Sutta 108. **ora**-this side. **pāra**-bank. **apara**-other.

(np) **Kīvatikāyo imā nadiyo orā pārā aparaṃ pāraṃ?**

[LT] How far, these, rivers, from this, from bank, to the other, to bank.

i.e. How wide are these rivers from this bank to the other bank?

217.S.Pr.M.(yāvatakā).re. Yāvatakā-any measure (M)

Read these sample sentences which show how **yāvataka** & **tāvataka** are used in the paired sentence structures in Pāḷi texts. Sentences are modified to make it simple to understand.

(ns) **Yāvatako bhagavatā saddhiṃ kathāsallāpo. tāvatakaṃ sabbaṃ brāhmaṇassa ambaṭṭho māṇavo āroceti.**

[LT] Any length, with Buddha, together, discussion. To that length, to all talk, of brāhmin, named - Ambaṭṭha, young man, narrates.

i.e. The young man Ambaṭṭha narrates all that length of talk (conducted) with Buddha to the (teacher) brāhmin.

Note: kathāsallāpo-words said in dialogue, **kathā**-word+**sallāpa**-dialogue. **sallāpa**=talking together, **saṃ**-together, √**lapa**-to speak **+ṇa**-suffix, **+si**. **ṃ** of **saṃ** changed to **l**>**sallapa**. The initial vowel **a** of the root changed to *vuddhi*-vowel **ā**>**sallāpa**. This pattern of having **ṃ** of **saṃ** being changed into **l** is found in words such as **paṭisallāno**-retirement into seclusion, **sallīno**-retired into seclusion etc.

(ns) **Yāvatako assa kāyo. tāvatako byāmo hoti.**

[LT] Any length, of that Buddha, body. that length, circumference, is.

i.e. The circumference of Buddha's both arm's length is commensurate with bodily height.

Note: Byāma is the total lateral measure of both arms' length of a male being stretched to both sides.
This statement found in Pāḷi text explains the proportionate measure of Buddha's physical stature.

(np) **Yāvatakā ime pabbatā uccaso pamāṇā. tāvatakā sopāṇā honti.**

[LT] Any length, these, mountains, by height, measure. those lengths, stairways, are.

i.e. The length of stair-ways to these mountains are commensurate with the height of these mountains.

(1) **uccaso**-by height, **ucca**-height, +**so**-in terms of, Re: Sutta 397 (2) **sopāṇa**-stairs, ladder, a ***purisa***-group noun.

LESSON 95

Kittāvatā, Ettāvatā, Yāvatā, Tāvatā
Note: Mostly Masculine, **ntu**-ending, both numbers.
Instrumental singular case words are
frequently found in the Pāḷi texts.

218.S.Pr.M.(kittāvatā).in.

Kittāvatā-by how much measure or qualification?,
(in what way?, to what extent?, in what respect?)

219.S.Pr.M.(ettāvatā).de.

Ettāvatā-by such measure or qualification.
(so far, to that extent, by this much, to such a degree)

Read these sample sentences which show how **kittāvatā** & **ettāvatā** are used in the paired sentence structures in Pāḷi texts.

(is) **Kittāvatā bhante bhikkhu nāma hoti?**
[LT] By how much measure, venerable, monk, called, is.
i.e. Venerable, by how much measure or qualification, (it is) called a monk?

(is) **Kittāvatā nu kho bhante bhikkhu saṅghe viharanto phāsuṃ vihareyya?**
[LT] By how much measure, venerable, monk, in the *saṅgha*, while living, in peace, should/could live.
i.e. How a monk should/could live in peace despite being living amid the community of *saṅgha* (fellow monastics)?

(is) **Ettāvatā'pi kho ānanda bhikkhu saṅghe viharanto phāsuṃ vihareyya.**
[LT] By such measure, Ānanda, monk, in the *saṅgha*, while living, in peace, should/could live.
i.e. By such measure, Ānanda, a monk should/could live in peace despite being living amid the community of *saṅgha* (fellow monastics). (Without being entangled in disruptive, non-peaceful conditions faced by many who choose to live in the community).
vihareyya=should live, **vi√hara+eyya**, a *sattamī*-mode verb.

220a.S.Pr.A.(yāvatā).re.

Yāvatā-as long as; as far as; of all; to the extent that,

or

220b.S.Pr.A.(tāvatā/ettāvatā).re.

Tāvatā-so long; that far; to such an extent

& **ettāvatā**-to this extent; to such a degree; so far

(used in paired sentence structure):

(is) (a) **Yāvatā rañño vijitaṃ.**

[LT] To any length, of king, the kingdom.

(b) **Ettāvatā satta vassāni devo na vassissati.**

[**vassa**-to rain, **+i+ssati**, future-mode verb]

[LT] To that length, for seven, years, rain, not, will pour.

[Both sentences are translated together]

i.e. The rains will not pour for seven years up to the length of kingdom of the king.

Note: (1) **vassa**-year, three months of Buddhist lent period, rain (3 meanings). Here, it means year. A *citta*-group noun. (2) **vassissati**-will rain, **vassa**-to pour, to soak, **+i+ssati**.

****

LESSON 96

Note: All these *sabbanāma*-prefixed compound nouns which express form, are **a**-ending nouns, of three genders and mostly used as adjectives. As such, they follow the gender of their corresponding modified words.

221.S.Pr.M.(kīdisa).in.

Kīdisa-how it looks like, which kind of, (M)

Read the following sentences:

(ns) **Kīdiso nirayo?**

[LT] How looks, hell.

i.e. How does the hell looks like? (What it is like to be in the hell?)

(np) **Kīdisā sāriputtamoggallānatherā?**

[LT] How look, elder senior monks Sāriputta and Moggallāna.

i.e. How do venerable Sāriputta and Moggallāna look like?

Note: This question refers to a wide range of things like: (a) how they conduct themselves (b) how they live and teach fellow monastics and lay community (c) what their significant qualities are etc.

(as) **Kīdisaṃ purisaṃ tvaṃ passasi?**

[LT] To which type of, to man, you, see.

i.e. What kind of man do you see?

(ap) **Kīdise purise tumhe passatha?**

[LT] To which type, to men, you, see.

i.e. What kind of men do you see?

(is) **Kīdisena purisena saddhiṃ tvaṃ kathesi?**

[LT] With which type, with man, together, you, talk.

i.e. With what kind of man do you talk?

(ip) **Kīdisehi, Kīdisebhi narehi tumhe gacchatha?**

[LT] With which type, with men, you, go.

i.e. With what kind of men do you go?

****

221.S.Pr.N.(kīdisa).in.

Kīdisa-how it looks like, which kind of, (N)

Read the following sentences:

(ns) **Kīdisaṃ kammaṃ akusalaṃ?**
[LT] Which type, kamma, action, unwholesome.
i.e. Which kind of action is unwholesome?

(np) **Kīdisāni kammāni kusalāni?**
[LT] Which type, kammas, wholesome.
i.e. Which kinds of actions are wholesome?

(as) **Kīdisaṃ kammaṃ puriso karoti?**
[LT] To which type, kamma, deed, man, does.
i.e. Which kind of deed the man does?

(ap) **Kīdise, Kīdisāni kammāni purisā karonti?**
[LT] To which type, kammas, deeds, men, do.
i.e. Which kinds of deeds the men do?

221.S.Pr.F.(kīdisī).in.

Kīdisa-how it looks like, which kind of, (F)

Read the following sentences:

(ns) **Kīdisā itthī āgacchati?**
What kind of woman is coming?

(np) **Kīdisā, Kīdisāyo itthiyo āgacchanti?**

(as) **Kīdisaṃ itthiṃ naro passati?**
What kind of woman does the man see?

(ap) **Kīdisā, Kīdisāyo itthiyo narā passanti?**
Note: Kīdisī is also similar to this word and can be used as **kīdisā**.

222.S.Pr.M.(yādisa...tādisa).re.

YĀDISA and **TĀDISA** in paired sentence structure:
(Whatever kind... that kind... / Of what sort... of that sort...)

(ns) **Yādiso ānandathero, tādiso ahaṃ homi.**
[**homi=hū+mi**, *Pañcamī* mode, expression of wish]
[LT] As the way it is, venerable Ānanda. like that, I, maybe.
i.e. May I be the way venerable Ānanda is. [A prayer of emulation].

(np) **Yādisā sāriputtamoggallānā, tādisā mayaṃ homa.**
[**homa=hū+ma**, *Pañcamī* mode verb]
[LT] As the way they are, venerable Sāriputta & Moggallāna. like that, we, maybe.
i.e. May we be the way venerable Sāriputta & Moggallāna are.

223.S.Pr.A.(īdisa).inp. **īdisa**-such-like

(ns) **Īdiso <u>nirayo</u> āsi.** [**āsi-asa+ī**, *ajjattanī*-mode, **a** of the root is lengthened and **ī** is shortened]

[LT] Such like, hell, was.

i.e. The hell was like such.

(np) **Īdisā <u>Buddhā</u> nāma honti.**

[LT] Such like, Buddha, named, are.

i.e. (Those named or being referred to as) Buddha are like thus.

****

224.S.Pr.A.<u>M</u>.(etādisa).inp. **Etādisa**-such-like (M.)

(ns) **Etādiso <u>viññū</u> bālena na saṃyujjhati.**

[LT] Such like, the wise one, with the fool, not, associate.

i.e. Such the wise does not associate with the fool. [**saṃyujjhati**=associates, bound together. **saṃ**-together, √**yuja**-to bind, **+ya+ti**].

(np) **Etādisā <u>sappurisā</u> honti.**

[LT] Such like, the saints, are.

i.e. Such ones are the saintly ones.

****

224.S.Pr.A.<u>N</u>.(etādisa).inp. **Etādisa**-such-like (Neuter)

(ns) **Etādisaṃ puññānaṃ <u>phalaṃ</u> hoti.**

[LT] Such like, of meritorious deeds, result, is.

i.e. Such is the result of meritorious deeds.

(np) **Etādisāni puññānaṃ <u>phalāni</u> honti.**

[LT] Such like, of meritorious deeds, results, are.

i.e. Such are the results of meritorious deeds.

****

224.S.Pr.F.(etādisa).inp. **Etādisa**-such-like (F.)

(ns) **Etādisā sappurisānaṃ sevanā.**

[**sevanā**-association, **seva+yu+si**, *kita*-noun, feminine gender, belonging to *kaññā*-group nouns]

[LT] Such like, of saint, association.

i.e. Such (joy and peace etc) is (the result of) association with the saints.

(np) **Etādisā acchariyānubhāvā jhānābhiññāsamāpattiyo honti.**

[LT] Such like, of miraculous benefits, advanced pure mental states of *jhāna*, *abhiññā* and *samāpatti*.

i.e. Such are the miraculous powers of the advanced pure mental states of *jhāna*, *abhiññā* and *samāpatti*.

Note: (1) **Acchariyā'nubhāvā**=**acchariya**-wonderful, +**ānubhāvā**-power (a compound-noun). (2) **jhānābhiññāsamāpattiyo**=**jhāna**-mental absorption states +**abhiññā**-psychic powers +**samāpatti**-having well entered into such powerful mental states for a specific duration of time, **+yo**, also a compound noun. **samāpatti**-act of having attained and being entered into. **saṃ**-well, **ā**-intensifier, √**pada**-to go+**ti**-act of. This is a feminine gender noun belonging to ***ratti***-group nouns. See Sutta 553 to understand the basic aspect of words structured with this suffix.

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225.S.Pr.A.M.(edisa).inp. **Edisa**-such-like

(ns) **Ediso ca ediso ca so bhavaṃ gotamo.**

[LT] Such like, also, such like, also, that, venerable, Gotama.

i.e. That venerable Gotama is like such and like such.

(np) **Edisā te mahāvīra! tava sissā susikkhitā.**

[LT] Such like, they, Buddha of great effort, your, disciples, well-trained.

i.e. Buddha of great effort, your disciples are well-trained!

Note: mahāvīra=[**mahā**-great+**vīra**-effort, courage, **+si**, vocative-case, a term referring to Buddha]. **Susikkhitā**=[**su**-well√**sikkha**-to train, **+i+ta+yo**, a verbal *kita*-noun]

226.S.Pr.A.(tumhādisa).inp. **Tumhādisa**-thou-like, like-you

(ns) **<u>Ayaṃ tāpaso</u> tumhādiso eko rājā ahosi.**

[**ahosi=a√hū+ī**, *ajjattanī*-mode]

[LT] This, hermit, thou-like, one, king, was.

i.e. This hermit was a king like you (in one of past lives).

(np) **<u>Paccekabuddhā</u> nāma tumhādisā na honti.**

[LT] Paccekabuddha, named, thou-like, not, are.

i.e. Those named Paccekabuddha are not like you. Paccekabuddha-(individually enlightened) saints do not behave like you.

227.S.Pr.A.(amhādisa).inp. **amhādisa**-us-like, like me,

(ns) **Amhādiso <u>paṇḍito</u> pāpaṃ na karoti.**

[LT] like-me, the wise, to evil deed, not, do.

i.e. A wise person like me does not commit any evil deed.

(np) **Matakā nāma amhādisā na honti.**

[LT] Dead, named, like us, not, are.

i.e. Dead people are not like us.

228.S.Pr.A.(mādisa).inp. **mādisa**-me-like, like me

(ns) **mādiso <u>viññū</u> bālena na saṃyujjhati.**

A wise one like me does not associate with a fool.

(np) **mādisā <u>paṇḍitā</u> pāpaṃ na karonti.**

Note: These sentences are quite easy to understand.

229.S.Pr.A.(kathaṃrūpa).in. **Kathaṃrūpa** etc,

(Three genders, **a-**ending, both numbers)

Kathaṃrūpa-of what nature, looks like what, what kind?

[Similar to **Kīdisa**, used as interrogative]

229.S.Pr.A.<u>M</u>.(kathaṃrūpa).in. **Kathaṃrūpa** (M.)

(ns) **Kathaṃrūpo bhikkhave <u>bhikkhu</u> arahati kulāni upasaṅkamituṃ?**

[LT] like-what, monks!, monk, deserve, to families, to approach.

i.e. Monks! What type of a monk deserves to approach to families? (For teaching, receiving alms etc.).

(np) **Kathaṃrūpā <u>arahanto</u> bhikkhū?**

[LT] like-what, enlightened Arahanta-saints, monks.

i.e. How do enlightened Arahanta monks look like?

229.S.Pr.A.N.(kathaṃrūpa).in. **Kathaṃrūpa**-of what nature?, looks like what?, what kind? (Neuter)

(ns) **Kathaṃrūpaṃ pāpakammassa phalaṃ hoti?**

[LT] like-what, of unwholesome deed, result, is.

i.e. How does the result of unwholesome deed look?

(np) **Kathaṃrūpāni kusalā'kusalānaṃ phalāni sattā paṭisaṃvedenti?**

[LT] like-what, of wholesome and unwholesome deeds, to results, beings, experience.

i.e. How do beings experience the consequence of wholesome and unwholesome deeds?

229.S.Pr.A.F.(kathaṃrūpa).in. **Kathaṃrūpa**-of what nature?, looks like what?, what kind?. (Feminine)

(ns) **Kathaṃrūpā nu kho imassa dhammadesanā sappāyā?**

[LT] like-what, for this person, Dhamma-teaching, suitable.

i.e. What type of Dhamma-teaching is suitable for this person?

(np) **Kathaṃrūpā nu kho imesaṃ dhammadesanāyo sappāyā?**

[LT] like-what, for these persons, Dhamma-teachings, suitable.

i.e. What type of Dhamma-teachings are suitable for these persons?

230.S.Pr.A.(yathārūpa).re. **Yathārūpa**-of which nature.

[similar to **Yādisa**, used as adj]

230.S.Pr.A.(tathārūpa).re. **Tathārūpa**-of that nature.

[similar to **Tādisa**, adj]

Yathārūpa & **tathārūpa** in paired sentence structure:

(ns) **Tathārūpo bhikkhave ayaṃ bhikkhusaṅgho.** (Masculine gender)

[LT] Of that nature, monks! this, community of *Saṅgha*.

i.e. Monks!, this community of *Saṅgha* is like that.

(ns) **Yathārūpā parisā āhuneyyā.** (Feminine gender)

[LT] of which nature, assembly, has the quality of *āhuneyya*.

i.e. This community of *Saṅgha* is like that which has the quality of *āhuneyya* (being worthy of respectful honor).

Note: āhuneyyā=ā-from distant places +**huna**-honor +**ṇeyya**-worthy of, +**si**, a *taddhita*-noun in **ṇeyya**-suffix.

231.S.Pr.A.(evaṃrūpa).inp.

Evaṃrūpa, **Evarūpa**-of such nature.

[similar to **īdisa**. "**ṃ**" deleted in the second word, adj].

231.S.Pr.M.(evarūpa).inp.

Evarūpa-of such nature (Masculine gender)

(ns) **Evarūpo putto vijāyati.** [vi√**jana**-to born, **+ya+ti**]

[LT] Such-like, son, born.

i.e. Such a son is born.

Note: vijāyati=born, the initial vowel **a** of **ja** is lengthened and consonant **n** of the root changed to **y** by 517> **Vijāyati**.

(np) **Evarūpā bhikkhave bhikkhū santi.**

[LT] Such-like, monks!, monks, are.

i.e. Monks! There are such monks.

231.S.Pr.N.(evarūpa).inp **Evarūpa**-of such nature (N.)

(ns) **Evarūpaṃ kaṇhaṃ kaṇhavipākaṃ kammaṃ atthi.**

[LT] Such-like, dark, of dark result, kamma, is.

i.e. There is such-kind of kamma (which is) dark (and of) dark result. Dark means evil and sinful. [**kaṇhavipāka=kaṇha**-dark, bad, +**vipāka**-result, a compound noun]

(np) **Evarūpāni sukkāni sukkavipākāni kammāni santi.**

[LT] Such-like, white, of white result, *kammas*, are.

i.e. There are such-kind of *kammas* (which are) white (and of) white results. 'White' means 'pure and wholesome virtuous deeds'. [**sukkavipāka=sukka**-white & pure, +**vipāka**-result, a compound noun]

231.S.Pr.F.(evarūpa).inp. **Evarūpa** (Feminine gender)

(ns) **Evarūpā dhītā vijāyati.**

[LT] Such-like, daughter, borns.

i.e. Such daughter is born.

(np) **Evarūpā dhītaro santi.**

[LT] Such-like, daughters, are.

i.e. There are such daughters.

232.S.Pr.A.(evaṃnāma).inp.

Evaṃnāma-of such name, thus-named.

233.S.Pr.A.(evaṃgotta).inp.

Evaṃgotta-of such race (Masculine gender)

(ns) **Evaṃnāmo evaṃgotto ahaṃ pubbe ahosiṃ.**

[**a√hū+iṃ**, *ajjattanī*-mode verb]

[LT] Such-named, of such race, I, in the past life, was.

i.e. I was such-named, of such race in the past life.

(np) **Evaṃnāmā evaṃgottā mayaṃ pubbe ahosimhā.**

[**a√hū+i+mhā**, *ajjattanī*-mode verb]

[LT] Such-named, of such race, we, in the past life, were.

i.e. We were such-named, of such race in the past lives.

234.S.Pr.A.(evaṃ vaṇṇa).inp.

Evaṃ vaṇṇa-of such bodily complexion,

235.S.Pr.A.(evam'āhāra).inp.

Evam'āhāra-of such food (Masculine gender)

(ns) **Evaṃvaṇṇo evamāhāro ahaṃ pubbe ahosiṃ.**

[LT] Such-skin-colored, had such food, I, in the past life, was.

i.e. I was such skin-colored, had such food in the past life. [**evamāhāro=evaṃ+āhāro**]

(np) **Evaṃvaṇṇā evamāhārā mayaṃ pubbe ahosimhā.**

[LT] Such-skin-colored, had such food, we, in the past life, were.

i.e. We were such-skin-colored, had such food in the past lives.

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LESSON 97

NUMERICAL / CARDINAL NOUNS

Eka-one

236.S.A.M.cad.(eka). **Eka**-the one, peerless, alone

(Masculine, **Singular only**)

Note: Numerical nouns, like *sabbanāma* nouns, are also used as pronominal adjectives. But in some numerical nouns, there is some anomalous pattern of sentence structure which runs against the rule of syntax.

Read the following sentences:

(ns) **Eko manusso idha āgacchati.**
One man comes here.

(as) **Ekaṃ goṇaṃ eko naro passati.**
One man sees one bull.

(is) **Ekena purisena saha ekā itthī gāmaṃ gacchati**.
One woman goes to the village together with one man.

(ds) **Ekassa bhikkhuno eko upāsako cīvaraṃ deti.**
One lay devotee gives a robe to one monk.

(abs) **Ekasmā, Ekamhā gāmā bahū purisā idha āgacchati.**
Many men come here from one village.

(gs) **Ekassa upāsakassa putto vihāraṃ āgacchati.**
The son of one (a) lay devotee comes to the monastery.

(ls) **Ekasmiṃ, Ekamhi nagare bahū manussa vasanti.**
Many people live in one city.

236.S.A.N.cad.(eka). **Eka** (Neuter, Singular)

Read the following sentences:

(ns) **Ekaṃ vanaṃ gāmassa samīpe atthi.**
[LT] One, forest, of village, near, is.
i.e. There is a forest near the village.

(as) **Ekaṃ kiccaṃ puriso karoti.**
[LT] One, to matter, man, does.
i.e. Man does a matter.

Note: Kicca-something to do, a matter, **kara+ricca**, Re: Sutta 542.

(is) **Ekena <u>kammena</u> puriso divasaṃ vītināmeti.**

[**vi+ati√nama**-to bend, **+ṇe+ti**]

[LT] With one, with matter, man, to a day, while away.

i.e. Man while away day-time by doing one thing.

Note: vītināmeti=causes to pass the time by, to while away time, **vi+ati√nama**-to bend, **+ṇe+ti**, a causative, *ākhyāta*-verb.

236.S.A.<u>F</u>.cad.(eka).

Ekā (Feminine, Singular, in "**ā**" affix)

Read the following sentences:

(ns) **Ekā <u>ānāpānassatibhāvanā</u> sabbesaṃ sappāyā hoti.**

[**sappāyā**-suitable]

[LT] One, *ānāpāna*-meditation, for all, suitable, is.

i.e. One *ānāpāna*-meditation is suitable for all.

(as) **Ekaṃ <u>kañña</u>ṃ puriso passati.**

A man sees one (a certain) young girl.

(is) **Ekāya <u>kaññāya</u> saddhiṃ puriso nagaraṃ gacchati.**

A man goes to the city with one (a certain) young girl.

(ds) **Ekāya, Ekissā <u>kaññāya</u> puriso dhanaṃ deti.**

A man gives wealth to one (a certain) young girl.

(abs) **Ekāya <u>nadiyā</u> puriso tīraṃ orohati.**

[LT] From one, from river, man, to the shore, disembark.

i.e. Man disembark from one river to the shore.

(gs) **Ekāya, Ekissā <u>kaññāya</u> hatthaṃ puriso gaṇhāti.**

A man holds the hand of one (a certain) young girl.

(ls) **Ekāyaṃ, Ekissaṃ <u>guhāya</u>ṃ bhikkhū vasanti.**

[LT] In one, in cave, monks, stay.

i.e. Monks stay in one cave.

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237.S.A.M.(eka^some). **Eka**-some

Note: Masculine, ***mostly plural-forms are found to be applicable** for this meaning.

Read the following sentences:

(np) **Eke samaṇabrahmaṇā sassatavādino honti.**

[LT] Some, ascetics and brāhmins, eternalism-holders, are.

i.e. Some ascetics and brāhmins are eternalism-holders.

Note: sassatavādino-eternalists. **sassata**-as (soul and life are) being eternal, +**vādī**-viewer, +**yo**, a masculine gender noun belonging to *daṇḍī*-group. **sassata**=**sa**-always, +**sata**-existed, present. **sa** derived from **sadā**-always. **sato**-existed, is a *kita*-noun structured with the root **asa**-to be, + **ta** + **si**. One extra **s** added>**sassato**.

(ap) **Eke manusse bhikkhū ovadanti.**

[LT] To some, to men, monks, instruct.

i.e. Monks instruct some men.

(ip) **Ekehi, Ekebhi upāsakehi sāmaṇerehi ca bhikkhū araññe viharanti.**

[LT] With some, with male-devotees, with novices, also, monks, in the forest, live.

i.e. Monks live in the forest with some male-devotees and novices.

(dp) **Ekesaṃ, Ekesānaṃ bhikkhūnaṃ upāsakā bhojanaṃ denti.**

(abp) **Ayaṃ kathā Ekehi, Ekebhi samaṇabrahmaṇehi uppajjati.**

[LT] This, talk, from some ascetics and brāhmins, arises.

i.e. This talk arises from some ascetics and brāhmins.

(gp) **Ekesaṃ, Ekesānaṃ samaṇabrahmaṇānaṃ vādaṃ eke manussā na ruccanti.**

[LT] Of some, of ascetics and brāhmins, to the view, some, men, not, like.

i.e. Some men do not like the view of some ascetics and brāhmins.

Note: ruccanti-like. **ruca**-to like, **+ya+anti**, an *ākhyāta*-verb.

(lp) **Ekesu vihāresu bahū bhikkhū ca sāmaṇerā ca viharanti.**

[LT] In some, in buildings, many, monks, also, novices, also, live.

i.e. Many monks and novices live in some temple-buildings.

237.S.A.N.(eka^{some}). Eka-some (Neuter, Plural)

Read the following sentences:

(np) **Ekāni kulāni asaddhāni honti.**

[**a**-without+**saddhā**-faith, **+yo**]

[LT] Some, families, faithless, are.

i.e. Some families are faithless, **i.e.** non-religious.

(ap) **Ekāni madhurāni phalāni manussā khādanti.**

[**khādanti**=eat, **khāda**-to eat, **+a+anti**]

[LT] Some, sweet, fruits, men, eat.

i.e. Men eat some sweet fruits.

Note: The rest are as in masculine forms of "**eka**".

237.S.A.F.(eka^{some}). Eka-some (Feminine, plural, in "ā" affix)

Read the following sentences:

(np) **Ekāyo itthiyo gāmaṃ gacchanti.**

Some women are going to the village.

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Ekacca-some, others
Ekacciya, Ekatiya-some, others

238.S.A.M.(ekacca some). **Ekacca**-some (M)

Note: Ekacca is found to be generally used in a comparative expression of two contrasts. See some sample sentences to understand how such comparative expression is written in the Pāḷi texts by using the word **ekacca**. Note that there is a *nipāta*-particle **pana** which emphasizes the contrast.

Read the following sentences:

(ns) **Ekacco manusso sīlavā hoti. Ekacco manusso pana sīlavā na hoti.**

[LT] Some, man, moral, is. some, man, on other hand, moral, not, is.

i.e. Some man is moral while on other hand, some man is not moral.

Note: pana-particle is used (a) either to initiate a continuation of the said topic or (b) to introduce a different one or (c) to show a contrast of previous statement. Here, it is the last one.

(np) **Ekacce manussā sīlavanto honti. Ekacce manussā pana sīlavanto na honti.**

[LT] Some, men, moral, are. some, men, on other hand, moral, not, are.

i.e. Some men are moral while on other hand some men are not moral.

(as) **Ekaccaṃ vādaṃ mama ruccati. Ekaccaṃ pana na ruccati.**

[LT] To some, to the view, for me, like. some, on other hand, not, like.

i.e. I like some view but I do not like some.

(ap) **Ekacce manusse naro passati. Ekacce manusse pana na passati.**

(is) **Ekaccena kammena sattā nirayaṃ gacchanti. ekaccena pana saggaṃ ekacce gacchanti.**

[LT] By some, by *kamma*, beings, to hell, go. by some, on other hand, to heaven, some, go.

i.e. Beings go to hell by some *kamma* but some go to heaven by some *kamma*.

(ip) **Ekaccehi, Ekaccebhi sāmaṇerehi bhikkhū na vasanti. ekaccehi pana vasanti.**

(ds) **Ekaccassa bhikkhuno ayaṃ upāsako dānaṃ deti. ekaccassa pana na deti.**

This lay follower offers alms to some monks, but not to others.

(dp) **Ekaccānaṃ, Ekaccesaṃ, Ekaccesānaṃ bhikkhūnaṃ dānaṃ deti.**

He offers alms to some monks.

(abs) **Ekaccasmā, Ekaccamhā, Ekaccā vanā dārūni narā labhanti.**

[LT] From some, from forest, to timber, men, get.

i.e. Men get timber from some forest.

(abp) **Ekaccehi, Ekaccebhi vanehi dārūni narā na labhanti.**

[LT] From some, from forests, to timbers, men, not, get.

i.e. Men do not get timber from some forests.

(ls) **Ekaccasmiṃ, Ekaccamhi, ekacce dese paṇḍitā vijjanti.**

[LT] In some, in location, the wise, are.

i.e. There are wise people in some location.

(lp) **Ekaccesu desesu pana paṇḍitā na vijjanti.**

[LT] In some, in locations, but, the wise, not, are.

i.e. But there are not wise people in some locations.

Note: The translation for easy sentences is not shown./.

238.S.A.N.(ekacca^some). **Ekacca**-some (N)

Read the following sentences:

(ns) **Ekaccaṃ kammaṃ vipākaṃ deti. Ekaccaṃ kammaṃ pana vipākaṃ na deti.**

[LT] Some, *kamma*, to the result, gives. some, *kamma*, but, to the result, not, gives.

i.e. Some *kamma* gives the result but some *kamma* does not.

(np) **Ekaccāni kammāni vipākaṃ denti. Ekaccāni kammāni pana vipākaṃ na denti.**

(as) **Ekaccaṃ jhānaṃ bhikkhu samāpajjati. Ekaccaṃ jhānaṃ pana na samāpajjati.**

[LT] To some, to *jhāna*, monk, enters. to some, *jhāna*, but, not, enter.

i.e. The monk enters some *jhāna* but not to some *jhāna*.

(ap) **Ekaccāni jhānāni bhikkhu samāpajjati. Ekaccāni jhānāni pana na samāpajjati.**

Note: samāpajjati=enters, attains, **saṃ+ā√pada+ya+ti**.

238.S.A.F.(ekacca^some). **Ekacca**-some (F)

Read the following sentences:

(ns) **Ekaccā itthī saddhā pasannā hoti. Ekaccā pana asaddhā apasannā hoti.**

[LT] Some, woman, has faith, devoted, is. some, but, has no faith, not devoted, is.

i.e. Some woman is faithful and devoted (to triple gem) but some are not faithful and not devoted.

Note: (1) **saddhā**=having faith, **saddhā+ṇa+si**, a *taddhita* noun. See Sutta 370 (2) **pasannā**-devoted, **pa√sada+ta+si**, a *kita*-verbal noun. See Sutta 582 to understand the structural morphology of this word. (3) **asaddhā**-without faith, **na+saddhā+ṇa+si**, a compound noun. (4) **apasannā**-not devoted, **na+pa√sada+ta+si**, a compound noun.

(np) **Ekaccā, Ekaccāyo itthīyo saddhā pasannā honti. Ekaccā pana asaddhā apasannā honti.**

(as) **Ekaccaṃ itthiṃ naro passati. ekaccaṃ na passati.**

A man sees some (a certain) woman. He does not see some (a certain) (other) one.

(ap) **Ekaccā, Ekaccāyo itthiyo naro passati. ekaccā na passati.**

LESSON 98

Numerical Nouns which mean "two"
Dvi, **Ubha, Dvaya**, **Taya** and **Ubhaya**.

239.S.A.cad.(dvi). Dvi-two.

Note: Three genders, ***plural only.**

Read the following sentences:

(np) **Dve, Duve purisā gāmaṃ āgacchanti.**
[LT] Two, men, to village, come.
i.e. Two men come to the village.

(ap) **Buddho Dve, Duve saccāni akkhāsi, sammutisaccañca paramatthasaccañca.**
[LT] Buddha, to two, to truths, proclaimed, conventional truth, also, ultimate truth, also.
i.e. Buddha proclaimed two (kinds of) truths; conventional truth and ultimate truth. [**akkhāsi**-said]

(ip) **Bhikkhu Dvīhi, Dvībhi purisehi saddhiṃ vihāre vasati.**
[LT] Monk, with two, with men, together, in the temple, live.
i.e. The monk lives in temple together with two men.

(dp) **Upāsakā Dvinnaṃ, Duvinnaṃ bhikkhūnaṃ cīvaraṃ denti.**
[LT] Male-devotees, for two, for monks, to robe, offer.
i.e. Male-devotees offer the robe to two monks.

(abp) **Naro Dvīhi, Dvībhi akusalehi dhammehi viramati.**
[LT] Man, from two, from unwholesome, from dhamma (things), abstains.
i.e. Man abstains from two unwholesome things.

(gp) **Dvinnaṃ, Duvinnaṃ kusalānaṃ akusalānaṃ ca phalaṃ atthi.**
[LT] Of both, of wholesome, of unwholesome, also, consequence, is.
i.e. There is consequence of both wholesome and unwholesome things.

(lp) **Bhikkhu Dvīsu, Duvesu samatha,vipassanābhāvanāsu ramati.**
[LT] Monk, in both, in *samatha* and *vipassanā* meditation, enjoys.
i.e. Monk enjoys in both *samatha* and *vipassanā* meditations.

Note: (1) **samatha**=practice of calm, **samu+tha+si**, a *kita* noun. See Sutta 628 (2) **vipassanā**-act of seeing specially, insight meditation, **vi√disa+yu+si**, a feminine gender *kita* noun belonging to *kaññā*-group. See Sutta 553. (3) **ramati**-enjoys, **ramu**-to play, to enjoy, **+a+ti**, an *ākhyāta* verb.

240.S.A.cad.(ubha). **Ubha**-two, both.

(Three genders, ***plural only**)

Read the following sentences:

(np) **Ubho, Ubhe devamanussā buddhassa dhammaṃ suṇanti.** [**deva**-deities, +**manussa**-man]
[LT] both, deities and men, of Buddha, to Dhamma, listen.
i.e. Both deities and men listen to Dhamma-teaching of Buddha.

(ap) **Ubho, Ubhe devamanusse buddho dhammaṃ deseti.**
[LT] To both, to deities and men, Buddha, to Dhamma, teaches.
i.e. Buddha teaches Dhamma to both deities and men.

(ip) **Upāsako Ubhohi, Ubhobhi, Ubhehi, Ubhebhi saddhāsīlehi samannāgato.**
[LT] Male-devotee, with both, *saddhā sīla*, endowed with.
i.e. Male-devotee is endowed with both *saddhā* and *sīla*.

(dp) **Upāsako Ubhinnaṃ bhikkhūnaṃ bhattaṃ deti.**
[LT] Male-devotee, for both, for monks, food, offers.
i.e. Male-devotee offers food for both monks.

(abp) **Naro Ubhohi, Ubhobhi, Ubhehi, Ubhebhi duccaritehi viramati.** [**vi√ramu+a+ti**]
[LT] Man, from both, from bad-conducts, abstains.
i.e. Man abstains from both bad-conducts.

Note: (1) **viramati**=abstains, **vi**-off, without, √**ramu**-to enjoy, **+a+ti**, an *ākhyāta* verb.

(gp) **Ubhinnaṃ devamanussānaṃ pasādaṃ Buddho labhati.**
[LT] Of both, of deities and men, devotion, Buddha, gets.
i.e. Buddha gets devotion of both deities and men.

(lp) **Bhikkhu Ubhosu, Ubhesu samatha,vipassanābhāvanāsu kusalo hoti.** [**kusalo**-skilled]
[LT] Monk, in both, in *samatha* & *vipassanā* meditations, skilled.
i.e. The monk is skilled in both *samatha* & *vipassanā* meditations.

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241.S.N.cad.(dvaya).

Dvaya-a group of two, couple, both.

242.S.N.cad.(taya).

Taya-group of three, trio.

(Neuter gender, **a**-ending, **both numbers applicable**)

(ns) **Dvayaṃ nāmañca rūpañca aniccaṃ.**

[**nāmañca=nāmaṃ ca**, **rūpañca=rūpaṃ ca**. Re: 31]

[LT] Both, *nāma* (mental phenomenon), also, matter, also, impermanent.

i.e. Both mental phenomenon and physical phenomenon is *anicca*.

(np) **Dvayāni puññapāpāni kammāni loke santi.**

[**santi=asa**-to be, **+anti**, See Sutta 506]

[LT] Both, wholesome (virtuous), unwholesome (sinful), kammas, in the world, are.

i.e. There are both wholesome and unwholesome kammas in the world.

(as) **Dvayaṃ nāmañca rūpañca aniccato bhikkhu passati.**

[LT] To both, to *nāma* (mental phenomenon), also, to matter, also, as impermanent, monk, sees.

i.e. The monk sees both mental phenomenon and physical phenomenon as *anicca*.

(ap) **Dvaye, Dvayāni sammutiparamatthasaccāni buddho deseti.**

[LT] To both, *sammuti* (conventional) truth and *paramattha* (ultimate) truths, Buddha, teaches.

i.e. Buddha teaches both conventional truth and ultimate truths.

(is) **Dvayena puññapāpena kammena sattā sukhadukkhaṃ anubhavanti.**

[LT] By both, *puñña* (wholesome) *pāpa* (unwholesome), by *kamma*, beings, to happiness and suffering, experience.

i.e. Beings experience happiness and suffering by both wholesome and unwholesome *kammas*.

(ip) **Dvayehi, Dvayebhi puññapāpehi kammehi sattā sukhadukkhaṃ anubhavanti.**

(ds) **Cetanā Dvayassa <u>kusalā'kusalassa kammassa</u> paccayo hoti.**

[LT] Volition, of both, wholesome and unwholesome, of *kamma*, cause, is.

i.e. Volition (intent) is the cause of both wholesome and unwholesome *kamma*.

(dp) **Cetanā Dvayānaṃ <u>kusalā'kusalānaṃ kammānaṃ</u> paccayo hoti.**

Note: (1) **cetanā**=volition, intent, mental spur preceding actions, **cita**-to stir, **+yu+si**, a feminine gender *kita*-noun belonging to *kaññā*-group. See Sutta 553.

(abs) **Dvayasmā, Dvayamhā <u>kusalā'kusalakammā</u> aññatra vipāko na uppajjati.**

[LT] From both, from wholesome and unwholesome kamma, without/ apart (from)/aside (from), result, not, is.

i.e. There is no result without both wholesome and unwholesome kammas.

(abp) **Dvayehi, Dvayebhi <u>kusalā'kusalakammehi</u> aññatra vipāko na uppajjati.**

(gs) **Dvayassa <u>nāmarūpassa</u> niccaṃ khayadhammo vayadhammo atthi.**

[LT] Of both, of mental and physical phenomenon, always, the nature of fading-out, the nature of passing, is.

i.e. There is the nature of fading-out and passing of both mental and physical phenomenon.

(gp) **Dvayānaṃ <u>nāmarūpānaṃ</u> niccaṃ khayadhammo vayadhammo atthi.**

Note: (1) **khayadhammo**=of the nature of fading-out, **khaya**-fading+**dhamma**-of nature (2) **vayadhammo**-of the nature of passing, **vaya**-passing, disappearing, **+dhamma**. Both are compound nouns.

(ls) **Dvayasmiṃ, Dvayamhi <u>jhānasamāpattiyaṃ</u> buddho abhiramati.** [**abhi√ramu+a+ti**]

[LT] In both, in *jhāna* and *samāpatti*, Buddha, enjoys.

i.e. Buddha enjoys in both *jhāna* and *samāpatti*(meditation attainment).

(lp) **Dvayesu <u>cetovimutti,paññāvimuttīsu</u> buddho abhiramati.**

[LT] In both, in *cetovimutti* (mental-liberation) and *paññāvimutti* (intellectual-liberations), Buddha, enjoys.

i.e. Buddha enjoys in both mental liberation and intellectual liberations.

Note: abhiramati=specially enjoys, **abhi**-specially, √**ramu**-to enjoy, **+a+ti**.

243.S.N.cad.(ubhaya). **Ubhaya**-two, both

(Neuter Gender)

(Both singular and plural are applicable)

(ns) **Ubhayaṃ nāmarūpaṃ adhuvaṃ.**

[**adhuvaṃ=na**-not, √**dhuva**-eternal, *adj, noun*]

[LT] Both, mental and physical phenomenon, impermanent.

i.e. Both mental and physical phenomenon is impermanent.

(np) **Ubhayāni nāmarūpāni addhuvāni.**

(as) **Arahā Ubhayaṃ nāmarūpaṃ addhuvato passati.**

[LT] The enlightened saint, to both, to mental and physical phenomenon, as impermanent, sees.

i.e. The enlightened saint sees both mental and physical phenomenon as impermanent.

(ap) **Arahā Ubhaye, Ubhayāni nāmarūpāni addhuvato passati.** [**adhuva**-impermanent**+to**-as]

(is) **Ubhayena nāmarūpena sattā jīvanti.**

[**jīvanti=jīva**-to live, **+a+anti**]

[LT] By both, by mental and physical phenomenon, beings, live.

i.e. Beings live by means of both mental and physical phenomenon.

(ip) **Ubhayehi, Ubhayebhi nāmarūpehi sattā jīvanti.**

(ds) **Ubhayassa nāmarūpassa avijjā paccayo hoti.**

[**paccayo**=cause]

[LT] For both, for mental and physical phenomenon, ignorance, the cause, is.

i.e. Ignorance is the cause of both mental and physical phenomenon.

(dp) ***Ubhayesaṃ, *Ubhayesānaṃ nāmarūpānaṃ avijjā paccayo hoti.**

(abs) **Ubhayasmā, Ubhayamhā <u>nāmarūpapaccayā</u> saḷāyatanaṃ uppajjati.**

[LT] From both, from reason of mental and physical phenomenon, six base of consciousness, arises.

i.e. The six base of consciousness arises due to both mental and physical phenomenon cause.

Note: (1) **saḷāyatanaṃ**=six base of consciousness, **cha**-six, +**āyatanaṃ**-base, **+si**, **cha** changed to **sa**, **ḷ** is inserted before **ā**>**saḷāyatana**, a neuter gender compound noun. See Sutta 35, 571.

(abp) **Ubhayehi, Ubhayebhi <u>nāmarūpehi</u> saḷāyatanaṃ uppajjati.**

(gs) **Ubhayassa <u>nāmarūpassa</u> vipāko saḷāyatanaṃ.**

[LT] Of both, of mental and physical phenomenon, the result, six base of consciousness.

i.e. The six base of consciousness is the result of both mental and physical phenomenon.

(gp) ***Ubhayesaṃ, *Ubhayesānaṃ <u>kusalākusalānaṃ</u> vipāko sukhadukkhaṃ.**

[LT] Of both, of wholesome and unwholesome deeds, the result, happiness and suffering.

i.e. Happiness and suffering is the result of both wholesome and unwholesome deeds.

(ls) **Ubhayasmiṃ, Ubhayamhi <u>nāmarūpe</u> sattā attato niccato maññanti.**

[LT] In both, in mental and physical phenomenon, beings, as atta, as eternal, think.

i.e. Beings think both mental and physical phenomenon as atta and as eternal.

Note: maññanti=think, **mana**-to think, to aware, **+ya+anti**.

(lp) **Ubhayesu <u>nāmarūpesu</u> sattā taṇhādiṭṭhīhi upādiyanti.**

[LT] In both, in mental and physical phenomenon, beings, with craving and wrong views, hold onto.

i.e. Beings hold onto both mental and physical phenomenon with craving and wrong views.

Note: upādiyanti=hold onto, **upa**-closely, **ā**-very much, intensifier, √**dā**-to take, **+i+ya+anti**.

LESSON 99

Ti-three
(three genders, ***plural only**)

244.S.A.M.cad.(ti). **Ti**-three (M)

Read the following sentences:

(np) **Tayo lokā santi.**
[LT] Three, worlds, are.
i.e. There are three worlds.

(ap) **Tayo loke buddho abhijānāti.**
[LT] To three, to worlds, Buddha, specially knows.
i.e. Buddha specially knows three worlds.

(ip) **Tīhi, Tībhi kusalavitakkehi buddho niccaṃ viharati.**
[LT] With three, with wholesome thoughts, Buddha, always, lives.
i.e. Buddha always lives with three wholesome thoughts.

Note: (1) **kusalavitakkehi**=with wholesome thoughts, **kusala**-wholesome, +**vitakka**-thought, **+hi**. (2) **niccaṃ**-always. *adv*.

(dp) **Tiṇṇaṃ, Tiṇṇannaṃ akusalamūlānaṃ pahānaṃ buddho deseti.**
[LT] For three, for the roots of unwholesome things, to the removing, Buddha, teaches.
i.e. Buddha teaches for removing three roots of unwholesome things.

Note: akusalamūlānaṃ=of roots of unwholesome things, **akusala**-unwholesome, +**mūla**-root+**naṃ**.

(abp) **Tīhi, Tībhi duccaritehi sappurisā viramanti.**
[LT] From three, from bad-conducts, saints, abstain.
i.e. Saints abstain from three bad-conducts.

(gp) **Tiṇṇaṃ, Tiṇṇannaṃ <u>sucaritāna</u>ṃ vipāko iṭṭho hoti.**

[LT] Of three, of good-conducts, result, pleasant, is.

i.e. The result of three good-conducts is pleasant.

(gp) **Tiṇṇaṃ, Tiṇṇannaṃ <u>duccaritāna</u>ṃ vipāko aniṭṭho hoti.**

[LT] Of three, of bad-conducts, result, unpleasant, is.

i.e. The result of three bad-conducts is unpleasant.

Note: (1) **duccaritānaṃ**=of bad conducts, **du**-bad, **carita**-conduct, character, **+naṃ**. (2) **sucaritānaṃ**=of good conducts, **su**-good, √**carita**-conduct, character, **+naṃ**. (3) **iṭṭho**=pleasant, likable, **isu+ta**, a *kita*-noun. See Sutta 573 for the structure of this word. (4) **aniṭṭho**-unpleasant, not likable. **na**-not, **iṭṭho**, a compound noun.

(lp) **Tīsu <u>sucaritesu</u> sappurisā ramanti.**

[LT] In three, in good-conducts, saints, enjoy.

i.e. Saints enjoy in (doing) three good-conducts.

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244.S.A.N.cad.(ti). **Ti**-three (N)

Read the following sentences:

(np) **Tīṇi <u>akusalamūlāni</u> vijjanti. Katamāni tīṇi? lobho, doso, moho ca.**

[LT] Three, roots of unwholesome things, are. What three? greed, anger, delusion, also.

i.e. There are three roots of evil. What three? greed, anger and delusion.

(ap) **Tīṇi <u>kusalamūlāni</u> bhāvetabbāni, katamāni tīṇi? alobho, adoso, amoho ca.**

[LT] To three, to the roots of wholesome things, should be developed, what, three, non-greed, goodwill, wisdom, also.

i.e. Three roots of virtuous things should be developed. What three? Non-greed, goodwill, and wisdom.

244.S.A.F.cad.(ti). Ti-three (F)

Read the following sentences:

(np) **Tisso sikkhā adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā.**
[LT] Three, trainings, advanced-moral training, training for development of advanced mind, training for advanced wisdom.
i.e. There are three kinds of trainings; advanced-moral training, training for the development of advanced mind, training for advanced wisdom.

(ap) **Bhikkhūhi Tisso <u>sikkhā</u> sikkhitabbā.**
[**sikkhitabbā**=**sikkha**-to practice, **+i+tabba+yo**]
[LT] By monks, to three, to trainings, should practice.
i.e. Three-fold trainings should be practiced by monks.

(ip) **Tīhi,Tībhi <u>sikkhāhi</u> bhagavato sāvakā sampajjanti.**
[LT] With three, with trainings, of Buddha, disciples, endowed with.
i.e. The disciples of Buddha are endowed with three trainings.
Note: sampajjanti=are endowed with, complete with, **saṃ**-well, √**pada**-to be, **+ya+anti**.

(dp) **Tissannaṃ <u>sikkhānaṃ</u> paripūriya bhikkhū vāyamanti.**
[**vāyama**-to strive, **+a+anti**]
[LT] For three, for trainings, for fulfilling [having accomplished, having fulfilled], monks, strive.
i.e. Monks strive to fulfill three trainings.

(abp) **Tīhi,Tībhi <u>sikkhāhi</u> aññā sikkhā na'tthi.** [**na+atthi**]
[LT] From three, from trainings, other, training, not, is.
i.e. There is no other training except three trainings.

(gp) **Tissannaṃ <u>sikkhānaṃ</u> pāripūriyā maggaphalāni bhikkhū sacchikaronti.**
[LT] Of three, of trainings, due to fulfilling, path and fruition stages of enlightenment, monks, witness.
i.e. Due to fulfillment of three trainings, monks witness (achieve) the path and fruition stages of enlightenment.

(lp) **Bhikkhū Tīsu <u>sikkhāsu</u> sikkhanti.**
[LT] Monks, in three, in trainings, train.
i.e. Monks train in the three trainings.

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LESSON 100

245.S.A.M.cad.(catu). Catu-four (M)

(Three genders, ***plural only**)

Read the following sentences:

(np) **Cattāro, Caturo satipaṭṭhānā saṃvijjanti.**

[**saṃvijjanti**=**saṃ√vida**-to be, **+ya+anti**]

[LT] Four, mindfulness-meditations, are.

i.e. There are four mindfulness-meditations.

(ap) **Cattāro, Caturo satipaṭṭhānā buddhena desitā.**

(passive voice).

[LT] To four, to mindfulness-meditations, by Buddha, taught.

i.e. Four mindfulness meditations are taught by Buddha.

Note: desitā=taught, **disa**-to teach, **+i+ta**, a *kita*-verb.

(ip) **Catūhi, Catūbhi, Catubbhi satipaṭṭhānehi bhagavato sāvakā sukhaṃ labhanti.**

[LT] By four, by mindfulness-meditations, of Buddha, disciples, to happiness, attain.

i.e. The disciples of Buddha attain happiness by (through) four mindfulness meditations.

(dp) **Bhikkhū Catunnaṃ satipaṭṭhānānaṃ bhāvanāya vāyamanti.**

[LT] Monks, for four, for mindfulness-meditations, for developing, strive.

i.e. Monks strive for developing four mindfulness meditations.

(abp)**Catūhi, Catūbhi, Catubbhi satipaṭṭhānehi maggaphalāni uppajjanti.**

[LT] From four, from mindfulness-meditations, path and fruition knowledge, arise.

i.e. The path and fruition knowledge arise from (the practice of) four mindfulness meditations.

(gp) **Catunnaṃ satipaṭṭhānānaṃ bhāvitattā buddho buddhattaṃ pāpuṇāti.**

[LT] Of four, of mindfulness-meditations, due to having developed, Buddha, to the state of Buddha/Buddhahood, attains.
i.e. Buddha attains Buddhahood for having developed four mindfulness meditations.

Note: (1) **bhāvitattā**=due to having developed, **bhāvita**-developed, +**tta**-being, +**smā**-due to. This is a *taddhita*-noun which consists of three component parts: **bhāvita+tta**-suffix, **+smā**-case-ending. (2) **Buddhattaṃ**=to Buddhahood, **buddha+tta**-suffix, **+aṃ**-case-ending. Refer to Sutta 360 regarding ***tta***-suffix.

(lp) **Catūsu satipaṭṭhānesu suppatiṭṭhitacittā sukhaṃ labhanti.**

[LT] In four, in mindfulness-meditations, those having well-grounded mind, to happiness, attain.
i.e. Those having well-grounded mind in four mindfulness meditations attain happiness.
Note: suppatiṭṭhitacittā=of well-grounded mind, **su**-well, √**patiṭṭhita**-stood, grounded+**citta**-mind (a compound noun), one extra **p** added per 28.

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245.S.A.N.cad.(catu). Catu-four (N)

Read the following sentences:

(np) **Cattāri ariyasaccāni saṃvijjanti.**

[LT] Four, noble truths, are.
i.e. There are four noble truths.

(ap) **Cattāri ariyasaccāni buddho deseti.**

[LT] To four, to noble truths, Buddha, teaches.
i.e. Buddha teaches four noble truths.

(ip) **Catūhi, Catūbhi, Catubbhi vesārajjehi samannāgato tathāgato.**

[LT] With four, with spiritual valiant-stages, blessed with, Buddha.
i.e. Buddha is blessed with four valiant spiritual-stages.

Note: vesārajja=being brave and unreserved, **visārada**-brave, being without reservation, **+ṇya+hi**, a *taddhita*-noun. See Sutta 360 regarding this suffix.

(dp) **Catunnaṃ** **<u>ariyasaccānaṃ</u>** **adassanā evaṃ dīgha'maddhānaṃ amhehi sandhāvitaṃ.**

[LT] For four, for noble truths, for reason of not seeing, thus, long, journey of life, by us, wandered.

i.e. We had been wandering in the long journey of life for not seeing the four noble truths.

Note: sandhāvitaṃ=wandered around, run around, **saṃ**-well, √**dhāvu**-to run, **+i+ta+si**, a *kita*-verb.

(abp) **Catūhi, Catūbhi, Catubbhi** **<u>vacīduccaritehi</u>** **sappurisā viramanti.**

[LT] From four, from bad verbal conducts, saintly people, abstain.

i.e. Saintly people abstain from four bad verbal conducts.

(gp) **Buddho Catunnaṃ** **<u>jhānānaṃ</u>** **pāragū hoti.**

[LT] Buddha, of four, of jhānas, expert, is.

i.e. Buddha is expert in four jhānas.

Note: pāragū=the one who had gone to the shore. This term metaphorically refers to someone who had accomplished in pursuit of a specific field of knowledge or action. **pāra**-shore, √**gamu**-to go, **+rū+si**, a *kita*-noun, See Sutta 534.

(lp) **Catūsu** **<u>jhānesu</u>** **buddho abhiramati.**

[LT] In four, in *jhānas*, Buddha, enjoys.

i.e. Buddha enjoys in four *jhānas*.

245.S.A.<u>F</u>.cad.(catu). **Catu**-four (F)

Read the following sentences:

(np) **Catasso** **<u>itthiyo</u>** **bhikkhniyo ca vihāraṃ āgacchanti.**

i.e. Four women and nuns come to the monastery.

(ap) **Catasso appamaññā bhagavā deseti.**

[LT] To four, to meditation of immeasurables, Buddha, teaches.

i.e. Buddha teaches four immeasurable meditations.

[See *Abhidhamma*, meditation section regarding these four meditations].

Note: appamaññā = immeasurables, **a**-without, **pa**√**mā**-to measure, **+ ṇya + yo**, a *kita*-verbal noun.

(ip) **Catūhi, Catūbhi, Catubbhi samādhibhāvanāhi bhikkhu abhiññā sacchikaroti.**

[LT] By four, by developing four modes of concentration, monk, special knowledge, witness, **i.e.** attains.

i.e. Monk witnesses the special knowledge by developing four modes of concentration.

Note: (1) **samādhibhāvanā**=concentration development, **samādhi**-concentration, +**bhāvanā**-act of developing, **+si**, a compound noun. (2) **abhiññā**=special knowledge which comprise psychic capacities and the fourth stage of fruition knowledge where the process of enlightenment culminated. **abhi**-specially√**ñā**-to know, **+kvi**. *Kvi*-suffix is erased and one extra **ñ** added to the root. Note that both **bhāvanā** and **abhiññā** belong to *kaññā*-group nouns and **samādhi** belongs to *aggi*-group nouns.

(dp) **Catassannaṃ parisānaṃ anukampāya buddho dhammaṃ deseti.**

[LT] Of four, of assemblies, for being compassionate, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma out of compassion to four kinds of assemblies.

(abp) **Catūhi, Catūbhi, Catubbhi vipattīhi ariyapuggalā muccanti.**

[LT] From four, from failures, enlightened saints, free.

i.e. Enlightened saints are free from four kinds of failures.

Note: vipatti=failure, ruination, **vi**-out of order, √**pada**-to be, **+ti+si**, a *kita*-noun belonging to *ratti*-group nouns.

(gp) **Catassannaṃ parisānaṃ ajjhāsayaṃ oloketvā buddho dhammaṃ deseti.**

[LT] Of four, of assemblies, inner mental tendencies /disposition /desire /wish, having investigated, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma after investigating inner mental tendencies of four assemblies.

Note: oloketvā=having looked in, **ava**-in depth, √**loka**-to see, **+i+tvā**-having, a *kita*-verb.

(lp) **Catūsu parisāsu buddho dhammaṃ deseti.**

[LT] In four, in assemblies, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma in four kinds of assemblies.

Four assemblies: (1) Khattiya (Royal) audience, (2) Brāhmin audience (3) House-holder laity audience (4) Monastic audience (Monks and Bhikkhunīs).

LESSON 101

246.S.A.cad.(pañca).[p]. Pañca-five (M, N, F)

Three genders, ***Plural only**.

Note: From **pañca** to all upward numerical nouns can be used with any corresponding words regardless of any gender. For example: **pañca purisā, pañca itthiyo, pañca cittāni** etc.

(np) **Pañca upādānakkhandhā saṃvijjanti.**
[LT] Five, aggregates of attachment, are.
i.e. There are five aggregates of attachments.

(ap) **Pañca upādānakkhandhe vipassako aniccato anupassati.**
[LT] To five, to aggregates of attachment, meditator of *vipassanā*-meditation, as *anicca*, repeatedly sees.
i.e. *Vipassanā*-meditator repeatedly sees five aggregates of attachment as *anicca*.

(ip) **Yebhuyyena loke sattā Pañcahi kāmaguṇehi niccaṃ abhiramanti. kusalesu pamajjanti.**
[LT] Mostly, in the world, beings, with five, with sensual pleasures, always, specially enjoy, in wholesome things, forget.
i.e. Beings in the world mostly enjoy with five sensual pleasures always and forget in (doing) wholesome (virtuous) things.

(dp) **Bhikkhu Pañcannaṃ indriyānaṃ bhāvanāya kammaṭhānaṃ bhāveti.**
[LT] Monk, to five, to positive mental faculties, for development, to meditation, practice.
i.e. Monk practices meditation in order to develop five positive mental faculties.

(abp) **Pañcahi kāmaguṇehi buddho vimuccati.**
[LT] From five, from sensual pleasures, Buddha, liberated.
i.e. Buddha is free from (the influences of) five sensual pleasures.

(gp) **Pañcannaṃ** <u>**orambhāgiyānaṃ saṃyojanānaṃ**</u> **parikkhayā sagge opapātiko hoti.**

[LT] Of five, of down-ward, of fetters, due to eradication, in heaven, a being of spontaneous-birth, is.

i.e. Due to eradication of five down-ward fetters, (one) becomes a being of spontaneous birth (in heaven).

Note: (1) **orambhāgiyaṃ**=relating to downward segment of life, **oraṃ**-downward, √**bhāga**-segment, **+iya+aṃ**, a *taddhita*-noun. (2) **saṃyojanānaṃ**=of fetters, **saṃ**-well√**yuja**-to bind, **+yu+naṃ**. (3) **parikkhayā**-due to eradication. **pari**-all around, completely, √**khī**-to have no more, **+ṇa+smā**-due to, for reasons of. **smā** changed to **ā** by rule of Sutta 108.

(lp) **Vipassako Pañcasu** <u>**upādānakkhandhesu**</u> **udayabbayānupassī viharati.**

[LT] Vipassanā-meditator, in five, in aggregates of attachment, seeing the arising and passing, lives.

i.e. A vipassanā-meditator lives seeing the arising and passing of the five aggregates of attachments.

Note: (1) **vipassako=vipassanā**-meditator, **vi**-specially, √**disa**-to see, **+ṇvu+si**. a *kita*-noun belonging to *purisa*-group, (2) **upādānakkhandhesu**=in aggregates of attachment, **upādāna**-attachment, +**khadha**-aggregates, **+su**. a compound noun, *purisa*-group, (3) **udayabbayānupassī**=the one who reflects on the arising and passing, **udaya**-arising, **vaya**-passing, + **anu**-repeatedly, +√**disa**-to see. This root changed to **passa+ṇī**-habitually, +**si**, a *kita* noun belonging to *daṇḍī*-group nouns.

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LESSON 102

247.S.F.cad.(saṭṭhi). Saṭṭhi-sixty

(Feminine gender, both numbers)

Note: The corresponding modified-noun words are in plural case even though its corresponding modifier numerical noun is a singular. See such words that come before underlined words in all singular cases. This is an unusual, distinctive pattern of such numerical nouns which are against the basic rule of syntax.

Read the following sentences:

(ns) **Saṭṭhi bhikkhū tevijjā.**

[LT] Sixty, monks, tevijja-monks.

i.e. Sixty monks are tevijja-monks (those who have attained three kinds of super-knowledge).

(np) **Saṭṭhi, saṭṭhiyo bhikkhū tevijjā.**

(as) **Saṭṭhiṃ purise passati.**

i.e. He sees sixty men.

(ap) **Saṭṭhiyo purise passati.**

(is) **Saṭṭhiyā bhikkhūhi saha buddho vasati.**

i.e. The Buddha lives with sixty monks.

(ip) **Saṭṭhīhi-saṭṭhībhi bhikkhūhi saha buddho vasati.**

(ds) **Saṭṭhiyā purisānaṃ dhanaṃ rājā deti.**

i.e. The king gives wealth to sixty men.

(dp) **saṭṭhīnaṃ bhikkhūnaṃ bhattaṃ upāsakā denti.**

(abs) **Saṭṭhiyā <u>gāmehi</u> naro apakkamati.**

i.e. The man departs from sixty villages.

(abp) **Saṭṭhīhi-saṭṭhībhi gāmehi bhikkhū apakkamanti.**

(gs) **Saṭṭhiyā <u>bhikkhūna</u>ṃ sīlaṃ parisuddhaṃ hoti.**

[LT] Of ixty, of monks, morality, pure, is.

i.e. The morality of sixty monks is pure.

(gp) **Saṭṭhīnaṃ bhikkhūnaṃ sīlaṃ parisuddhaṃ hoti.**

(ls) **Saṭṭhiyaṃ <u>vihāresu</u> bhikkhū ca sāmaṇerā ca viharanti.**

i.e. Monks and novices live in sixty monasteries.

(lp) **Saṭṭhīsu vihāresu bhikkhū viharanti.**

Note: Most easily understandable sentences are left untranslated. Note that there is <u>only a</u> <u>plural case-ending in all corresponding modified nouns for both cases</u> which is a bit different from other ordinary nouns. Even though this is not a strictly fixed pattern, it is nonetheless **found in numerical nouns starting from <u>vīsa</u> (twenty) to <u>navuti</u> (ninety)**.

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LESSON 103

ti-suffixed numerical nouns

Any numeral noun ending in "**ti**" affix such as **Vīsati**, **Sattati**, **Asīti** and **Navuti** are of feminine gender, ***singular**, *ratti*-group.

248.S.F.cad.(vīsati).[s]. **Vīsati**-twenty
(Feminine gender, ***Singular only**)

Read the following sentences:

(ns) **Vīsati bhikkhusahassāni arahattaṃ pāpuṇiṃsu.**
[**pāpuṇiṃsu**=reached, attained]
[LT] Twenty, monks in thousands, to the state of Arahanta-sainthood, achieve.
i.e. Twenty-thousand monks attained to Arahanta-sainthood.
[**pāpuṇiṃsu**=**pa√apa**-to reach, **+uṇā+uṃ**]

(as) **Vīsatiṃ bhikkhū puriso passati.**
The man sees twenty monks.

(is) **Vīsatiyā bhikkhūhi saha puriso araññe dhammaṃ carati.**
[LT] With twenty, with monks, together, man, in the forest, to Dhamma, practices.
i.e. Man practices Dhamma in the forest together with twenty monks.

(ds) **Vīsatiyā bhikkhūnaṃ upāsako dānaṃ deti.**
A lay devotee gives alms to twenty monks.

(abs) **Vīsatiyā gāmehi rājā āyaṃ labhati.**
[LT] From twenty, from villages, king, revenue, gets.
i.e. King gets revenue from twenty villages.

(gs) **Vīsatiyā bhikkhūnaṃ vattaṃ sāmaṇerā karonti.**
[LT] Of twenty, of monks, to necessary caretaking /duty /service /responsibility, novices, do.
i.e. Novices do the necessary care-taking of twenty monks.
Note: vatta-necessary care-taking duty mentioned and prescribed in the *vinaya* texts.

(ls) **Vīsatiyaṃ bhikkhūsu manussā pasīdanti.**
People are pleased with the twenty monks.

Note: Though **vīsa** is singular by itself, its corresponding modified nouns are mostly in plural. Note this outstanding fact which is similar to **saṭṭhi**. For **sattati** (seventy), **asīti** (eighty), **navuti** (ninety), similar sentence patterns can be written as shown in these numerical nouns./.

LESSON 104

249.S.N.cad.(sata). Sata-hundred

(**Note:** Neuter gender, **a**-ending, Both Numbers)

Read the following sentences:

(ns) **Ekaccānaṃ manussānaṃ Sataṃ āyuppamāṇaṃ hoti.**

[LT] Of some, of men, a hundred, life-measure/life-span, is.

i.e. The life expectancy measure of some men is one hundred.

(np) **Ekaccānaṃ manussānaṃ Satā, Satāni āyūni honti.**

(as) **Āyasmā sāriputto Sataṃ kappe pubbenivāsānussatiñāṇena anussarati.**

[LT] Venerable, Sāriputta, for a hundred, for worlds, by means of psychic-capacity of recalling the past lives, remembers.

i.e. Venerable Sāriputta remembers (various existences in) a hundred world by means of psychi-capacity of recalling the past lives.

(ap) **Āyasmā sāriputto Sate, Satāni kappāni pubbenivāsānussatiñāṇena anussarati.**

Note: pubbenivāsānussatiñāṇena=by super-knowledge which can recollect past lives, **pubbe**-in the past, +**nivāsa**-lived life+ **anussati**-recollection+**ñāṇa**-knowledge+**nā**-by (a compound noun).

(is) **Satena kītaṃ.**

[LT] By a hundred, bought.

i.e. (It was) bought by a hundred.

(ip) **Satehi, Satebhi kītaṃ.**

(ds) **Upāsako Satassa <u>bhikkhusaṅghassa</u> dānaṃ deti.**

[LT] Male-devotee, for a hundred monk community, charity, offers.

i.e. Male-devotee offers charity for a community of hundred-monk.

(dp) **Upāsakā Satānaṃ <u>bhikkhūna</u>ṃ dānaṃ denti.**

(abs) **Satasmā, Satamhā, <u>gāmā</u> rājā suṅkaṃ labhati.**

[LT] From hundred, from village, king, to tax, gets.

i.e. King gets tax from a hundred village.

(abp) **Satehi, Satebhi <u>gāmehi</u> rājā suṅkaṃ labhati.**

(gs) **Satassa <u>iṇassa</u> hetu naro bandhiyati.** [**iṇa**-debt]

[LT] Of a hundred, of debt, due to, man, jailed.

i.e. Man gets jailed due to a hundred debt.

(gp) **Satānaṃ <u>kahāpaṇāna</u>ṃ hetu naro bandhiyati.**

[**kahāpaṇa**-cash, money]

[LT] Of hundreds, of money, due to, man, jailed.

i.e. Man gets jailed due to hundreds of money.

(ls) **Satasmiṃ, Satamhi <u>kappe</u> mahābrahmā tiṭṭhati.**

[LT] In a hundred, in the world, great god, exists.

i.e. Great god exist in (the life-span of) a hundred world.

(lp) **Satesu <u>kappesu</u> mahābrahmā tiṭṭhati.**

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LESSON 105

250.S.N.cad.(asaṅkheyya). **Asaṅkheyya**-countless, infinity, Aeon

(Neuter gender, **a**-ending, Both Numbers)

Read the following sentences:

(ns) **Asaṅkheyyaṃ kappaṃ brahmānaṃ āyu hoti.**

[LT] For an aeon, for the world, of gods, life-span, is.

i.e. The life span of god is for one aeon of the world.

Note: asaṅkheyyyaṃ=not countable, **a**-not, **saṃ**-well, **√khyā**-to count, +**ṇya**-to be, **+si**, a *kita*-noun, See Sutta 541 about this suffix.

(np) **Asaṅkheyyāni kappāni brahmānaṃ āyūni honti.**

(as) **Chaḷabhiñño bhikkhu Asaṅkheyyaṃ kappaṃ pubbe nivāsaṃ anussarati.**

[LT] Who possessed six psychic-powers, monk, for an aeon, for the world, in the past, to life, recalls.

i.e. The monk who possessed six-psychic powers recalls the past lives (spanning) for one aeon of the world.

Note: chaḷabhiñño=the one who has six *abhiññā*, **cha**-six, **+abhiñño**, a compound-noun. **ḷ** is inserted by rule 35.

(ap) **Chaḷabhiññā bhikkhū Asaṅkheyye, Asaṅkheyyāni kappāni pubbe nivāsaṃ anussaranti.**

[LT] Who possessed six psychic-powers, monks, for aeons, for the worlds, in the past, to life, recall.

i.e. The monks who possessed six-psychic powers recall the past lives (spanning) for aeons of the worlds.

(is) **Sattānaṃ atītajāti Asaṅkheyyena <u>kappena</u> gaṇetuṃ na sakkoti.**

[LT] Of beings, to past life, with aeon, with the world, to count, not, possible.

i.e. It is not possible to count the past life of beings by term of aeon of the world.

Note: (1) **atītajāti**=past life, **atīta**-past+**jāti**-life (a compound noun). (2) **gaṇetuṃ**=to count, **gaṇa**-to count, **+i+tuṃ**, a *kita*-verb. (3) **sakkoti**-is able. **saka**-to be able, **+o+ti**.

(ip) **Sattānaṃ atītajātiyo Asaṅkheyyehi, Asaṅkheyyebhi <u>kappehi</u> gaṇetuṃ na sakkoti.**

[LT] Of beings, to past lives, with aeons, with the worlds, to count, not, possible.

i.e. It is not possible to count the past lives of beings by terms of aeons of the worlds.

(ds) **Asaṅkheyyassa <u>mahājanassa</u> buddhā anukampanti.**

[LT] For countless, for people, Buddha, feel compassion.

i.e. Buddhas feel compassion for countless people.

(dp) **Asaṅkheyyānaṃ <u>sattāna</u>ṃ buddhā anukampanti.**

[LT] For countless, for beings, Buddhas, feel compassion.

i.e. Buddhas feel compassion for countless beings.

(abs) **Asaṅkheyyasmā, Asaṅkheyyamhā <u>jātiparamparā</u> buddho vimuccati.**

[LT] From countless, from series of rebirths, Buddha, free.

i.e. Buddhas is free from countless series of rebirths.

Note: jātiparamparā=a continuous series of rebirths, **jāti**-rebirth, +**paraṃ**-to other rebirth, +**apara**-other rebirth, +**smā**-from (a compound noun).

(abp) **Asaṅkheyyehi, Asaṅkheyyebhi <u>vaṭṭadukkhehi</u> buddho vimuccati.**

[LT] From countless, from cycles (*vaṭṭa*) of suffering, Buddha, free.

i.e. Buddha is free from countless cycles of sufferings (**vaṭṭa** is also called **saṃsāra**-cycles of rebirths).

Note: vaṭṭadukkhehi=from the cycles of suffering, **vaṭṭa**-cycles, +**dukkha**-suffering, **+hi**, a compound noun.

(gs) **Asaṅkheyyassa pāramīñāṇassa vasena buddho dhammaṃ deseti.**

[LT] Of countless, of *pāramī-ñāṇa*, by power of, Buddha, to Dhamma, teaches.

i.e. Buddha teaches Dhamma by the power of countless *pāramī-ñāṇa*. (**pāramī-ñāṇa:** wisdom acquired as a result of countless noble deeds performed in the previous past lives by our Buddha as a Bodhisatta).

Note: pāramīñāṇassa=of knowledge acquired through fulfillment of noble deeds called *pāramī*, **pāramī**-the noble, selfless deeds of bodhisatta, +**ñāṇa**-knowledge, **+sa**, a compound noun.

(gp) **Asaṅkheyyānaṃ pāramīñāṇānaṃ vasena buddho dhammaṃ deseti.**

(ls) **Asaṅkheyyasmiṃ, Asaṅkheyyamhi kappe bodhisatto pāramiyo pūresi.**

[LT] In countless, in the worlds, Buddha-to-be, selfless noble deeds, fulfilled.

i.e. The Buddha-to-be fulfilled (**i.e.** performed) selfless noble deeds in the countless worlds.

(lp) **Asaṅkheyyesu kappesu bodhisatto pāramiyo pūresi.**

Note: (1) **pāramī**=noble deeds fulfilled by Buddha-to-be aspirants in the past countless lives. **parama**-holy men+**ī**-deeds, a *taddhita*-noun belonging to *nadī*-group. (2) **pūresi**=fulfilled, **pūra**-to fuffill, **+ṇe+ī**, an *ajjattanī*-mode *ākhyāta*-verb. **ṇ** of **ṇe** affix is erased. **ī** is shortened to **i** and **s** is inserted.

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LESSON 106

The Ordinal Nouns Reader

251.S.M.ord.(paṭhama).[s]. Paṭhama-the first (M)

(Masculine gender, **a**-ending, ***singular only**)

Read the following sentences:

(ns) **Abhikkantā bhante ratti. nikkhanto Paṭhamo yāmo.**

[LT] Gone, Lord Buddha, the night, passed, the first, phase.

i.e. Lord Buddha, the night is already past and the first part of the night is gone.

(as) **Bhikkhu Paṭhamaṃ jhānaṃ *upasampajja viharati.**

[LT] Monk, to the first, to *jhāna*, having attained, dwells.

i.e. The monk dwells having attained to the first *jhāna*.

Note: ***upasampajja**=having attained, **upa**-closely, **saṃ**-well, **√pada**-to go + **tvā**-having, a gerund *kita*-verb. **ṃ** of **saṃ** changed to **m** per 31. The final vowel of the root erased per 521>**upasam√pad+tvā**. **tvā** changed to **ya** per 597> **upasam+pad+ya**. **dya** changed to **j** per 269 and augmented> **upasampajja** (This verb is a frequently found verb in the Pāḷi texts).

(is) **Iminā Paṭhamena ṭhānena bahuṃ apuññaṃ pasavati.**

[LT] With this, with first, with factor/cause/grounds, much, demerit, increases /produces /generates.

i.e. Much demerit (unwholesome nature) increases by ways of this first factor.

(ds) **Bhagavā Paṭhamassa jhānassa lābhī hoti.**

[LT] Buddha, of the first, of *jhāna*, used to attain/who gains, is.

i.e. Buddha is used to attain the first *jhāna*.

(abs) **Bhagavā Paṭhamasmā, Paṭhamamhā jhānā vuṭṭhahitvā dutiyaṃ jhānaṃ samāpajjati.**
[LT] Buddha, from the first, from *jhāna*, having come out, to the second, to jhāna, enters.
i.e. Having come out of the first *jhāna*, Buddha enters into the second *jhāna*.

(gs) **Bhagavā Paṭhamassa jhānassa anantarā dutiyaṃ jhānaṃ samāpajjati.**
[LT] Buddha, of the first, of *jhāna*, following/next, to the second, to *jhāna*, enters.
i.e. Buddha enters to the second *jhāna* following the first *jhāna*.
Note: [**anantarā**-at immediate moment, following].

(ls) **Rattiyā Paṭhamasmiṃ, Paṭhamamhi yāme buddho devānaṃ dhammaṃ deseti.**
[LT] Of night, in the first, in part, Buddha, for deities, to Dhamma, teaches.
i.e. In the first segment of the night, Buddha teaches Dhamma to deities.

252.S.A.M.ord.(dutiya). Dutiya-the second

(Masculine gender, **a**-ending, both singular & plural)

Read the following sentences:

(ns) **Ayaṃ Dutiyo vimokkho hoti.**
[LT] This, the second, *vimokkha* (a liberated mental state during deep meditation), is.
i.e. This is the second *vimokkha*.

(np) **Buddhassa yamakapāṭihāriye Dutiyā rasmiyo purimāya rasmiyā ekakkhaṇe viya honti.**
[LT] Of Buddha, at times of performing twin-miracles, the second, spectrum of rays, with previous, with rays, at the same moment, like, are.
i.e. The previous spectrum of rays and the next spectrum of rays seem to occur like at the same moment when performing twin-miracles of Buddha.

Note: (1) **yamakapāṭihāriye**=at (the moment of performing) twin miracles, **yamaka**-twin, pair+**pāṭihāriya**-miracle, +**e** is derivative of **smiṃ**-at (a compound noun). (2) **rasmiyo**-rays, a noun belonging to *ratti*-group. **ekakkhaṇe**-at one the same moment.

(as) **Bhikkhu Dutiyaṃ jhānaṃ upasampajja viharati.**

[LT] Monk, to the second, to *jhāna*, having attained, lives.

i.e. The monk lives having attained the second *jhāna*.

(ap) **Ime Dutiye samaṇabrahmaṇe ahaṃ vadāmi.**

[LT] To these, to the second, to ascetics and brāhmins, I, say.

i.e. I say to these second (types of) ascetics and brāhmins.

(is) **Bhikkhu Dutiyena hatthena pattaṃ gaṇhāti.**

[LT] Monk, with the second, with hand, to bowl, takes.

i.e. The monk takes the bowl with the second hand.

(ip) **Sāmaṇerā Dutiyehi, Dutiyebhi therehi saha vihāraṃ gacchanti.**

[LT] Novices, with the second, with senior monks, together, to temple, go.

i.e. The novices go to temple together with the second senior monks.

(ds) **Upāsikā Dutiyassa bhikkhuno cīvaraṃ deti.**

[LT] Female-devotee, for the second, for monk, to the robe, offers.

i.e. Female-devotee offers the robe for the second monk.

(dp) **Upāsikā Dutiyānam bhikkhūnaṃ cīvaraṃ deti.**

(abs) **Purisā Dutiyasmā, Dutiyamhā, gāmā paccāgacchanti.**

[LT] Men, from the second, from village, return.

i.e. Men return from the second village.

(abp) **Purisā Dutiyehi, Dutiyebhi gāmehi paccāgacchanti.**

(gs) **Coro Dutiyassa purisassa gehe coreti.**

[LT] Thief, of the second, of man, in home, steals.

i.e. The thief steals in the home of the second man.

(gp) **Corā Dutiyānam purisānaṃ gehesu dhanaṃ corenti.**

(ls) **Dutiyasmiṃ, Dutiyamhi vihāre bhikkhu viharati.**

The monk dwells in the second monastery.

(lp) **Dutiyesu vihāresu bahū bhikkhū viharanti.**

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252.S.A.N.ord.(dutiya). Dutiya-the second

(Neuter gender, **a**-ending, both numbers)

Read the following sentences:

(ns) **Dutiyaṃ <u>citta</u>ṃ tatiyassa cittassa anantrapaccayena paccayo hoti.**

[LT] The second, mind, of the third, of mind, by means of immediate-cause, the supporting-cause, is.

i.e. The second mind is the supporting-cause of the third mind by means of being immediate-cause.

(np) **Dutiyāni <u>cittāni</u> tatiyassa cittassa anantrapaccayena paccayā honti.**

(as) **Dutiyaṃ <u>citta</u>ṃ paṭicca tatiyaṃ cittaṃ uppajjati.**

[LT] To the second, to mind, having based on, the third, mind, arises.

i.e. The third mind arises based on the second mind.

Note: paṭicca=based on, **pati√i**-to go, to be, **+tvā**, a *kita* verb which is frequently found. This verb serve as a conjunction. It means "*based on, on account of, regarding*".

(ap) **Dutiye, Dutiyāni <u>cittāni</u> paṭicca tatiyaṃ cittaṃ uppajjati.**

(is) **Dutiyena <u>cittena</u> vinā tatiyaṃ cittaṃ na uppajjati.**

[LT] With the second, with mind, without, the third, mind, not, arises.

i.e. The third mind does not arise without the second mind.

(ip) **Dutiyehi, Dutiyebhi <u>cittehi</u> vinā tatiyaṃ cittaṃ na uppajjati.**

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252.S.A.F.ord.(dutiyā). **Dutiyā**-the second
(Feminine, **ā**-ending, Both Numbers)

Read the following sentences:

(ns) **Dutiyā viññāṇaṭhiti vijjati.**

[LT] The second, stations of consciousness, is.

i.e. There is the second station of consciousness.

(np) **Dutiyāyo viññāṇaṭhitiyo vijjanti.**

Note: (1) **vijjati**-is, has, **vida+ya+ti**. (2) **viññāṇaṭhiti**=the station of consciousness where the consciousness occurs in the form of physical manifestation in a specific existence such as in human or in animal or in divine world, **viññāṇa**-consciousness+**ṭhiti**-station, ground (a compound noun belonging to *ratti*-group). *(Saṅgīti-sutta, Dīghanikāya Pāḷi texts)*

(as) **Dutiyaṃ vedanaṃ naro vedeti.**

A man feels the second feeling.

(ap) **Dutiyāyo vedanāyo naro vedeti.**

(is) **Dutiyāya bhariyāya saha puriso viharati.**

The man lives with the second wife.

(ip) **Dutiyāhi, Dutiyābhi bhariyāhi saha purisā viharanti.**

Note: Bhariyā=wife, a *kaññā*-group noun.

(ds) **Dutiyāya itthiyā dhanaṃ puriso deti.**

The man gives wealth to a second woman.

(dp) **Dutiyānam itthīnaṃ purisā dhanaṃ denti.**

(abs) **Dutiyāya disāya vāto vāyati.**

[LT] From the second, from direction, the wind, blows.

i.e. The wind blows from the second direction.

(abp) **Dutiyāhi, Dutiyābhi disāhi vātā vāyanti.**

Note: Disā=direction, a *kaññā*-group noun.

(gs) **Dutiyāya nāvāya majjhe bhikkhu nisīdati.**

[LT] Of the second, of boat, at the center, monk, sits.

i.e. The monk sits at the center of second boat.

(gp) **Dutiyānaṃ itthīnaṃ rūpakāye purisā upādiyanti.**

[LT] Of the second, of women, at the body, men, infatuated with.

i.e. Men are infatuated with the body (bodily beauty) of the second women.

(ls) **Dutiyāya, Dutiyāyaṃ itthiyaṃ puriso upādiyati.**

The man clings to (is attached to) the second woman.

(lp) **Dutiyāsu itthīsu purisā upādiyanti.**

Note: upādiyati=hold onto, is attached to, **upa**-closely, **ā**-intensifier √**dā**-to take, **+i+ya+ti**, an *ākhyāta* verb which is frequently found.

253.S.F.ord.(catutthī). Catutthī-the fourth
(Feminine gender, **ī**-ending, singular & plural)

Read the following sentences:

(ns) **Catutthī viññāṇaṭhiti saṃvijjati.** [**saṃ√vida**-to be, **+ya+ti**]
[LT] The fourth, station of consciousness, is.
i.e. There is the fourth station of consciousness.
(np) **Catutthiyo viññāṇaṭhitiyo vijjanti.**

(as) **Catutthiṃ pucchaṃ buddho visajjeti.**
[**visajjet**=answers, **vi√ sajja**-to answer, **+ṇe+ti**]
[LT] To the fourth, to question, Buddha, answers.
i.e. Buddha answers the fourth question.
(ap) **Catutthiyo pucchāyo buddho visajjeti.**

(is) **Catutthiyā gabbhāvokkantiyā buddho vijāyati.**
[LT] By the fourth, by conception, Buddha, is born.
i.e. Buddha is born by (mode of) the fourth conception.
(ip) **Catutthīhi, Catutthībhi gabbhāvokkantīhi bodhisattā upapajjanti.**
[LT] By the fourths, by conceptions, Buddha-to-be, were born.
i.e. Buddhas-to-be were born by (mode of) the fourth conceptions.

Note: gabbhāvokkanti=descending into the womb, conception, **gabbha**-to the womb +**avakkanti**-act of descending. [**avakkanti**= **ava**-down, √**kamu**-to go, +**ti**-act of]. A compound noun belonging to *ratti*-group. (See *saṅgīti-sutta, Dīghanikāya Pāḷi texts* to learn about various modes of conception).

(ds) **Catutthiyā viññāṇaṭhitiyā jhānaṃ paccayo hoti.**
[**paccayo**=cause]
[LT] For the fourth, for station of consciousness, jhāna-consciousness, the cause, is.
i.e. The jhāna-consciousness is the cause of fourth station of consciousness.
(dp) **Catutthīnaṃ viññāṇaṭhitīnaṃ jhānaṃ paccayo hoti.**

(abs) **Catutthiyā <u>gabbhāvokkantiyā</u> aññatra buddho na vijāyati.**

[LT] From the fourth, from conception, except, Buddha, not, born.

i.e. Buddha does not born except by mode of the fourth conception.

(abp) **Catutthīhi, Catutthībhi <u>gabbhāvokkantīhi</u> aññatra buddhā na vijāyanti.**

(gs) **Catutthiyā <u>gabbhāvokkantiyā</u> dhammatā anacchariyā hoti.**

[LT] Of the fourth, of conception, nature, repeatedly astonishing/more wonderful, is.

i.e. The nature of fourth (mode of) conception is repeatedly astonishing.

Note: anacchariyā=again and again amazing, **anu**-repeatedly +**acchariyā**-amazing, **+si**.

(gp) **Catutthīnaṃ <u>gabbhāvokkantīna</u>ṃ vasena buddhā manussattaṃ āgacchanti.**

[LT] Of the fourth, of conceptions, by means of/through, Buddhas, to human-life, come.

i.e. Buddhas come to human-life by means of the fourth (mode of) conception.

Note: manussattaṃ=to humanhood, **manussa**-human, **+tta**-being, +**aṃ**-to, a *taddhita*-noun. See Sutta 360.

(ls) **Catutthiyā, Catutthiyaṃ <u>viññāṇaṭhitiya</u>ṃ subhakiṇhā devā uppajjanti.**

[LT] In the fourth, in station of consciousness, those called subhakiṇha (beautiful black), deities, are/ are reborn (in).

i.e. Those deities called subhakiṇha are (classified) in the fourth station of consciousness.

(lp) **Catutthīsu <u>viññāṇaṭhitīsu</u> subhakiṇhā devā vijjanti.**

[LT] In the fourth, in stations of consciousness, those called Subhakiṇha, deities, are.

i.e. In the fourth station of consciousness, there are deities called Subhakiṇha.

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LESSON 107

INDECLINABLE WORDS (ABYAYA) READER
(Genderless, Changeless Words)
SUFFIXES OF LOCATION, PLACE AND POSITION

254.ind^{loc}.(-TRA). TRA[1.33]-suffixed words

254.1.ind^{loc}.(sabbatra). sabbatra-in all locations, at all places, everywhere [**sabba+tra**].

Sabbatra pathavī atthi.

[LT] At all locations, earth, is.
i.e. There is earth in all locations.
Note: pathavī=earth, *nadī*-group feminine gender noun.

Sabbatra loke cattāro mahābhūtā atthi.

[LT] At all locations, in the world, four, great elements, is.
i.e. There are four great elements in all locations in the world.

****

254.2.ind^{loc}.(yatra). yatra-where, at non-specific place (indefinite reference) [**ya+tra**].

254.3.ind^{loc}.(tatra). tatra-at that place, there [**ta+tra**].

USAGE

These two are sometimes used in paired sentence-structure as correlatives to each other.
Paired usage example:

Yatra buddho viharati. Tatra manussā upagacchanti.

[LT] Where, Buddha, lives. there, men, approach, is.
i.e. Men approach to where Buddha lives.

Yatra udakaṃ atthi. Tatra rukkhā vaḍḍhanti.

[LT] Where, water, is. there, trees, grow.
i.e. Trees grow wherever there is water.

Sometimes they are used independently in various style of structure. In that case, yatra is more like an initial word in the expression of exclamation either as surprise, strong censure, sadness, regret or joy. In such expression, it is followed by twin *nipāta*-particles **hi** and **nāma**. In this expression, combination of three words comprising "**yatra hi nāma**" are mere expression of surprise. In such case, the verb is in future-mode. See the verbs shown underlined.

One example:

e.g. **Yatra hi nāma buddho sakavādaṃ ṭhapessati. paravādena pavāressati.** [future-mode verbs]

[LT] Lo! Buddha, to one's own view, will set aside. with other's view, will invite.

i.e. It is indeed amazing that Buddha has set aside his views but invite with other's view. (so that a critical and meaningful dialogue can start between people of the two differing views).

254.4.ind^loc.(itaratra). **itaratra**-at other place, somewhere else [NSP]. [**itara**-other, +**tra**-at].

e.g. **Uppādakkhaṇe cittaṃ balavaṃ. na pana itratra.**

[LT] At the moment of arising, the consciousness, powerful. not, but, at other moment.

i.e. The consciousness is powerful at the moment of arising but not so at another moment (of passing away).

254.5.ind^loc.(atra).

atra-at that place [**eta** changes into **a** by 232] [**eta+tra**].

e.g. **Atra bhavaṃ nisīdatu!**

[LT] There, venerable, sit.

i.e. Sit there venerable!

254.6.ind^{loc}.(amutra).

amutra-at such and such place [**amu+tra**].

e.g. **Amutra āsiṃ evaṃ nāmo evaṃ gotto.**

[**āsiṃ**-was, **asa**-to be, **+iṃ**, *ajjattanī*-mode verb]

[LT] In such and such life, was, such-named, of such-caste.

i.e. I had been in such and such a life, being such-named, being of such caste.

254.7.ind^{loc}.(aññatra).

aññatra-(a) somewhere else, at other place, [**añña+tra**].

e.g. **Aññatra pana ñāpanatthe hoti.**

[LT] At other place, but, in the meaning "to know", is.

i.e. (The meaning of this word) means "to know" at other places (of Buddhist texts).

Note: ñāpanatthe=in the meaning of informing, **ñāpana**-letting known, informing+**attha**-meaning, **+smiṃ**.

Except,

In this meaning, the companion noun word which serve as exclusion, usually ends either in instrumental or ablative singular or plural case, shown underlined to make it more clearly understandable.

Example:

e.g. **Aññatra buddhena koci na sakkoti.**

[LT] Except, with Buddha, someone, not, is able.

i.e. No one is able except Buddha.

Aññatra buddhasmā koci na sakkoti.

[LT] Except, from Buddha, someone, not, is able.

i.e. No one is able except Buddha.

254.8.ind^{loc}.(kutra).

kutra-where [**kiṃ** changes to **ku** by 230] [**kiṃ+tra**].

e.g. **Kutra Buddho viharati?**

[LT] Where, Buddha, lives.

i.e. Where does Buddha live?

255.ind.(-THA). THA[2.33]-suffixed words

255.1.ind^{loc}.(sabbattha).

sabbattha-in all places, everywhere [**sabba+tha**].

e.g. **Sabbattha evaṃ daṭṭhabbaṃ.**

[LT] In all places everywhere, thus, should be noted/seen/understand.
i.e. (It) should be noted thus everywhere.
Note: daṭṭhabbaṃ=should be noted/regarded as, **disa**-to see, to note, +**tabba**-should, **+si**. a *kita*-verb.

255.2.ind^{loc}.(yattha).re. **yattha**-wherever; where; when; in which [**ya+tha**].

255.3.ind^{loc}.(tattha). **tattha**-there; in that place; when; in which [**ta+tha**] (in paired structure):

Yattha buddho viharati. Tattha devā pamodanti.

[LT] Where, Buddha, lives, there, deities, happy.
i.e. Deities, wherever Buddha live, are happy.

255.4.ind^{loc}.(ettha).de. **ettha**-here; in this place; in this case; in this regard [**eta+tha**].

e.g. **ettha taṇhā uppajjati. ettha taṇhā nivisati.**

[LT] Here, craving, arises, here, craving, deeply immerses.
i.e. Here the craving arises. Here, it deeply immerses.

255.5.ind^{loc}.(attha).de. **attha**-here; in this place; in this case; in this regard [**eta+tha**].

e.g. **attha taṇhā uppajjati. attha taṇhā nivisati.**

[LT] Here, craving, arises, here, craving, deeply immerses.
i.e. Here the craving arises. Here it deeply immerses.

Special Note: There is one different "**attha**" which means **attha**-'(you) are'. (you plural subject, **asa**-to be, +**tha**, an *ākhyāta*-verb) Here, it is structured with the root **asa**-to be. It is the most commonly found word in Pāḷi texts and is a second person, plural form of *ākhyāta* verb "**atthi**".

e.g. **Kāya nu'ttha bhikkhave kathāya sannisinnā?**

[LT] By what, ?, are, monks, with talk, together sit.
i.e. Monks!, by which talk (of topic), you are sitting together?

[**nu'ttha**=***nu+attha***, **nu** is a *nipāta*-particle signifying a question-mark].

Note: Sannisinnā=**saṃ**-together, **ni**-down√**sada**-to sit, **+ta+yo**, a *kita*-verb. See Sutta 582 to understand morphological process of this word and **ṃ** of **saṃ** changed to **n** anomalously.

255.6.ind^loc.(aññat<u>tha</u>).adv. **aññat<u>tha</u>**-somewhere else, at other place [**añña+tha**].

e.g. **Tvaṃ gacchāhi aññattha!**
[LT] You go somewhere else.
i.e. You go somewhere else.

255.7.ind^loc.(kat<u>tha</u>).in. **kat<u>tha</u>**-where [**Kiṃ** is changed into **ka** by 229] [**kiṃ+tha**].

255.8.ind^loc.(kut<u>tha</u>).in. **kut<u>tha</u>**-where [**Kiṃ** is changed into **ku** by 230] [**kiṃ+tha**].

e.g. **Kattha buddho viharati?**
Kuttha buddho viharati?
e.i. Where is the Buddha? //
Where does the Buddha dwell?

****

256.ind^loc.(-DHI). DHI^3.33-suffixed word

256.1.ind^loc.(sabba<u>dhi</u>). **sabba<u>dhi</u>**-at all places, in everything, everywhere, in all things/respects [NSP] [**sabba+dhi**].

e.g. **Sabba<u>dhi</u> bhagavā vippamutto.**
[LT] In all things, the glorious Buddha, is free.
i.e. Glorious Buddha is free in all things (of attachment).
Note: vippamutto=specially liberated, **vi**-specially, **pa**-in various ways, √**muca**-to free**+ta+si**, a *kita*-verb.

****

257.ind^loc.(-VA). VA^4.33-suffixed word

257.ind^loc.(k<u>va</u>).in. **k<u>va</u>**-where [**kiṃ+va**].

e.g. **Kva gato'si tvaṃ?**
[**gato'si=gato+asi**, **asi=asa+si**, an *ākhyāta*-verb, See Sutta 506]
[LT] Where, went, are, you.
i.e. Where did you go?

258.ind^{loc}.(-HIṂ). HIṂ[5.33]-suffixed word

258.1.ind^{loc}.(yahiṃ).re. yahiṃ-where; wherever [**ya+hiṃ**].

258.2.ind^{loc}.(tahiṃ).re. tahiṃ-at that place, there [**ta+hiṃ**].

As a usual pattern, these two reference words are used in pairs. Example:

- Yahiṃ yahiṃ gacchati puññakammo.

[LT] Where, where, goes, a person of meritorious deed.

i.e. Wherever a person of meritorious deed goes.

Note: puññakammo=of meritorious deed, **puñña**-meritorious +**kamma**-deed, **+si**, a compound noun.

- tahiṃ tahiṃ modati kāmakāmī.

[LT] There, there, enjoys, pleasure-wisher/pleasure-seeker.

i.e. Wishing pleasurable things, he enjoys there.

[Traslation of two paragraphs together]

Wherever a person of meritorious deeds goes, there a pleasure-seeker delights.

[(1) **modati**=enjoys, **muda**-to enjoy, **+a+ti**

(2) **kāmakāmī**=wishing pleasure, **kāma**-pleasure + **kamu**-to wish, **+ṇī+si**, a *kita* noun].

Note: Yahiṃ-yahiṃ, **Tahiṃ-tahiṃ** are expression of emphasis. In case an emphatic expression is required, a repetition is always applied in the Pāḷi texts.

(Verse 1256, Serīsaka-vimānavatthu Pāḷi text, emphatic repeated use, similar to "wherever").

258.3.ind^{loc}.(kuhiṃ).in. kuhiṃ-where [Change **kiṃ** into **ku** by 228] [**kiṃ+hiṃ**].

e.g. **Kuhiṃ puriso gacchati?**

i.e. Where is the man going?

****

259.ind^{loc}.(-HAṂ). HAṂ$^{6.33}$-suffixed words

259.1.ind^{loc}.(yahaṃ).re. yahaṃ-where, wherever [**ya+haṃ**].

259.2.ind^{loc}.(tahaṃ).re. tahaṃ-there; in that place [**ta+haṃ**].

e.g. **Yahaṃ mātā viharati. tahaṃ tassā putto viharati.**
[LT] Where, mother, lives, there, of that mother, son, lives.
i.e. Where a mother lives, there her son lives.

259.3.ind^{loc}.(kuhaṃ).in. kuhaṃ-where,

259.4.ind^{loc}.(kahaṃ).in. kahaṃ-where

e.g. **Kuhaṃ buddho viharati?**
i.e. Where does the Buddha dwell/live/stay?

Kahaṃ tvaṃ viharasi? i.e. Where do you live/stay/dwell?

****

260.ind^{loc}.(-HIÑCANAṂ). HIÑCANAṂ$^{7.33}$-suffixed word

260.1.ind^{loc}.(kuhiñcanaṃ).in. Kuhiñcanaṃ-where, anywhere, somewhere; in or on something; in regard to anything

- **Kuhiñcanaṃ maraṇadhammo natthi?** [**natthi=na+atthi**]
[LT] Where, death-nature, not, is.
i.e. Where (on this earth) the nature of death does not exist?

****

261.ind^{loc}.(-HA, -DHA). HA$^{8.33}$, DHA$^{9.33}$-suffixed words

261.1.ind^{loc}.(iha). iha-here, **261.2.ind^{loc}.(idha). idha**-here.

- **Tasmā tiha** [**iha**, **t** is inserted] **bhikkhave tumhehi evaṃ sikkhitabbaṃ.**
[LT] Therefore, here in this world, monks, by you, thus, should train.
i.e. Therefore, monks, you should train thus in this world.
Note: sikkhitabbaṃ=should trained, should practiced, **sikkha**-to train, **+i+tabba**-should, **+si**, a *kita* verb.

- **Idha bhikkhave bhikkhu kāye kāyānupassī viharati.**
[LT] Here, monks, the monk, in body, being mindful of body, lives.
i.e. Monks, a monk here dwells being mindful on the body (without being attached to it by any notion of me and mine).
Note: kāyānupassī=being repeatedly aware of the body, **kāya**-body, **+anu**-again and again, √ **disa**-to see, **+ṇī+si**, a *kita* noun./.

SUFFIXES OF TIME

262.ind^{time}.(-DĀ). DĀ$^{10.33}$-sufixed words

262.1.ind^{time}.(sabbadā). **sabbadā**-always, at all times

262.2.ind^{time}.(sadā). **sadā**-always, at all times.

- Ṭhito ahaṃ aṅgulimāla sabbadā.

[**ṭhito**-stood, stoped. **ṭhā**-to stand, **+i+ta+si**]

[LT] Stood, I, Aṅgulimāla!, permanently.

i.e. I stood permanently Aṅgulimāla!

Note: This means that Buddha had stopped moving in the journey of endless lives but the young criminal named Aṅgulimāla is wandering from one life of suffering to another rebirth continuously.

- Devatā'nukampito poso sadā bhadrāni passati.

[LT] Being protected/took pity by deities, person, always, to auspicious things, sees.

i.e. A person protected by deities always sees auspicious things.

[**anukampito**-protected, **anu√kampa+i+ta+si**]

262.3.ind^{time}.(yadā).re. **yadā**-at the time, when, whenever.

262.4.ind^{time}.(tadā).re. **tadā**-at that time, then.

Examples in paired sentence structure:

(1) **yadā** & **tadā** paired together

- Yadā devo vassati. tadā rukkhatiṇāni viruhanti.

[vi√**ruha**-to grow, **+a+anti**]

[LT] When, the rain, pours. Then, trees and grasses thrive.

i.e. Trees and grasses thrive when it rains.

(2) **yadā** & **atha** paired together

(**atha** is an equivalent for and replacement of **tadā**)

- Yadā ca paccati pāpaṃ, atha dukkhaṃ nigacchati.

[**nigacchati**-gets, **ni√gamu+a+ti**]

[LT] When, however, ripens, evil. Then, suffering, gets/ undergoes.

i.e. When evil-kamma ripens, then (one) gets suffering.

Note: Here **ca**-particle means however, not also.

- **yadā ambho purisa! tvaṃ passeyyāsi bhagavantaṃ, atha amhākaṃ āroceyyāsi.**

  [LT] When, hey, man!. you, see, to Buddha. then, to us, tell.

  i.e. Hey man! Tell us when you see Buddha.

  Note: āroceyyāsi=you should tell, **ā√+ruca**-to tell, **+eyyāsi**, an *ākhyāta* verb in **sattamī**-mode.

(3) **yadā** & **tasmiṃ samaye** paired together
(**tasmiṃ samaye** is equivalent of **tadā**)

- **yadā te vīṇāya tantiyo accāyatā honti.**

  [LT] When, your, of harp, strings, quite tense, are.

  i.e. When the string of your harps are quite tense.

  Note: (1) **tantiyo**=strings, a ***ratti***-group noun (2) **accāyatā**=too tense, tight, **ati**-very much, +**āyata**-tight, **+yo**, a noun.

- **Api nu te vīṇā tasmiṃ samaye saravatī vā kammaññā vā?**

  [LT] Would, ?, your, harp, at that, at time, melodious, or, fit to play/playable/workable/suitable for use, or.

  i.e. Would your harp be melodious or fit to play then?

  [Translation of both paragraphs]

  When the string of your harps are quite tight and (tension of the strings are not in harmonious balance), would your harp then be melodious or even fit (to play at all)?

  Note: These are the words said by Buddha to Soṇa, a meditator who puts too much effort into the practice. (1) **saravatī**=having melodious sound, **sara**-melodious sound, +**vanti**-having, **+ī+si**, a noun similar to **guṇavatī**, ***nadī***-group noun. (2) **kammaññā**=fit to do, suitable to use, **kamma**, **+ṇya**, a *taddhita*-noun.

Example in non-paired sentence structure:

- **Yadā bodhisatto mātukucchimhā nikkhamati. Devā paṭhamaṃ paṭigganhanti.**

  [LT] When, the Bodhisatta, from mother's womb, comes out. Deities, first, grab.

  i.e. When Bodhisatta comes out of mother's womb, deities first take (him then).

  Note: tadā is not directly shown in this sentence but to be known by inference and implication.

263.5.ind^time.(kadā).in. **kadā**-when, what time.

263.6.ind^time.(kudā).in. **kudā**-when, what time.
(Usually used together with expletive "**ssu**")

Examples: **Kadā**

- kadā saṃyuḷhā pana te pañcasīkha imā gāthā?

[LT] When, composed, by you, Pañcasikha! these, hymns?
i.e. When have you composed these hymns, Pañcasikha?

Note: saṃyuḷhā=composed, **saṃ**-well√ **ūha**-to compose, to prepare, **+ta+yo**, a *kita* verb. **y** is inserted in front of **ū**, **ū** is shortened>**saṃyuha+ta**. **h** of the root changed to **ḷ** >**saṃyuḷ+ta**. **ta**-suffix also changed to **h**> **saṃyulha**. Recognized as noun and the rest is as in nominative plural **kaññā**. See Sutta 589 to understand structural change of this word.

263.7.ind^time.(kudāssu).in. **Kudāssu**-when?, oh when!?
[**kudā+ssu**, this **ssu** is an enclitic without meaning]

- Kudāssu nāma* imassa dukkhassa nissaraṇaṃ paññāyissati.

[LT] When, of this, of suffering, escape, will be realized?
i.e. When will the escape of (from) this suffering be realized?
Note: ***nāma** is meaningless but it expresses 'urgent longing of the speaker' in this context.
Note: (1) **nissaraṇaṃ**=escape, exit, **ni**-out√ **sara**-to go, +**yu**-act of, **+si**, a *kita* noun. (2) **paññāyissati**=will be clear, be known. **pa**√ **ñā**-to know, **+i+ssati**, **y** is inserted. an *ākhyāta* verb in *bhavissanti* future-mode.

263.8.ind^time.(aññadā).in. **aññadā**-at other time

e.g. **Na hi me aññadā tāya natthipūvā nāma pakkapubbā.**

[LT] Not, in fact, for me, at other time, to that, to empty-dessert, so-called, baked before.
i.e. In fact, I have never had such so-called empty-dessert before baked (for me by my mother).
Note: (1) **natthipūvaṃ**=non-existent dessert, **natthi**-not is, +**pūva**-dessert cake, **+si**, a compound noun. (2) **pakkapubbā**=baked before. **pakka**-baked, cooked+**pubbā**-before (a compound noun)./.

263.9.ind^{time}.(ekadā).in. ekadā-at one time, sometimes, once, occasionally.

Examples:

- **Bhagavato hi paṭhamabodhiyaṃ anibaddhā upaṭhākā ahesuṃ.** [**ahosuṃ=a√hū+uṃ**]

  [LT] For Buddha, in fact, at the initial phase of time after enlightenment, not-permanent, personal assistant, were.

  i.e. In fact, there were no permanent personal assistants for Buddha during the initial time phase of enlightenment.

  Note: paṭhamabodhi=paṭhama-first + **bodhi**-enlightenment. The time passage of Buddha after becoming an enlightened Buddha is often referred to as *bodhi*. This passage is equally divided by 15 so that it covers all those 45 vassa-years of Buddha. Thus, the first fifteen years are called *paṭhamabodhi* and later two phases of time are called *majjhimabodhi* and *pacchimabodhi* respectively.

- **Ekadā nāgasamālo pattacīvaraṃ gahetvā vicari, ekadā nāgito, ekadā upavāṇo.**

  [LT] Sometimes, venerable Nāgasamāla, to bowl and robe, having taken, goes. sometimes, venerable Nāgita, sometimes, venerable Upavāṇa.

  i.e. Sometimes, venerable Nāgasamāla takes personal accessories of Buddha such as bowls and robe. Sometimes venerable Nāgita, sometimes venerable Upavāṇa (serve as personal assistant to Buddha). *(Mahāvaggaṭṭhakathā commentary).*

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264.ind^{time}.(-DĀCANAṂ). DĀCANAṂ[11.33]-suffixed word

264.1.ind^{time}.(kudācanaṃ). kudācanaṃ-in no time, never

[**kiṃ+dācanaṃ**] (This word is usually used in negative sense which negates any positive). Examples:

- **Na hi verena verāni, sammanti'dha kudācanaṃ.**

  [**sammanti+idha**]

  [LT] Not, in fact, by hatred, hostilities, cease, in the world, never.

  i.e. In fact, hostilities never cease by hatred in this world.

  Note: sammanti=cease, **samu**-to cease, to calm, **+ya+anti**, an *ākhyāta* verb.

- **Manuñña'meva bhāseyya, nā'manuññaṃ kudācanaṃ.**

  [LT] to pleasant speech, only, should say, not, unpleasant, never.

  i.e. (One) should say only the pleasant speech, never (should one) say the unpleasant speech.

  Note: (1) **manuññaṃ**=pleasant speech, adj. (2) **bhāseyya**-should speak. **bhāsa**-to speak, **+eyya**, an *ākhyāta* verb in *sattamī*-mode./.

II.II. IND. 107

265.ind^time.(-DĀNI). DĀNI12.33-suffixed word

265.1.ind^time.(idāni). idāni-just now, at this time [ima+dāni]

Examples:

- Idāni kho tumhe āyasmanto attamanā hotha.

(Assakhaḷuṅkasutta, Aṭṭhakanipāta, Aṅguttaranikāya Pāḷi text).

[LT] Now, you, venerables, glad, be.

i.e. Now, be glad you venerables.

Note: (1) **attamanā**=of one's mind, **i.e.** joyous, (2) **hotha**-please be, **hū**-to be, **+tha**, an *ākhyāta* verb in *pañcamī*-mode.

- Idāni bhante pañcamattāni sakaṭasatāni abhikkantāni.

[LT] Just now, venerable, five-measured, hundred bullock-carts, pass.

i.e. Five hundred bullock-carts have just passed by venerable! (Why you didn't notice such a noisy caravan just passed nearby?)

Note: (1) **pañcamattāni**=**pañca(hi)**-by five, +**matta**-measured. (2) **abhikkantāni**=passed by, **abhi**-beyond, +√ **kamu**-to go, **+ta+yo**, a *kita* noun. See Sutta 584 to understand the structure of such words.

265.2.ind^time.(dāni). dāni-now; immediately (without ima)

In this word, there is no **ima** as it has been erased.

Examples:

- Handa dāni bhikkhave āmantayāmi vo.

[LT] Well, now, monks, exhort, to you.

i.e. Now, (I) exhort you monks!

Note: (1) **handa**=well. This is a *nipāta*-particle which goads someone to action. No gender and no case-ending are applicable. (2) **āmantayāmi**=call on, speak (to), tell, inform, advise, **ā√ manta**-to whisper, to call on, **+ṇaya+mi**, an *ākhyāta* verb.

- Yassa dāni tumhe kālaṃ maññatha.

[LT] For whatever thing, now, you, to time, know.

i.e. Now, you know (the) time for whatever thing (you are supposed to do). [(Feel free to do it now), 'a polite form of dismissal' frequently found in Pāḷi texts].

265.3.ind^time.(tadāni). tadāni-at that time, then.

Note: This **ta**-*sabbanāma* noun in **dāni**-suffix is quite seldom found in the Pāḷi texts, hence no sentence is shown./.

266.ind^{time}.(-RAHI, -DHUNĀ).

RAHI[13.33] & DHUNĀ[14.33]-suffixed word

266.1.ind^{time}.(etarahi). **Etarahi**-now, nowadays, at this time, on this occasion [**ima+rahi**].

Examples:

- Kāya nu'ttha bhikkhave etarahi kathāya sannisinnā?

[LT] By what, ?, are, monks!, now, with talk, sitting/seated together.

i.e. Monks, by (talking) what kind of talk, you are sitting now?

- Pubbe ce'va rūpaṃ etarahi ca sabbaṃ rūpaṃ aniccaṃ.

[**ce'va=ca+eva**]

[LT] In past, also, matter, now, also, all, matter, *anicca*.

i.e. All the matter in the past as well as now is *anicca*. (**i.e.** Both past and present matter are *anicca*).

266.2.ind^{time}.(adhunā). **Adhunā**-now, at this time, recently [**ima+dhunā**].

e.g. **Ajito'pi nāma licchavīnaṃ senāpati adhunā kālaṅkato.**

[**ajito'pi=ajito+api**]

[LT] Named Ajita, also, of Licchavī kings, general of army, recently, dead.

i.e. Ajita, a general of army of the Licchavī kings, had recently dead.

Note: (1) **kālaṅkato**=time done, **i.e.** passed away, a *kita* verb. This is an idiomatic expression of euphemism referring to death. **kālaṃ-**to time+**kato-**have done (time for life had been done). **ṃ** changed to **ṅ** per rule 31. Sometimes, *ākhyāta* verb-form is used; **kālaṅkaroti**=(he) passes away. **kālaṃ+karoti**.

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SUFFIXES EXPRESSIVE OF TIME OF THE DAY (3)

267.ind[time of day].(-JJA). JJA[15.33]-suffixed word

267.1.ind[time of day].(ajja). ajja-today [**ima+jja**].

Examples:

- ajja ādiṃ katvā ahaṃ attānaṃ buddhassa niyyātemi.

[LT] Today, to beginning, **i.e.** initially, having done, I, oneself, of Buddha, surrender.

i.e. Starting today, I surrender myself to the Buddha (as his disciple who is dedicated to Buddha).

Note: (1) **niyyātemi**=hand over, entrust, **ni√yata**-to hand over, **+ ṇe + mi**. One extra **y** added and the initial a of the root lengthened.

- uposathaṃ ahaṃ bhante ajja upavasāmi.

[LT] To the sabbath, I, venerable, today, observe.

i.e. Venerable, I observe the sabbath today.

- idaṃ nindanaṃ pasaṃsanaṃ vā ajja adhunā uppannaṃ viya na hoti.

[LT] This, blaming, praising, either, today, currently, happening, like, not, is.

i.e. This blaming or praising doesn't seem like happening now in today's current time. (**i.e.** It is an ancient human nature).

Note: (1) **uppannaṃ**=happened, occurred (a *kita* verb). **u√pada**-to go, to be, **+ta**. Re Sutta 582 to understand the structural change of such verbs. (2) **viya**=like (a *nipāta*-particle which expresses a simile).

267.2.ind[time of day].(sajja). sajja-at spontaneous time, at the same time, right now, immediately [**samāna+jja**].

- **Sajja tvaṃ gaccha.**
  [LT] Immediately, you, go.
  i.e. You go immediately.

267.3.ind[time of day].(aparajja). aparajja-the other day [**apara+jja**].

- **aparajja mayaṃ gamissāma.**
  [**gamu+i+ssāma**, a *bhavissanti* future mode *ākhyāta* verb]
  [LT] The other day, we, shall go.
  i.e. We shall go the other day (sometime later next day).

Sometimes, this word is found structured with one more suffix

268.ind[time of day].(-+TANA). "**TANA**[16.34]" (a *taddhita*-suffix) added.

Example:

268.1.ind[time of day].(ajjatana). ajjatana-today [**ajja+tana**]

- **yāva ajjatanā**-till today
  (*abs*-case, **ajjatana+smā**, **smā** changed to **ā** per 108)
- **yāva ajjatanā pākaṭā.**
  [LT] Till, today, famous.
  i.e. Famous till today.

Note: (1) **yāva**=till, up to now, (2) **ajjatana**=today or things occurring or relating to present moment, **ajja+tana**-suffix. This suffix can be found in Sutta 360. (3) **pākaṭā**=well-known, famous. **pa√ kara**-to do, **+ ta + yo**, a *kita* noun. **a** of **pa** changed to *vuddhi*-vowel **ā** and **t** of suffix ta changed to **ṭ**. Also, **r** of the root is erased. See Sutta 587.

268.2.ind[time of day].(ajjatanāya). ajjatanāya-for today (*ds*-case, **ajjatana+sa**, **sa** changed to **āya** per 109).

E.g. **adhivāsetu bhavaṃ gotamo ajjattanāya bhattaṃ.**
  [An invitation to accept lunch]
  [LT] Accept, venerable, Gotama, for today, to meal.
  i.e. Accept meal for today, venerable Gotama.

269.ind[time of day].(-JJU). JJU[17.33]-suffixed word (time of the day)

269.1.ind[time of day].(ajju). ajju-today [**ima+jju**].

- ajju mayaṃ gamissāma.

[LT] Today, we, shall go.

i.e. We shall go today.

269.2.ind[time of day].(sajju). sajju-immediately, at the same time, at once [**samāna+jju**].

- Na hi kataṃ pāpaṃ sajju khīraṃ'va muccati.

(Dhammapada Pāḷi text, 71)

[LT] Not, in fact, done, evil, immediately, milk, like, transforms /thickens /turns /sours.

i.e. In fact, an evil deed (which has been) done (just now) yields no result at once just as the milk does not instantly changes (into another form such as ghee, cream etc within a short time).

Note: (1) **muccati**=released from its natural state, **i.e.** changes (thickens /turns /sours), **muca**-to free, **+ya+ti**.

269.3.ind[time of day].(aparajju). aparajju-the other day [**apara+jju**].

- ajja paṭiggahitaṃ aparajju khāditaṃ hoti.

(Pācittiya Pāḷi, Vinaya Piṭaka texts)

[LT] Today, received (adj.), tomorrow, consumed, is.

i.e. Received today and is consumed tomorrow.

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SUFFIXES OF MANNER, DISTRIBUTIVE, MULTIPLICATIVE

270.ind[manner].(-THĀ). THĀ[18.33]-suffixed words

270.1.ind[manner].(sabbathā). sabbathā-in all manner, in every way, in every respect, wholly [**sabba**-all, +**thā**-by aspect].

- Imāni pañcindriyāni sabbena sabbaṃ sabbathā sabbaṃ natthi.

[**pañcindriyāni=pañca+indriyāni**]

[LT] These, five, faculties, by all, to all, by all manner, to all, not, is.

i.e. There is none of these five faculties by all means in all respects.

Note: "**sabbena sabbaṃ, sabbathā sabbaṃ**" are idiomatic expressions which mean 'completely'.

270.2.ind[manner].(yathā).re. yathā-as, in such a way that, in order that (purpose), like (simile), for example, how.

270.3.ind[manner].(tathā).re. tathā-in that way, similarly.

Examples in paired structure:

1.5. yathā-as,

- Yathā te khameyya, tathā naṃ byākareyyāsi.

[*sattamī*-mode *ākhyāta* verb]

[LT] As, for you, should/may prefer, in that manner, to that question, should answer.

i.e. You should answer to that question as you like.

Note: (1) **khameyya**-should prefer. **khamu**-to bear, to like, **+eyya**. (2) **byākareyyāsi**=would answer, **vi+ā√kara+eyyāsi**. **i** of **vi** changed to **y** per 21>**vyākar+eyyāsi**. The final **a** of the root had been erased per 521 and **b** and **v** of **vi** have been interchangeably used (**byākareyyāsi = vyākareyyāsi**).

- Yathā te bhagavā byākaroti, tathā naṃ dhāreyyāsi.

[LT] As, for you, Buddha, answers, in that way, to that matter, should note.

i.e. You should note that matter as Buddha answers you.

Note: (1) **dhāreyyāsi**=should note, **dhara**-to carry, to bear, **+eyyāsi**.

2.5. yathā-in such a way that, in order that:

- Yathā seṭṭhi gahapati idha nisinno idha nisinnaṃ yasaṃ kulaputtaṃ na passeyya. tathā bhagavā karoti.

[LT] In such a way that, wealthy, house-holder, here, while sitting, here, to sitting, to (a person named) Yasa, to young man, not, would see. In that way, Buddha, does.

i.e. Buddha made so that the sitting wealthy house-holder does not see the young man Yasa sitting near him (by means of hiding him using psychic miracle).

Note: (1) **passeyya**=should see, **disa+eyyāsi**. **disa** changed to **passa** per rule 471.

3.5. yathā-like, just as:

- Cando pannaraso yathā.

[LT] The moon, on fifteenth day, just as.

i.e. Just as the fullmoon on the fifteenth (of the month).

Note: (1) **pannaraso**=fifteenth, **panna**-five, +**rasa**-ten, **+si**. **pañca** changed to **panna**. **d** of **dasa** changed to **r** in morphological process of change.

- Yathā'pi bhamaro pupphaṃ.

[**pi** is expletive with no meaning]

[LT] Like, bee, to the flower.

i.e. Just as a bee (collects nectar without harming) the flower.

4.5 yathā-for example:

- Taṃ yathā?

[LT] That, what.

i.e. What is that, for example.

5.5. yathā-how (elaboration)

- Yathā kathaṃ pana bhavaṃ gotamo kiriyavādī ca akiriyavādī ca? [**pana** is expletive with no meaning (but, or, however)]

[LT] How, venerable, Gotama, the view to do, also, the view not to do, also.

i.e. How venerable Gotama holds the view to do (certain things) and the view not to do (certain things. Please clarify)?

Note: (1) **kiriyavādī**=should-do-view-holder, **kiriya**-as should do, +**vāda**-view, belief+**ṇī**-holder, **+si**. (2) **akiriyavādī**=should-not-do-view-holder, **akiriya**-as should not do, +**vāda**-view, belief+**ṇī**-holder, **+si**. Re Sutta 554 regarding the word **kiriyā** [**kiriyā=kara+ririya**].

2. tathā-in that manner, in that way, in the same way, similarly.

- **Mayaṃ tathā karissāma,**

  [LT] We, in that way, going to do.
  i.e. (We) will do that way.

- **yathā bhikkhū channaṃ channaṃ vassānaṃ accayena bandhumatiṃ rājadhāniṃ upasaṅkamissanti.**

  [LT] In order that, monks, of six, of six years, on passing, to Bandumatī, to city of kingdom, will approach.
  i.e. In order that the monks will approach to bandumatī, the city of kingdom. by the end of every six years.

  [Translation of two paragraphs]

  We will arrange in such a way that the monks will come to Bandumatī, the city of kingdom by the end of every six years.

  Note: upasaṅkamanti=go near, approach, **upa**-near, +**saṃ**-well, √**kamu**-to go, **+anti**. A frequently found word.

- **tathā naṃ tvaṃ dhāreyyāsi.**

  [LT] In that way, to that matter, you, should note.
  i.e. You should note that matter in that way.

270.4.ind manner.(itarathā). itarathā-in other way, otherwise, or else.

- **Eko me byādhi uppanno. ahaṃ etaṃ tikicchituṃ sakkonto āgamissāmi.**

  [LT] One, my, disease, arose. I, to that disease, to treat, if able (was being able, *pr.p.*), will come.
  i.e. I got a disease. I will come if I am able to treat it.

  Note: (1) **tikicchituṃ**=to cure, **kita**-to treat, to cure+**tuṃ**-for/to, a *kita abbhāsa*-verb. (2) **sakkonto**=if able, **saka**-to be able, **+o+anta+si**, two-suffixed *kita* verb.

- **itarathā na āgamissāmi.**

  [LT] Otherwise, not, will come.
  i.e. Otherwise, (I) will not come.

  [Translation of two paragraphs]

  I got an illness. I will come if I am able to treat it, otherwise I will not come.

270.5.ind[manner].(aññathā). aññathā-in another manner, in another way, otherwise, or else.

(1) **aññathā**-the other way

- **aññathā kho vāseṭṭhā tumhākaṃ adhippāyo, aññathā devatānaṃ adhippāyo.** (**kho** is expletive)

  [LT] In one way, Vāseṭṭha, yours, wish/intention/purpose, the other way, of deities', wish/intention/purpose.

  i.e. Vāseṭṭha, yours wish are the other way and the wish of deities is the other way. [Vāseṭṭha, yours wish and deities' wish are different].

(2) **aññathā**-otherwise, or else

Note: Words in accusative singular case, shown underlined below, are in genitive sense. See Sutta 299. Those words can be simply changed to genitive singular case to show direct meaning such as "**tathā santassa yeva bhavantassa** (or) **bhoto gotamassa**".

- **tathā santaṃ yeva bhavantaṃ gotamaṃ saddo abbhuggato, no aññathā.**

  [LT] That way, being, only, of venerable, of Gotama, the sound of fame, spread, not, otherwise.

  i.e. Only being that so, the sound of fame of venerable Gotama spread, not otherwise. [Venerable Gotama's fame is based only on true attributes and credentials, not due to unfounded public hype].

  Note: (1) **santaṃ**=being so, **asa**-to be, **+anta+aṃ**.

  (2) **abbhuggato**=spread. **abhi**-specially, **u**-up, √**gamu**-to go **+ta+si**, a *kita* verb.

270.6.ind[manner].(sabbathā). sabbathā-in all manner, in all ways, by all means, in all aspects, completely.

- **sabbathā kho buddho lokaṃ vidati jānāti. tasmā lokavidū.**

  [LT] In all aspects, Buddha, to the world, knows, knows. Therefore, called *lokavidū*, knower of the worlds.

  i.e. Buddha is (referred to as) *lokavidū* because he knows the world in all aspects.

  Note: kho is expletive. There is a repetition of two verbs of the same meaning shown by **vidati** and **jānāti**.

  The reason: the meaning of the **vida** from the word "**lokavidū**" has other meanings. Here, it means 'to know'. In order to show it, another verb structured with **ñā**-root "**jānāti**, a verb of synonymous meaning" is shown beside the verb "**vidati**".

271.ind^manner.(-THATTĀ). THATTĀ^19.33-suffixed words

Note: Example sentences are not shown as the words in this suffix are quite seldom found in the Pāḷi texts.

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272.ind^manner.(-THAṂ). THAṂ^20.33-suffixed word

272.1.ind^manner.(kathaṃ).in. kathaṃ-how [kiṃ+thaṃ].

- **Kathaṃ tvaṃ idha āgacchasi?**

  [LT] How, you, here, come.

  i.e. How do you come here?

- **Kathaṃ nu kho bhavissāmi anāgata'maddhānaṃ?**

  [LT] How, ?, will be, in the future, in time.

  i.e. How (I) will be in the future?

  Note: Anāgamaddhānaṃ=anāgataṃ-at future, **+addhānaṃ**-at time, at future. Both these accusative case words are in the locative sense. See Sutta 307. **kho** is expletive. ***Nu***-particle is question mark.

272.2.ind^manner.(itthaṃ). itthaṃ-thus, in this way [ima+thaṃ].

Examples:

- **itthaṃ sakko devāna'mindo bhagavantaṃ pañhaṃ apucchi.**

  [LT] In this manner, Sakka, of deities, king, to Buddha, to question, asked.

  i.e. Sakka, the king of deities, asked question to Buddha in this manner.

- **itthaṃ bhagavā sakkassa devāna'mindassa pañhaṃ puṭṭho byākāsi.**

  [LT] In this manner, Buddha, of Sakka, of deities, of king, to question, being asked, answered.

  i.e. Buddha, being asked question by Sakka, the king of deities, answered in this manner.

  Note: (1) **apucchi**=asked, **a√puccha**-to ask, **+ī**, **a** is inserted and **ī** is shortened. (2) **puṭṭho**=being asked. **puccha+ta+si**, See Sutta 573 to understand the structural morphology of **puṭṭho**. (3) **byākāsi**-answered. **vi+ā√kara+ī**. **i** of **vi** changed to **y**. **kara** changed to **kā**>**byākā+ī**. **ī** is shortened and **s** is inserted>**byākāsi**.

273.ind[distributive].(-DHĀ). DHĀ[21.33]-suffixed words expressive of **distributive**

Note: This suffix is mostly used after numerical nouns and a few common nouns too.

273.1.ind[distributive].(ekdhā). ekadhā-in one portion, in one kind, in one category [**eka+dhā**].

- Nissaraṇaṃ ekadhā dvidhā bhagavatā paññattaṃ.

[LT] The way of liberation, in one kind /portion, in two kind /portion, by Buddha, recognized /declared /formulated.

i.e. The path of liberation is recognized in one and in two kinds by Buddha. (**tadaṅga-nissaraṇa:** temporary liberation, and **samuccheda-nissaraṇa:** permanent liberation).

Note: paññattaṃ=recognized, declared, **pa**-variously, √**ñā**-to know, **+ta+si**.

273.2.ind[distributive].(dvidhā). dvidhā-in two kinds [**dvi+dhā**].

- Nibbānaṃ dvidhā hoti.

[LT] Nibbāna, in two kinds, is.

i.e. Nibbāna is of two kinds.

273.3.ind[distributive].(tidhā). tidhā-in three kinds [**ti+dhā**].

- Vedanā tidhā hoti.

[LT] Feeling, in three kinds, is.

i.e. Vedanā (feeling) is of three kinds.

273.4.ind[distributive].(catudhā). catudhā-in four kinds [**catu+dhā**].

- Gabbhāvokkanti catudhā.

[LT] Entering into the womb (conception), in four kinds.

i.e. The entering into mother's womb (mode of conception of all beings) is of four kinds.

273.5.ind[distributive].(pañcadhā). pañcadhā-in five kinds [**pañca+dhā**].

- Upādānakkhandhā pañcadhā.

[LT] Aggregates of attachment, in five kinds, is.

i.e. Aggregates of attachment are of five kinds.

273.6.ind[distributive].(chadhā). chadhā-in six kinds

[**cha+dhā**].

- Sattānaṃ caritā chadhā.

[LT] Of beings, habitual characteristics, of six kinds.

i.e. The habitual characteristics of beings are of six kinds.

273.7.ind[distributive].(sattadhā). sattadhā-in seven kinds

[**satta+dhā**].

- Bojjhaṅgā sattadhā.

[LT] Factors of enlightenment, in seven kinds.

i.e. Factors of enlightenment are of seven kinds.

273.8.ind[distributive].(aṭṭhadhā). aṭṭhadhā-in eight kinds

[**aṭṭha+dhā**].

- Lokadhammā aṭṭhadhā.

[LT] The ways of life, in eight kinds.

i.e. The ways of life are of eight kinds.

273.9.ind[distributive].(navadhā). navadhā-in nine kinds

[**nava+dhā**].

- Anupubbavihārā anupubbanirodhā ca navadhā.

[LT] Sequential mode of living in blissful peace, sequential cessation process, also, in nine kinds.

i.e. The sequential living in blissful peace and sequential cessation process are of nine kinds.

Note: (1) **anupubbavihārā** = sequential living in peace, **anupubba**-sequential + **vihāra**-ways of living, **+ yo**. (2) **anupubbanirodhā** = sequential cessation, **anupubba**-sequential + **nirodha**-stages of cessation **+ yo**. Both are compound *kita* nouns.

All these two terms refer to the most advanced stages of spiritual attainment in the Buddhist meditation and spiritual development achieved by Buddha and all enlightened holy saints.

273.10.ind[distributive].(dasadhā).

dasadhā-in/of ten kinds [**dasa+dhā**].

- Kusalakammapathā Akusalakammapathā ca dasadhā.

[LT] The path of wholesome deeds, the path of unwholesome deed, also, of ten kinds.

i.e. The path of wholesome deeds and the path of unwholesome deeds are of ten kinds.

Note: (1) **kusalakammapathā** = the ways of wholesome acts, **kusala**-wholesome, + **kammapatha**-ways of action, **+ yo**. (2) **akusalakammapathā** = the ways of unwholesome acts, **akusala**-unwholesome + **kammapatha**-ways of action, **+ yo**.

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Examples of **DHĀ**-suffix after **Non-Numerical Words**:

273.11.ind[multiplicative](bahudhā*). bahudhā-in many portions, in a wide variety [**bahu+dhā**. **bahu**-many, +**dhā**-in kinds].

- Sattānaṃ adhimutti ca ajjhāsayā ca bahudhā honti.

[LT] Of beings, inner tendency, also, inner preferences, also, of many kinds, are.

i.e. The inner tendency and inner preferences of beings are of many kinds.

Note: (1) **adhimutti**=the inner tendency, **adhi**-deeply, +√**muca**-to immerse in mind, +**ti**-act of. (2) **ajjhāsaya**=inner preference. **adhi**=deeply, **ā**-intensifier, √**si**-to lie in the mind, **+ṇa+yo**, both words are *kita* nouns.

273.12.ind[multiplicative](anekadhā*). anekadhā-in various segments, in many kinds.

- Loke ime sattā jātiyā ca gottena ca saṇṭhānena ca anekadhā.

[LT] In the world, these, living beings, by species, also, by race, also, by appearance, also, of various kinds.

i.e. These living beings in the word are of various kinds by species, by race and by appearance.

Note: (1) **anekadhā**=in multiple manner, **na**-not+**eka**-one, **+dhā**, (2) **jātiyā**=by species, **jana**-to born+**ti**-act of, **+nā**. (3) **gottena**=by race. **gotta**-race, caste, **+nā** (3) **saṇṭhānena**=by appearance, **saṃ**-well√ **ṭhā**-to stand, **+yu+nā**./.

274.ind[multiplicative, time](-KHATTUṂ).

KHATTUṂ[23.33]-suffixed words expressive of **Multiplicative** and **Times**.

274.1.ind[multiplicative, time](dvikhattuṃ).

dvikhattuṃ-two times [**dvi+khattuṃ**].

- Divase divase dvikkhattuṃ vā tikkhattuṃ vā upāsako buddhaṃ vandati. kammaṭhānaṃ ca bhāveti.

[LT] In the day, in the day, for two times, or, for three times, or, male-devotee, to Buddha, bows, to meditation, also, practices.

i.e. Male-devotee worships Buddha and practices meditation two or three times every day.

274.2.ind[multiplicative, time](tikhattuṃ)

tikhattuṃ-three times [**ti+khattuṃ**].

- Bhikkhū divase divase tikkhattuṃ buddhaṃ vandanti.

[LT] Monks, in the day, in the day, for three times, to Buddha, bow.

i.e. Monks worship Buddha three times every day.

274.3.ind[multiplicative, time](catukhattuṃ)

catukhattuṃ-four times [**catu+khattuṃ**].

- Māse māse catukkhattuṃ upāsakā uposathaṃ upavasanti.

[LT] In month, in month, four times, male-devotees, to the sabbath, observe.

i.e. Male-devotees observe the *sabbath* four times every month.

Note: (1) **māse māse**-every month (emphatic dual repetition). (2) **uposathaṃ**=observing of precepts on sabbath-day (3) **upavasanti**=dwell, observe. **upa**=being endowed with precepts, √**vasa**-to live, **+a+anti**, an *ākhyāta* verb.

274.4.ind[multiplicative, time](anekakhattuṃ)

anekakhattuṃ-many times [**aneka**-many+**khattuṃ**-times].

- Sattā anekakkhattuṃ saṃsāre jāyanti ca maranti ca.

[LT] Beings, many times, in the *saṃsara* (the cycle of life), born, also, die, also.

i.e. Beings born and die in the *saṃsara* many times.

Note: (1) **jāyanti**=born, **jana**-to born, **+ya+anti**. (2) **maranti**=die. **mara**-to die, **+a+anti**. Both are *ākhyāta* verbs.

274.5-6*.ind multiplicative, time (khattuṃ->GUṆA)

Replacement suffixed word **GUṆA**[24.33] instead of **KHATTUṂ**

Examples:

274.5*.ind multiplicative, time (dviguṇa) **dviguṇaṃ**-two times [**dvi+guṇaṃ**].

- **Kusalaṃ kammaṃ diguṇaṃ vipākaṃ deti.**
  [LT] Wholesome, deed, two times, to result, yields.
  i.e. The wholesome deed yields the result two times.

274.6*.ind multiplicative, time (khattuṃ->VARE)

Another replacement suffixed word **VĀRA**[25.33] instead of **KHATTUṂ**

vāra-times

- **Manussā dve tayo vāre bhuñjanti.**
  [LT] Men, two, three, times, eat.
  i.e. Men eat two three times.

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275.ind collective whole (-JJHAṂ). JJHAṂ[22.33]-suffixed word expressive of **Collective Whole**.

(Applicable after **eka** only).

275.ind collective whole (ekajjhaṃ). **ekajjhaṃ**-together as one, as a whole [**eka+jjaṃ**].

- **Sabbāni suttāni ekajjaṃ katvā pañca nikāyā'ti vuccati.**
  [**nikāyāti=nikāyā+iti**]
  [LT] To all, to discourses, together as a whole, having done, five, *nikāya*, as, said.
  i.e. It is said as five *nikāyas* by making all the discourses together as a whole.

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276.ind in the respect, rightly, length (-SO). SO[26.33]-suffixed words (which means "in the respect of, in terms of, in view of, by right way of, in terms of length, by main").

276.1.ind in the respect, totally (sabbaso). sabbaso-by all aspect, in every way, totally [**sabba+so**].

- sabbaso rāgo pahīyati. doso pahīyati.

[**pa√ hā+ya+ti**, passive voice structure]

[LT] Totally, craving, being eradicated, anger, being eradicated.

i.e. Craving and anger have been eradicated totally. (passive voice sentence)

276.2.ind right way, rightly (yoniso). yoniso-by the right way of, rightly (*adj*) [**yoni+so**].

Note: Three meanings: (1) right and proper (2) species (3) genital organ.

Example:

- Yoniso manasi karoto kusalā dhammā uppajjanti.

[LT] Rightly, in the mind, for (the person who) do, wholesome, Dhamma, arise.

i.e. The wholesome Dhammas arise for the person who makes the right mental attitude.

Note: (1) This "**yoniso-manasi-kāra**" is a frequently used term as a compound-noun where all traces of case-ending are not erased. This kind of compound noun is called *alutta-samāsa*. The opposite word is "**ayoniso-manasi-kāra**" which means the wrong attitude. (2) **karoto** is a ***gacchanta***-group noun in dative case sigular. Similar word> **karontassa**.

276.3.ind in terms of length (dīghaso).

dīghaso-in terms of length [**dīgha+so**].

- Dīghaso dvādasa hatthā honti.

[LT] By/in length, twelve, feets, are.

i.e. There are twelve feets by length.

276.4.ind measure from (this side) (ora<u>so</u>). **ora<u>so</u>**-in terms of measurement from this side [**ora+so**].

- **Oraso ekaṃ yojanaṃ hoti.**
  [LT] From this side, one, *yojana*-measure, is.
  i.e. It is one *yojana*-measure from this side.

276.5.ind by main (reason) (ṭhāna<u>so</u>). **ṭhāna<u>so</u>**-by main reason [**ṭhāna+so**].

276.6.ind by supporting (reason) (hetu<u>so</u>). **hetu<u>so</u>**-by supporting reason [**hetu+so**].

- **Buddho ṭhānaso hetuso kammānaṃ vipākaṃ yathābhūtaṃ pajānāti.**
  [LT] Buddha, by main reason, by supporting cause, of *kamma*, to the result, as it is, knows.
  i.e. Buddha knows the result of *kammas* by main cause and by supporting cause as it is (truthfully).
  Note: (1) **yathābhūtaṃ**=as it is, truly, *adv*. (2) **pajānāti**=knows. **pa**=specially, √**ñā**-to know, **+nā+ti**. *ākhyāta* verb.

276.7.ind in view of (sutta<u>so</u>). **sutta<u>so</u>**-in view of Sutta [**sutta+so**].

276.8.ind in terms of (attha<u>so</u>). **attha<u>so</u>**-in terms of meaning [**attha+so**].

276.9.ind in terms of (byañjana<u>so</u>). **byañjana<u>so</u>**-in terms of consonant [**byañjana+so**].

276.10.ind in terms of (pada<u>so</u>). **pada<u>so</u>**-in terms of word [**pada+so**].

Example:

- **Tipiṭakadharo bhikkhu sabbaṃ tipiṭakaṃ suttaso byañjanaso padaso atthaso pajānāti.**
  [LT] *Tipiṭaka*-scholar, monk, to all, to three *Piṭaka*-text, by sutta, by consonant, by word, by meaning, knows.
  i.e. A *Tipiṭakadhara*-scholar monk knows all *Tipiṭaka* by sutta, by consonant, by word and by meaning./.

277.ind^from, since, at, as^(-TO). TO^27.33^-suffixed words

To-suffix expresses **the ablative, the cause, the source, the locative, also as indicative**.

Examples after *sabbanāma*-nouns:

277.1.ind^from^(sabbato). sabbato-from all, [**sabba+to**].

- Sabbaṃ sabbato sañjānāti.

[LT] To all thing, as a whole, knows well.

i.e. (A non-enlightened person) knows all things as a whole (coupled with wrong views).

Re: Mūla-pariyāya-sutta, Mūlapaṇṇāsa Pāḷi text.

277.2.ind^from, since^(yato). yato-since, starting when, at the time when, [**ya+to**].

- yato'haṃ bhagini ariyāya jātiyā jāto.

[**yatohaṃ**=***yato+ahaṃ***]

[LT] Since, I, sister, by noble, by birth, born.

i.e. Sister, since I was born by noble birth (I never killed any living being).

277.3.ind^from, therefore^(tato). tato-from there, for that reason, at that time, then [**ta+to**].

- tato cuto amutra udapādiṃ.

[this word **udapādi** explained before]

[LT] From there, having died, in such and such life (there, in such-and-such a place), appears, *i.e.* born.

i.e. Having died from that life, I was born in such and such life.

- tato naṃ anukampanti.

[LT] Therefore, to that person, sympathize.

i.e. Therefore, (deities) sympathize to that person.

- tato paṭhāya puriso pāpaṃ na karoti. puññaṃ eva karoti.

[LT] From that time, starting, man, to evil deed, not, does. virtuous deed, only, does.

i.e. Starting from then, man does not do evil deed. (He) does only virtuous deed.

Note: (1) **paṭhāya**=starting from. **pa√ṭhā+tvā**, **tvā** changed to **ya**. This verb serves as a conjunction and frequently found in the Pāḷi texts. (2) **eva**=only, a *nipāta*-particle.

277.4.ind^{from}(i<u>to</u>). **i<u>to</u>**-from this, here. [**ima+to**].

- **Ito purimāya disāya vanaṃ atthi. tattha buddho viharati.**

  [LT] From here, in the east, in direction, forest, is. There, Buddha, lives.

  i.e. Buddha lives in the forest (located) in the eastern direction from here.

277.5.ind^{from}(et<u>to</u>, a<u>to</u>). **et<u>to</u>, a<u>to</u>**-from this.

- **Etto aññaṃ kāraṇaṃ na vijjati.**

  [LT] From this, other, reason, not, is.

  i.e. There is no other reason from this.

277.6.ind^{from}(ku<u>to</u>). **Ku<u>to</u>**-whence, from where, why.

- **Kuto tvaṃ āgacchasi?**

  [LT] From where, you, come.

  i.e. Where do you come from?

277.ind^{as}(-TO). **TO**-suffix,

expresses **indicative -** 'as':

277.7.ind^{as}(anicca<u>to</u>). **anicca<u>to</u>**-as impermanent [**anicca+to**].

277.8.ind^{as}(dukkha<u>to</u>). **dukkha<u>to</u>**-as *dukkha* [**dukkha+to**].

277.9.ind^{as}(anatta<u>to</u>). **anatta<u>to</u>**-as *anatta* [**anatta+to**]

277.10.ind^{as}(suñña<u>to</u>). **suñña<u>to</u>**-as empty [**suñña**-emptiness**+to**].

- **Bhikkhu sabbe saṅkhāre aniccato dukkhato anattato suññato passati.**

  [LT] Monk, to all, to conditioned things, as *anicca*, as *dukkha*, as *anatta*, as being empty, sees.

  i.e. The monk sees all conditioned things as *anicca*, as *dukkha*, as *anatta* and as being empty (of me or mine).

277.ind$^{\text{from-Abl}}$(-TO). TO[27.34]-suffix, as **ablative**

Example after most common nouns:

277.11.ind$^{\text{from-Abl}}$(rājato). rājato-from king, for reasons of king, due to the king [**rāja+to**].

277.12.ind$^{\text{from-Abl}}$(aggito). aggito-from fire [**aggi+to**].

277.13.ind$^{\text{from-Abl}}$(udakato). udakato-from water [**udaka+to**].

- Rājato vā, aggito vā, udakato vā, corato vā bhogānaṃ bhayaṃ uppajjati.

[LT] From king, or, from fire, or, from water, or, from thief, or, of wealth, danger, arises.

i.e. The danger of wealths arises from the king, or from fire or from water or from thief.

277.14.ind$^{\text{from-Abl}}$(ubhato). ubhato-from both sides (**to**-suffix expresses the ablative) [**ubha+to**].

- Buddho ubhato sujāto mātito ca pitito ca.

[LT] Buddha, from both sides, born well, from mother, also, from father, also.

i.e. Buddha was born well from both sides of mother and father.

Note: (1) **sujāto**=well born, **su**-well√+**jana**-to born, **+ta+si**, a *kita* verb. The component consonant **n** of the root changed to **ā** by 585. (2) **mātito**=from mother side (3) **pitito**=from father side *[See Sutta 209]*.

277.15.ind$^{\text{from-Abl}}$(dūrato). dūrato-from distant direction, from far away [**dūra+to**].

- Puriso dūrato imaṃ vihāraṃ āgacchati.

[LT] Man, from afar, to this, to temple, comes.

i.e. Man comes from afar to this temple.

277.16.ind$^{\text{from-Abl}}$(gāmato). gāmato-from the village [**gāma+to**].

- Puriso gāmato āgacchati.

i.e. The man comes from the village.

277.17.ind$^{from-Abl}$(nagarato). **nagarato**-from the city. [**nagara+to**].

- Bhikkhu nagarato vihāraṃ paccāgacchati.
[LT] Monk, from city, to temple, returns.
i.e. Monk comes back to temple from the city.

277.18.ind^{as}(ekato). **ekato**-together, as one, as a whole [**eka+to**].

- Sabbe mayaṃ ekato puññāni karissāma. Dhammaṃ ca carissāma.
[LT] All, we, together, to meritorious deeds, will do, to Dhamma, also, will listen.
i.e. We all will do meritorious deeds and will listen Dhamma together.

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KITA-VERBS

(affixed with indeclinable suffixes)

Note: These are not nouns, but auxiliary *kita*-verbs, shown together here because these words are classified in *abyaya*-group words due to being appended with **tuṃ**, **tave**, **tāye**, **tuye**, **tuna**, **tvāna**, **tvā** *abyaya*-suffixes. For detailed information, please refer to *kita*-verbs explained in a separate book.

FOUR$^{(tuṃ, tave, tāye, tuye)}$, **to**-infinitive (purpose-expressive suffixes):

278.ind^{to}(-TUṂ$^{1.4}$). TUṂ$^{28.34}$-suffixed verbs

278.1.ind^{to}(karituṃ$^{1.4}$). **Karituṃ**-in order to do. [**kara+i+tuṃ**].

- Puriso kammaṃ karituṃ vanaṃ gacchati.
[LT] Man, to work, to do, to forest, goes.
i.e. Man goes to forest to work.

278.2.ind^{to}(vasituṃ$^{1.4}$). **Vasituṃ**-to live [**vasa+i+tuṃ**].

- Puriso idha vasituṃ icchati.
[LT] Man, here, to live, wants.
i.e. Man wants to live here.

278.3.ind^{to}(labhituṃ$^{1.4}$). **Labhituṃ**-to obtain [**labha+i+tuṃ**].

- Puriso dhanaṃ labhituṃ kammaṃ karoti.
[LT] Man, to wealth, to get, to work, does.
i.e. Man does work in order to get wealth.

279.ind^{to}(-TAVE$^{2.4}$). TAVE$^{29.34}$-suffixed Verbs

279.1.ind^{to}(kātave$^{2.4}$). Kātave-to do. [**kara+tave**].

- Puriso kammaṃ kātave vanaṃ gacchati.

[LT] Man, to work, to do, to forest, goes.

i.e. Man goes to forest to work.

Note: The root **kara** changed to **kā** per 595.

279.2.ind^{to}(gantave$^{2.4}$). Gantave-to go. [**gamu+tave**].

- Puriso vihāraṃ gantave gāmato nikkhamati.

[LT] Man, to temple, to go, from village, comes out.

i.e. Man comes out from village in order to go to the temple.

Note: The component consonant **m** of the root gamu changed to **n** per 596.

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280.ind^{to}(-TĀYE$^{3.4}$). TĀYE$^{30.34}$-suffixed verb

280.1.ind^{to}(dakkhitāye$^{3.4}$). Dakkhitāye-to see [**dakkha+i+tāye**].

- Devatāyo buddhaṃ dakkhitāye rattiyaṃ jetavanaṃ āgacchanti.

[LT] Deities, to Buddha, to see, at night, to Jeta-grove temple, come.

i.e. Deities come to the Jeta-grove temple at the night time in order to see Buddha.

280.2.ind^{to}(jagghitāye$^{3.4}$). Jagghitāye-to loudly laugh at, deride. [**jaggha+i+tāye**].

- Puriso itthīnaṃ sammukhe jaggitāye icchati.

[LT] Man, of women, in the presence/near, to loudly laugh, wants.

i.e. Man wants to loudly laugh in front of women.

280.3.ind^{to}(khāditāye$^{3.4}$). Khāditāye-to eat. [**khāda+i+tāye**].

- Puriso pūvaṃ khāditāye icchati.

[LT] Man, to cake, to eat, wants.

i.e. Man wants to eat the cake.

281.ind^{to}(-TUYE$^{4.4}$). TUYE$^{31.34}$-suffixed verbs

281.1.ind^{to}(hotuye$^{4.4}$). Hotuye-to be [**hū+tuye**].

- Naro rājā hotuye icchati.

[LT] Man, the king, to be, wants.

i.e. Man wants to be a king.

281.2.ind^{to}(yācituye$^{4.4}$). Yācituye-to request.

[**yāca+i+tuye**].

- Naro rājānaṃ varaṃ yācituye icchati.

[LT] Man, to the king, to a reward, to request, wants.

i.e. Man wants to request a reward to (from) the king.

281.3.ind^{to}(jānituye$^{4.4}$). Jānituye-to know.

[**ñā+nā+i+tuye**, *__nā__ and **tuye** suffixes].

- Bhikkhu dhammaṃ jānituye icchati.

[LT] Monk, to Dhamma, to know, wants.

i.e. Monk wants to know Dhamma.

Note: These **tave**, **tāye** suffixed words are mostly found in the Pāḷi verses.

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THREE Gerund-suffixes:

282.ind^{gerund}(-TUNA$^{1.3}$). TUNA$^{32.34}$-suffixed verbs

282.1.ind^{gerund}(kātuna$^{1.3}$). Kātuna-having done

[**kara+tuna**].

- Naro puññaṃ kātuna sukhaṃ labhhati.

[LT] Man, to meritorious deed, having done, to happiness, gets.

i.e. Having done meritorious deed, man gets happiness.

Note: The root **kara** changed to **kā** per 595.

282.2.ind^{gerund}(gantuna$^{1.3}$). Gantuna-having gone

[**gamu+tuna**].

- Naro vanaṃ gantuna khettaṃ kasati.

[LT] Man, to forest, having gone, to the field, plows.

i.e. Having gone to the forest, man plows the field.

Note: The component consonant **m** of the root **gamu** changed to **n** per 596.

283.ind^{gerund}(-TVĀNA$^{2.3}$). TVĀNA$^{33.34}$-suffixed verbs

283.1.ind^{gerund}(karitvāna$^{2.3}$). Kari<u>tvāna</u>-having done. [**kara+i+tvāna**].

- Naro kammaṃ karitvāna dhanaṃ labhati.

[LT] Man, to work, having done, to wealth, gets.

i.e. Having done work, man gets wealth.

283.2.ind^{gerund}(gantvāna$^{2.3}$). Gan<u>tvāna</u>-having gone. [**gamu+tvāna**].

- Naro gehaṃ gantvāna sayati.

[LT] Man, to home, having gone, sleeps.

i.e. Having gone to home, man sleeps.

Note: The component consonant **m** of the root **gamu** changed to **n** per 596.

283.3.ind^{gerund}(sutvāna$^{2.3}$). Su<u>tvāna</u>-having heard. [**su+tvāna**].

- Upāsako bhikkhuno dhammaṃ sutvāna pamodati.

[LT] Male-devotee, of monk, to Dhamma, having heard, delights.

i.e. Male-devotee delights in Dhamma of the monk after having heard it.

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284.ind^{gerund}(-TVĀ$^{3.3}$). TVĀ$^{34.34}$-suffixed verbs

284.1.ind^{gerund}(karitvā$^{3.3}$). Kari<u>tvā</u>-having done [**kara+i+tvā**].

- Naro kammaṃ karitvāna dhanaṃ labhati.

i.e. A man, having done work, obtains wealth.

284.2.ind^{gerund}(gantvā$^{3.3}$). Gan<u>tvā</u>-having gone [**gamu+tvā**].

- Bhikkhu vihāraṃ gantvā dhammaṃ carati.

[LT] Monk, to temple, having gone, to Dhamma, practices.

i.e. Having gone to the temple, the monk practices Dhamma.

Note: The component consonant **m** of the root **gamu** changed to **n** per 596.

284.3.ind^{gerund}(sutvā$^{3.3}$). Su<u>tvā</u>-having heard [**su+tvā**].

- Upāsako bhikkhuno dhammaṃ sutvā pamodati.

[LT] Male-devotee, of monk, to Dhamma, having heard, delights.

i.e. Male-devotee delights in Dhamma of the monk after having heard it./.

CONCLUDING VERSES

(These verses are composed by the author for the posterity)

(a) **Vākyamālā'yaṃ samattā, nāmapadehi saṃyutā,**
Subodheyyehi vākyehi, sotūnaṃ hitakārakā.

(b) **Paccekapāḷisikkhāyo, padavākyatthasahitā,**
Suvibhattā suniddiṭṭhā, suviññeyyā ca sabbaso.

(c) **Pālisotujanā sabbe, saddhāpubbena cetasā**
Paricayaṃ Punappunaṃ, vākyamālaṃ susaṅkhataṃ,
Niruttipāragū hontu, Pāḷivākyesu kusalā.

[Translation]

(a) This garland of sentences, relating to nouns, prepared with easy-to-understand-sentences, beneficial to the Pāḷi students, is complete.

(b) Each Pāḷi lesson has been prepared with word meaning, sentence meanings, well-explained, well-elaborated, understandable in all aspects.

(c) May all Pāḷi students be proficient in the Pāḷi grammar and Pāḷi sentences by repeatedly studying this well-prepared text of the garland of sentences with a spirit of dedication.

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GRAMMATICAL NOTES ON THE VERSES

These notes are provided for those with keen interest so that they can progress in the study of Pāḷi without much difficulty. Composing Pāḷi stanzas of various kinds is a big challenge and translating and understanding them is also challenging. The reasons for being so are very clear. The verses are differently structured and composed from the way plain sentences are written.

Before translating,
(1) The verse needs to be smoothed out by re-arranging words into the normal sentence format.
(2) One also needs to understand both the meaning, structure and syntactic relation of each word inside the verse such as being able to know what is the subject and its corresponding verb and so on based on the case-ending of words.

Here is re-arrangement of verses into plain sentence:

(a) Nāmapadehi saṃyutā, Subodheyyehi vākyehi saṃyutā, sotūnaṃ hitakārakā ayaṃ vākyamālā samattā.
[**Vākyamālā'yaṃ** = ***vākyamālā+ayaṃ***]. **saṃyutā** (fastened together, bundled, bound, fitted) is 'syntactically related' with two words ending (*vibhatti*) in instrumental plural case, so shown two times. [**subodheyyehi** is a modifier word to **vākyehi**].

(b) Paccekapāḷisikkhāyo padavākyatthasahitā. Suvibhattā. suniddiṭṭhā. sabbaso ca suviññeyyā.
[This verse is so clear and simple in the way words are positioned and the meaning implied. Therefore, it does not need any re-arrangement of words except a minor change].

(c) Sabbe Pāḷisotujanā susaṅkhataṃ vākyamālaṃ saddhāpubbena cetasā Punappunaṃ Paricayaṃ Niruttipāragū Pāḷivākyesu kusalā hontu.
[**paricayaṃ=paricayantā-**practicing, a *gacchanta*-group present participle noun serving the role of both <u>adverb and adjective</u> to **sotujanā** ending in the nominative plural].

This final verse **(c)** expresses an ardent and noble wish of the author for all learners of Pāḷi.

MEANINGS OF WORDS AND THE EXPLANATION OF GRAMMATICAL POINTS:

1. VERSE (a)

(1) **nāmapadehi**=by noun words [**nāma**-noun+**pada**-word, **+hi**, *cn*]

(2) **saṃyutā**=relating to [**saṃ√yuja+ta+si**, a modifier *kn* to **padamālā**]

(3) **Subodeyyehi**=easy to understand [**su**-easy, √**bodheyya**-to know, **+hi**. **Bodheyya-budha+ṇya**, *kita*-noun]

(4) **vākyehi**=with sentences, **vākya**-sentence, **+hi**. **vaca+ṇya**, *kn.*

(5) **sotūnaṃ**=for the students, learners, [**su+tu+naṃ**, *kn*].

(6) **hitakārakā**=which creates the benefit, beneficial, [**hita√kara +ṇvu+si**, *kn*]

(7) **ayaṃ**=this [**ima+si**]

(8) **vākyamālā**=the flower of sentences, an idiomatic expression, a compound noun, the last somponent word **mālā** is **kaññā**-group noun. So, the two modifier words **saṃyutā** and **hitakārakā** have to end in nominative singular case, **ā**-ending because they modify two words **ayaṃ** & **vākyamālā**.

(9) **samattā**-ends, complete [**saṃ√apa**-to reach, **+ta+si**, a *kita*-verb]. This final *kita*-verb also has to end in nominative singular case **ā**-ending as it is syntactically related to its feminine gender subject-word **vākyamālā**.

Note: The students may not at first understand the **rule of placing correct ending of words** in a sentence or in a verse until they gain substantial degree of grammatical knowledge, skill, familiarity and progress.

2. VERSE (b)

(1) **Paccekapāḷisikkhāyo**=each Pāḷi lessons, [**pacceka**-each **+ Pāḷi** + **sikkhā**-lesson, **+yo**, *cn*]

(2) **padavākyatthasahitā**=being with word, sentence meaning. [**pada+vākya+attha**-meaning + **sahitā**-being together, **saha**-together+**i**-to be, **+ta+yo**, *cn*]

(3) **Suvibhattā**=well-explained, well analysed [**su**+**vi√bhaja +ta+yo**, *kv*].

(4) **suniddiṭṭhā**=well-elaborated in detail [**su+ni√disa+ta+yo**, *kv*].

(5) **sabbaso ca**=in all aspects.

(6) **suviññeyyā**=easy to know [**su**-easy, **vi√ñā**-to know, **+ ṇya + yo**, *kv*].

3. VERSE (c)

(1) **sabbe**

(2) **Pāḷisotujanā**=Pāḷi students [**Pāḷi+sotujana**-student, **+yo**, *cn*]

(3) **susaṅkhataṃ** = well-prepared [**su**-well, **saṃ**-well, **√kara+ta+aṃ**, *kn*]

(4) **vākyamālaṃ** [**vākyamālā+aṃ**, *cn*]

(5) **saddhāpubbena**=faith or dedication-led [**saddhā**-faith, dedication, **+pubba**-being preceded by, *cn*]

(6) **cetasā**=with mind [**ceta+nā**].

(7) **Punappunaṃ**=again and again [**puna**-again, +**puna**-again, **+aṃ**, adv, an extra **p** added, *adv*]

(8) **Paricayaṃ**=by studying [**pari√ci+anta+yo**, *adv*, *prp*]

(9) **Niruttipāragū**=grammar experts [**nirutti**-grammar, + **pāragū**-experts, being proficient, **+yo**, *kn*]

(10) **Pāḷivākyesu**=in the Pāḷi sentences [**pālivākya+su**, *cn*]

(11) **kusalā**=skilled, [**kusala+yo**]

(12) **hontu**=may be, *āv*.

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